

School of Education

Teacher Education for Cultural Diversity

Shireen Maged

This thesis is presented for the Degree of

Doctor of Philosophy

of

Curtin University

November 2011

DECLARATION

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgement has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

Signature:

A handwritten signature in black ink, appearing to be 'A. J. ...', written over a horizontal line.

Date: 28 November 2011

ACKNOWLEDGEMENTS

I am deeply indebted to my supervisor, Dr Susan Beltman, whose wise, consistent and appropriate counsel and guidance over the past seven years - mostly across long distances - has culminated in the successful completion of this work. Also my sincere thanks to my co-supervisor, Dr Elisabeth Taylor, who pushed my thinking to higher levels and forced me to become rigorously clear on the choices I made. Additionally, I am appreciative of Curtin University's support in providing me with a postgraduate scholarship (CUPS) which allowed me to work on this project fulltime for a while.

To the university that gave me access and the research participants who were brave enough to participate, it is because of your contribution that I have been able to do this work. I thank you and honour you and trust that I have done you justice. To my critical friends, mentors and colleagues at Te Wananga o Aotearoa, my place of work during most of my PhD journey, I acknowledge you all and thank you sincerely for your invaluable support: *Nga mihi nui ki a koutou te whanau.*

A project of this magnitude cannot be completed successfully without the support and unconditional love of those close to you. I am profoundly grateful to my husband who supported me in immeasurable ways and to my two beautiful children who grew up while I wrote. Thank you. You are my rock, my inspiration and my light. To my sister and niece in New Zealand – thank you for the timely reminders of life outside of the thesis! And to my family and friends in South Africa – I journeyed to you as I wrote and I know now more than ever that I will always be deeply connected to the spaces, places and people – back home.

ABSTRACT

The rapidly growing cultural diversity of school children is an international trend that has been accompanied by concerns that teacher education programmes are not adequately preparing pre-service teachers for culturally diverse classrooms. This qualitative instrumental case study was conducted to gain deep insights into how one teacher education programme at a New Zealand university prepared pre-service teachers for cultural diversity. The study was conceptualised, conducted and analysed through a critical constructivist lens and underpinned by Vygotskian sociocultural theory. The primary research question asked: *In what ways are New Zealand pre-service teachers prepared to meet the learning needs of students in culturally diverse classrooms?* The question was explored on four levels: Curriculum, pedagogy, perceptions of effectiveness and diversity capacity. Data were collected using semi-structured interviews, observation, document analysis and field notes and were thematically analysed and interpreted through deductive and inductive coding. Results were reported thematically and reflected multiple layers of meaning and interpretations emphasising the complexity of the issue. Key curriculum findings revealed variability in the depth of pre-service teacher preparation for cultural diversity and a predominantly conceptual development of sociocultural competence. The pedagogical findings reported on three types of pedagogical activity, namely *dialogic activity*, *monologic activity* and *reflective activity* and four types of social relationships, namely *expert-novice*, *professional partnership*, *critical minority* and *silent minority*. Additionally, findings on participant perceptions of effectiveness and on the impact of the teacher's cultural background on teaching and learning are detailed. The study makes three propositions on how to prepare pre-service teachers for cultural diversity. Limitations of the study and directions for future research are outlined.

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CHAPTER ONE

INTRODUCTION

Overview

The purpose of this chapter is to introduce the study on teacher education for culturally diverse classrooms. It commences with an explanation of the conceptual framework of the study focusing in particular on the ontological, epistemological and methodological perspectives that underpin the research. Furthermore, I present the research problem, research focus and research questions before discussing the significance and limitations of the study. The chapter concludes with an outline of the overall structure of the thesis.

Conceptual Framework

This qualitative study on teacher education for culturally diverse classrooms was conceptualised, conducted and analysed through a critical constructivist lens. In other words critical constructivism as a theoretical paradigm provided the underlying perspective that informed the conceptualisation of the study, from the construction of the research questions through to the methodology and analysis of results. The critical tradition has been drawn from in various ways to understand and explain social phenomena and in particular its tenets and analytical tools have proven to be useful for educational research (Taylor, 1996). In turn, the critical tradition itself has drawn inspiration from a number of multi-disciplinary theorists - from Karl Marx and the Frankfurt School of theorists, to social theorists like Foucault and Habermas, to Latin-American educationalists like Paulo Freire and to Russian theorists like Bakhtin and Vygotsky (Kincheloe & McLaren, 2005). While there are many critical

theories, a number of fundamental assumptions define critical theory - these include thought being fundamentally mediated by socio-historically and culturally constituted power relations and language being central to the formation of consciousness (Kincheloe & McLaren, 2005).

There has been a tendency for researchers to borrow from various theoretical traditions and this has given rise to a climate that Kincheloe and McLaren (2005) call “blurred disciplinary genres” (p. 304). “All these inter-/cross-disciplinary moves are examples of what Norman Denzin and Yvonna Lincoln (2000) call bricolage – a key innovation . . . in an evolving criticality” (Kincheloe & McLaren, 2005, p.304). For the purposes of this research it is useful to view critical constructivism against the backdrop of an “evolving criticality” or “bricolage” as it explains how constructivists, especially those working in educational contexts, drew on critical theory to help make sense of educational phenomena (Taylor, 1996). A critical constructivist perspective serves to reveal the repressive nature of social myths that influence the construction of the social reality evident in classrooms (Taylor, 1996). It renders the classroom as a “cultural site whose social reality is constructed by, and in turn constructs, the communicative interactions amongst teacher and students” (Taylor, 1996, p. 159). This illustrates the journey of constructivists that embraced the tenets and tools of critical theory by adopting a theoretical paradigm that assisted in making visible repressive cultural myths that impacted on the pedagogical actions of teachers (Taylor, 1996).

At this point it is important to note that paradigms are elementary belief systems that are based on ontological, epistemological and methodological assumptions, representing particular worldviews that define the nature of the world (Guba & Lincoln, 1994). The beliefs advocate “ultimates or first principles” that are in all cases human constructions and however convincingly argued are accepted

simply on faith since “there is no way to establish their ultimate truthfulness” (Guba & Lincoln, 1994, p. 107). Quantitative and qualitative inquiry paradigms guide researchers not only in the selection of methods but also ontologically and epistemologically (Denzin & Lincoln, 2005; Guba & Lincoln, 1994). As with this study, the paradigm provides the underlying framework that aligns the research methodology with my ontological and epistemological viewpoints.

Ontological and Epistemological Underpinnings

Ontologically this study on teacher education for culturally diverse classrooms is underpinned by the critical theoretical perspective that reality is historically constructed and that over time the constructed reality, by virtue of the social, political, cultural and economic structures that support it, begins to resemble, especially at a macro level, a practical reality that appears natural and unchangeable (Guba & Lincoln, 1994). In addition the constructivist view of the nature of being is advanced, namely that reality is relative - it is socially and experientially based and largely determined in form and content by the individuals or groups holding the constructions (Guba & Lincoln, 1994). In my view these two perspectives are not mutually exclusive - on the contrary they are mutually reinforcing and collectively provide a richer, more insightful understanding of the complexity of human nature and reality. I believe that it is possible to experience the effects of a macro, overarching, dominant, historical and seemingly immutable reality while simultaneously engaging in individual or group constructions that provide meaning to local contexts.

Epistemologically a fundamental assumption of the study is that knowledge is socially and culturally constructed. The study concurs with the constructivist thesis that assumes that the researcher and the researched are interactively linked and that the values of the researcher invariably influence the inquiry in multiple ways

(Guba & Lincoln, 1994). It also agrees with the critical position that knowledge carries with it historical insights that can change over time due to the generation of more informed insights through a process of dialectical interaction (Guba & Lincoln, 1994). This position is supported by the historical development of paradigms, for example, illustrated in particular by the paradigmatic contestation that characterised the latter part of the twentieth century and that resulted in an intellectual uprising against the 'received view' of science, challenging positivism's mechanical and reductionist conceptualisation of nature (Cohen & Manion, 1992). Contestation took the form of various critiques that proposed alternative paradigms and that fundamentally questioned basic assumptions particularly regarding the theory-ladenness and the value-ladenness of facts (Guba & Lincoln, 1994). Emerging from this dialectical interaction were the alternative critical and constructivist theoretical positions arguing that all facts were ultimately seen through a theoretical lens and since theories are human constructions and therefore by definition value statements, facts are imbued with value (Guba & Lincoln, 1994).

A further historical development that is important to note for the purposes of this study is the inter-connecting and overlapping nature of paradigms, referred to by Denzin and Lincoln (2005) as the "blurring of genres". Critical theory, for example, is a panoptic term that includes, but is not limited to, a number of alternative paradigms such as feminism, materialism, neo-marxism and participatory research, the "breakaway assumption" of all these varieties being the value-laden nature of knowledge (Denzin & Lincoln, 2005; Guba & Lincoln, 1994). Research conducted in the critical tradition is critically self-reflective and encourages researchers to become conscious of their own subjective, intersubjective, and normative reference claims (Kincheloe & McLaren, 2005). Thus, as with this study, critical researchers as a starting point declare their ontological and epistemological assumptions that they bring with them to the research site (Kincheloe & McLaren, 2005).

Methodological Perspective

The critical interests of this study on teacher education for culturally diverse classrooms were assumed to be best served through a qualitative investigation of the relevant empirical field utilising instrumental case study as the principal strategy of inquiry. With qualitative instrumental case study, the case is researched in detail for the purpose of providing insight into a researcher-driven interest or external issue (Stake, 2000; Stake, 2005). It is organised around a set of inquirer-constructed questions which guide the investigation into the field (Stake, 2005). The value of the case lies not only in the information it can reveal in terms of the external issue, but also in terms of accessibility for the researcher (Stake, 2000; Stake, 2005) (discussed in greater detail in Chapter Four). In order to elicit the relevant information from the field, I used a number of data-collecting methods, including semi-structured interviews, observations, document analysis and field notes. Qualitative research can be many different things at the same time - it can be multiparadigmatic in focus and its practitioners often utilise multimethods in their attempt to gain an understanding of human experience (Denzin & Lincoln, 2005). The research methods in particular that I used facilitated a wide variety of inputs and interpretations from a small sample of participants and revealed their individual experiences and constructions of their social and educational contexts, particularly as they related to the key concerns of the study.

My decision to research this educational issue through an in-depth exploration of one teacher-education programme at a mainstream university in New Zealand was principally motivated by an intention to provide an in-depth perspective on how teacher education for culturally diverse classrooms was theoretically conceptualised and practically applied in one particular case. I also explored teacher educators' and pre-service teachers' perceptions of the effectiveness of the programme they were engaged in as teachers and learners. Ultimately my intention

with this study was not to make grand generalisations on this educational issue; rather I was more interested in researching the multiple layers of meaning and experiences embedded within this one particular case. I assumed that an in-depth investigation of the real-life, practical challenges that one teacher education programme faced would reveal the complexity of the issue as it manifested itself within a particular social reality. I hoped that such an in-depth research study would make a contribution to the critical conversation on teacher education for culturally diverse classrooms - a conversation that in my view must continue in order to benefit the growing number of children from culturally diverse backgrounds that require emotionally safe, culturally affirming, socially relevant, intellectually stimulating and non-alienating learning spaces to succeed.

It is important to state from the outset that the findings of this qualitative instrumental case study were arrived at through an initial deductive interpretation of the empirical data based on the research questions. The research questions thus consistently represented the critical interests of the study and functioned as an interpretive framework for determining relevance and constructing meaning. As a result the voluminous empirical data was substantially reduced through an interpretive process in order to coherently address the critical concerns of the study. The fundamental interpretive nature of this study is explicitly declared and acknowledged. The way empirical data is interpreted and analysed is not only determined by the researcher's own ideological positioning, but also by the way it is theoretically framed (Kincheloe & McLaren, 2005). Critical researchers argue that the meaning of empirical experience is not incontrovertible, but rather that the meaning of any experience depends on the struggle over the interpretation and definition of that experience (Kincheloe & McLaren, 2005). The interpretive act of critical research has become increasingly important, and of all the moments in research process, "there is none more important than the moment(s) of

interpretation” (Kincheloe & McLaren, 2000, p. 285). Furthermore, Kincheloe and McLaren (2000) assert that not only is all research an interpretive act, and that perception itself is an act of interpretation, but also that all “so-called objective writings of qualitative research are interpretations” (Kincheloe & McLaren, 2000, p. 286). Their following insight is instructive for this study:

Researchers must always speak/write about the world in terms of something else in the world, “in relation to” As creatures of the world, we are oriented to it in a way that prevents us from grounding our theories and perspectives outside of it. Thus, whether we like it or not, we are all destined as interpreters to analyze from within its boundaries and blinders (Kincheloe & McLaren, 2000, p.286).

As Stake (2005) explicates interpreting the data through a process of deductive and inductive coding is a qualitative method of analysis that connects the data with emerging issues, researcher interpretations and report writing. Thus the main conceptual work of the qualitative instrumental case researcher is to interpret the data through a process of deductive and inductive coding, to seek out patterns, to develop issues and determine the basis for interpretations. As part of the analytical approach, Stake (2005) explains that a number of stylistic options can be considered when writing up the report. These include how much to formalise generalisations or whether to leave generalisations to the reader, how much description of the researcher to give in the report, how much to protect anonymity and how much to compare with other cases. Stake (2005) emphasises that decisions are made even in the last stages of writing in terms of what to include and what to leave out. He asserts that ultimately these are subjective decisions, similar to choosing what topic to study, and in the end the case can be portrayed in many ways, with most researchers preferring the traditional social science format

proceeding systematically from statement of problem, to review of literature, data collection, analysis and conclusions (Stake, 2005, p. 456).

In terms of my role in this research inquiry, I draw on Lincoln and Guba (2000) who explain that the critical researcher plays the role of both provoker and facilitator. The critical researcher has some ideas, based on theory, on the transformations that are required. In this sense the role of the critical researcher is often authoritative and is reconciled with an explicit and full acknowledgement and declaration of the researcher's inevitably subjective role in shaping the inquiry and the outcomes (Lincoln & Guba, 2000). My role in this inquiry has shaped the voice in which I wrote the thesis. At times it is an overtly subjective voice with a strong 'I', other times it is a more distant and intellectual voice that sits behind 'the study'. Nevertheless it is present throughout. Lincoln and Guba (2000) clarify that the theoretically positioned voice of the critical researcher is at times intellectual as it endeavours to confront misapprehensions and expand consciousness.

Research Problem and Focus

New Zealand is a culturally diverse society (Gibbs, 2005; Hall & Bishop, 2001; Kane & Fontaine, 2008; Ninnes & Burnett, 2001; Whyte, 2001) and even though social and cultural diversity has been a feature of New Zealand public schools for a long time, up until the 1970's the approaches in most schools were "monoethnic" and were based on an underlying assumption that those who were not Pakeha (New Zealand European) would assimilate to Pakeha cultural norms (Hall & Bishop, 2001). Research evidence suggests that for many years the cultural diversity of New Zealand schools has gone unacknowledged and there is significant data to suggest that one of the implications of this repudiation has been the under achievement of children from minority cultural groups, in particular Maori and Pacific Island students (Hall & Bishop, 2001). More recently the issue of educational

underachievement of cultural minorities has become a matter of increasing national concern especially in light of population statistics which reveal that Maori (indigenous people of New Zealand) and Pacific Island students represent more than fifty percent of children under the age of fifteen, compared to twenty two percent European (Pakeha) and twenty six percent Asian (Gibbs, 2005; Hall & Bishop, 2001). Additionally, it is predicted that by 2051, Maori under the age of seventeen will constitute thirty six percent of the total school population alone (Gibbs, 2005).

The increase in collective consciousness of New Zealand's rapidly growing cultural diversity in schools has been accompanied by heightened appeals from a variety of educational stakeholders - including the New Zealand Ministry of Education - that pre-service and in-service teacher education programmes begin to emphasise education for cultural diversity (Gibbs 2005). Indeed there has been an increasing expectation that teachers are able to "function effectively in multicultural settings" and that teacher education programmes "adequately prepare teachers for this" (Gibbs, 2005, p. 101).

It is within this social and educational context that the study has found its focus, the key objective being to explore how a single teacher education programme at a mainstream university in New Zealand prepares pre-service teachers for culturally diverse classrooms. In my critical exploration of pre-service teacher education I have constructed a number of research questions to facilitate the in-depth investigation of the field. The fact that I have constructed the questions in the way that I have does not mean that these are the only questions that can be asked or that these are the most important questions to ask. Indeed, this is a complex social and educational issue that can and should be viewed from multiple perspectives – this study represents one perspective only.

Research Questions

The primary research question was constructed as follows: *In what ways are New Zealand pre-service teachers prepared to meet the learning needs of students in culturally diverse classrooms?* The primary research question was explored on four levels:

Curriculum: What curriculum initiatives prepare pre-service teachers for culturally diverse classrooms? More specifically, are there courses that:

- a. Critically examine the meaning and complexity of cultural diversity?
- b. Develop pre-service teachers' sociocultural competence?
- c. Engage in cultural self-reflection and self-analysis?

Pedagogy: How are the curriculum initiatives taught? In particular:

- a. What teaching, learning and assessment activities do teachers and students engage in?
- b. What is the relationship between teacher and learner?
- c. What is the teacher's / learner's relationship to the activities?

Perceptions of effectiveness: How effective are the initiatives in preparing pre-service teachers for culturally diverse classrooms? In particular:

- a. In what ways do teacher-educators think they are preparing their students for culturally diverse classrooms?
- b. In what ways do pre-service teachers think they are being prepared for culturally diverse classrooms?
- c. What knowledge, insights and strategies do pre-service teachers think they gain from their professional-practices in schools that will assist them to meet the needs of culturally diverse classrooms?

- d. What knowledge, insights and strategies do teacher educators think pre-service teachers gain from their professional-practices in schools that will assist them to meet the needs of culturally diverse classrooms?

Diversity capacity:

- a. In what ways do teacher-educators think that their own cultural backgrounds impact on their capacity to prepare students for culturally diverse classrooms?
- b. In what ways do pre-service teachers think that their own cultural backgrounds impact on their capacity to be prepared for culturally diverse classrooms?

The underlying theoretical assumptions that informed the construction of the research questions are discussed in detail in Chapter Three.

Significance of the Study

Researchers interested in issues of cultural diversity within education will find the study revealing not only in terms of its research design, but also in terms of what it finds to be true for this particular case. Additionally the study has the potential to be selected along with other similar case studies to be part of a larger collective case study for the purposes of generalising on a larger scale and contributing to theory in a more substantive manner. It is hoped that this particular study will take the research conversation on teaching and learning within culturally diverse contexts, particularly as it applies to teacher education, a little further.

The study may prove to be of interest to educators working in the field of teacher education who may find the insights of the study useful particularly as a

comparative framework for their own contexts. Specifically the curriculum and pedagogical experiences of the teacher educators could, possibly in a comparative sense, serve as useful springboards for further and new insights. Similarly pre-service teachers may find the experiences and views of the pre-service teacher participants valuable and potentially this could be used as a tool to help them interrogate their own realities particularly as it pertains to their preparation for culturally diverse classrooms.

Further, teacher education institutions in New Zealand will find that the study provides unique and useful teaching and learning insights into the requirements for preparing pre-service teachers for culturally diverse classrooms. Even though the results of the study are specific to the single case concerned, the insights are intrinsically valuable and may serve as a useful comparative framework for their own contexts. This significance or usefulness can be extended to a broader international context. As the literature review (Chapter Two) demonstrates, the increasing cultural diversity of students is an international trend particularly in the developed world.

Pre-service teachers engaged in teacher education programmes may find the study useful in that it may provoke further reflection of their own values, beliefs and personal as well as professional journeys. Additionally primary and high school classroom teachers and school principals may find the practicum component of the study particularly useful. The pre-service teacher participants' experiences in schools may provide a useful reflective context for their own classroom realities and contribute to the development of a greater awareness of how effectively their classroom environments meet the needs of culturally diverse learners.

Finally and in a more corporate context, diversity consultancy companies and training organisations may find the study useful. Generally corporate companies

train adults to become culturally competent in the workplace and communicate across difference effectively, for example one such organisation uses a Socratic teaching model where the diversity trainer encourages the trainee to ponder, self-reflect and think critically (Diversity Training University International, n.d.) and another organisation provides regular updates and resources for diversity and inclusion learning (Academee Learning Solutions, n.d.). Thus the findings of the study could potentially assist them and similar organisations to develop and enhance their training models on diversity.

Limitations of the Study

Four limitations of the study are evident. The first limitation is the case study nature of the research. Not only is it a study that examines the ways in which one university prepares pre-service teachers for culturally diverse classrooms, it is further narrowed down to one teacher education programme out of a number of programmes offered by the university. Additionally a small selection of participants from the one programme volunteered to participate in the study. While this suited the in-depth nature and purpose of the research, the findings of the study are specific to this case and cannot be generalised on a larger scale.

A second limitation is the instrumental nature of the case study. While the study provides a qualitative and in-depth examination of the case, it does so only in terms of the aspects that were of interest to the critical concerns of the study as identified by the research questions. Within this inquiry framework data that were of intrinsic value to the case but not directly relevant to the critical concerns of the study were ignored. While this strategy of inquiry suited the critical purpose of the study, it further limited the scope of the research.

Third the multiple levels of investigation can be seen as another limitation of the study. I was interested in investigating the case on four levels, namely curriculum, pedagogy, diversity capacity and effectiveness. In hindsight, this was ambitious. This approach produced voluminous data that made analysis cumbersome and time-consuming. While the value of this approach lies in the easy identification of recurring themes which emerged quite clearly, it did not allow for as deep an investigation of each level as I would have liked, thus limiting the depth of understanding of each level of inquiry.

Finally, a fourth limitation of the study is that nine out of the ten participants came from a New Zealand European (Pakeha) cultural background, which represents the dominant culture in New Zealand. Only one participant was New Zealand Maori. While this could be perceived as advantageous as it represents a 'typical' New Zealand mainstream university where most of the country's teachers are educated and therefore reflect the New Zealand reality, it can also be viewed as a limitation as the study is not able to capture a deeper understanding of the experience of cultural minorities within this mainstream context.

Overall Structure of the Thesis

The thesis consists of nine chapters.

Chapter One introduces the study on teacher education for culturally diverse classrooms. It presents the conceptual framework and introduces the underlying ontological, epistemological and methodological perspectives. It also describes the research problem and research focus and outlines the significance and limitations of the study, before concluding with the overall structure of the thesis.

Chapter Two provides a brief autobiographical note of the principal researcher, contextualised by the study's underpinning critical constructivist inquiry paradigm.

Chapter Three locates the study in terms of theory and research literature and is divided into three parts: Part one discusses Vygotskian sociocultural learning theory, part two examines a selection of the research literature on the topic and part three presents the theoretical assumptions that underpin each of the research questions.

Chapter Four explains the research methodology and is divided into two parts: Part one provides an overview of qualitative research which includes a discussion of qualitative instrumental case study as the principal strategy of inquiry, while part two discusses the actual fieldwork in detail.

Chapter Five, Six and Seven present the results of the study. For readability purposes the results are reported over three chapters. Chapter Five reports the results for the questions on curriculum while Chapter Six reports the results for the questions on pedagogy. Chapter Seven presents the results for the questions on perceptions of effectiveness and diversity capacity.

Chapter Eight engages in a discussion of the empirical findings of the study in relation to the research literature and Vygotskian sociocultural theory, each constituting a separate part of the chapter. This is followed by the third and final part of the chapter where three propositions are put forward for consideration.

Chapter Nine concludes the thesis by answering the research questions and providing suggestions for further research before closing with a final word.

CHAPTER TWO

SUBVERSION

In the United States, I've long been aware of the subversive nature of good teaching. . . . As I visited in Cape area classrooms, I began to recognise a pattern. Even in segregated public schools, a few exceptional teachers choose to assert a more universal culture, to teach today for the South Africa of tomorrow. . . . Subversive teaching in South Africa . . . has a message for . . . teachers and teacher-educators . . . [The] head of a primary teachers' college near Cape Town, tells his graduates, "The most revolutionary thing you can do is to teach well . . . [The] principal of an urban magnet school in St. Louis, explains it this way: In teaching, we must learn to use the freedom we have, and at the same time work for more. (Zeni, 1991, p. 30;38).

Overview

The purpose of this chapter is to share my personal story, focusing particularly on my educational experiences as a learner and teacher. The chapter opens with an explication of why it is important that I share my personal story and declare the subjective and underlying assumptions that have informed the way I conducted this study. This explication is followed by a brief autobiographical statement that covers my early years, my political experience, my teacher education at a White university, my experience of teaching in South Africa and New Zealand, and how I have come to position myself politically and educationally. The chapter closes with a summary.

Critical constructivism and autobiography

Kincheloe and McLaren (2005) argue that critical researchers must recognise their ideological location and must be honest and upfront about their own

subjective referenced claims. In addition, critical researchers must start the investigation with their assumptions on the table, so that no one is confused about the epistemological and political baggage that they invariably bring with them to the research site.

Furthermore, it is important to note here that critical constructivist research is based on the fundamental premise that living in the world involves subjectively interpreting the world, whether trying to make sense of the complexities of everyday life or engaging in research inquiry that involves making sense of the lives of others (Kincheloe, 2005). Critical constructivist researchers know and openly declare that knowledge production and interpretation are inextricably linked and that constructing knowledge fundamentally involves an act of interpretation. In this sense critical constructivist researchers are not neutral and they are not objective - they openly declare their bias as they strive to make the world a better place (Kincheloe & McLaren, 2005). Like everyone else, critical constructivist researchers are part and parcel of the world that constructs them and the world that they construct. For this reason it is imperative that critical researchers are not only aware of their historical location (Kincheloe, 2005) but demonstrate that awareness by openly declaring their beliefs, values and inherent biases which inevitably shape the inquiry on all levels and in multiple ways (Guba & Lincoln, 1994).

I bring substantial personal, epistemological and political baggage with me to this inquiry. In particular, my political experience has shaped my thinking and being in profound ways and informed my hidden and not-so-hidden assumptions of the world. Drawing from Kincheloe and McLaren (2005), I agree that, as a critical researcher, it is imperative that I share my historical location **in** the world and my beliefs **of** the world, and I do so in the form of a brief and selective autobiography. This autobiographical statement not only provides some insight and understanding

of who I am and what I bring with me to the inquiry, but more importantly for me it serves as an unequivocal acknowledgement that as the primary researcher, my lived experience has profoundly influenced the way that I have conceptualised, interpreted and written this study on teacher education for culturally diverse classrooms.

My Early Years

I was born and raised in South Africa. Growing up as a child in Cape Town in the early 1970's, I had an acute awareness of my racial classification as that of a Coloured person. I implicitly understood that I was different from the other races namely, Whites, Indians and Blacks. As a young child this was a given for me. I didn't question it or wonder about it, it was part of who I was, indeed an integral part of my identity as I understood it. My empirical experience of the world validated that understanding. I lived with my family in a Coloured area where only Coloured people lived. All the people I saw around me in the neighbourhood were Coloured. I went to a primary school close to my home which was for Coloured children only. All the children in my class were Coloured and all the teachers at the school were Coloured. When I travelled on the train I would sit in the Coloureds-Only carriage. The carriages were very clearly marked Whites-Only and Coloureds-Only. During the summer season we would go as a family to the Coloureds-Only section of the beach. It was common knowledge that the beaches were sign-posted and that we needed to look for the signs before deciding where to camp for the day. I remember very vividly walking as a child from the Whites-Only section of the beach to the Coloureds-Only section. This was a normal practice for me. Look for the sign first and then decide where you belong, whether travelling on the train or going to the beach. I complied without question and did not view the many racist sign-posts or my own racial classification as odd or even objectionable. I understood and

accepted that I was not-as-good-as a White person but that I was better-than a Black person.

Becoming Politicised

In 1976 I was in my second-last year of primary school. During this year high school students from the Black townships abandoned their schools and took to the streets in violent protests against the enforcement of the Afrikaans language as an official language of South Africa to be taught and learned by all children of all races at all schools. The 1976 protests which started in the Black townships spread to the Coloured townships and escalated to unprecedented levels. When the first Black student was killed by police on the 16 June 1976 not only was there an international outcry at the brutal force used by police against unarmed school children, but more significantly it signalled the start of a highly politicised era within South Africa's history. This was the era that became the living reality of my teenage years. It was during this time that I experienced, along with my peers, the full human horror of the Apartheid (legalised racial segregation) system.

During the next six years as a high-school student, I was engaged as a student-activist in the mass movement against Apartheid. This took on many forms, including attending mass student meetings as a representative of my school, organising student protests at school and community level, working with Coloured communities at grassroots level in what was then called "Awareness Campaigns" where we visited homes going from door-to-door to talk with usually parents about the evils of apartheid and how they could/should actively contribute to the struggle for freedom and democracy, engaging in street battles with police in armoured vehicles and marching en masse in Cape Town's CBD to demand the release of Nelson Mandela.

This period in South Africa's history is well documented and the story has been told in many different ways and from many different perspectives. For me it was a significant time in my social, psychological and cognitive development as I transformed from a naive child to a politically aware and socially engaged student activist. Through this experience I became aware of the effects of the divide-and-rule system of racial segregation and how it impacted on my own conceptualisation of self and others. I grew to understand that I was not "Coloured", that it was a racial classification imposed on me and others, constructed by the Apartheid government to keep us divided and in so doing perpetuate the system of racial segregation. I came to reject the racist label on an emotional level as offensive and degrading and on an intellectual level as irrelevant. I no longer saw myself as not-so-good-as or better-than any other human being and actively promoted the egalitarian nature of human society.

At this early age I developed a growing awareness of what the Apartheid system had done to me and all South Africans and how it had shaped identities and as a consequence either enhanced or severely damaged self-esteem. I observed its deep entrenchment at every level of society and recognised that it would be a very long time before people, especially the older generations who endured many more years of indoctrination under Apartheid rule, would be able to rise above and discard the racial trappings of their government-constructed and politically-imposed identities. I saw how many of my close family members struggled to embrace people of a different racial classification – this was an important and also painful period in my personal history as I began to differ with family members ideologically.

Teacher Education at a White University

I graduated from high school at the age of eighteen with good enough grades to be accepted by the leading, White, mainstream university. I was accepted under a quota system which allowed the university to accept a certain number of students of colour. I completed an undergraduate degree in the Arts and in my fourth year trained as a teacher, completing a postgraduate diploma in higher education which qualified me to teach at high school. Throughout my university years I battled with internal issues related to the experience of coming from a politically marginalised, minority social group. I learned to function within a social and learning context that affirmed, at every operational level, my lower socio-economic and inferior racial status. It was an internal struggle that required strength of character, self-belief and sheer determination to get through.

On reflection now, many years later, I understand why I was able to do this: Outside of the university I was engaged in and committed to a larger social and political movement for freedom and democracy. It was the multicultural, multi-racial and progressive nature of this movement that essentially gave me my sense of belonging, identity and self-worth. I understood that I was part of something bigger than myself and even bigger than the university. This helped me put the university itself as an institution of Apartheid, and my place in it, into perspective. It was simultaneously disempowering and empowering as I experienced first-hand the alienating effects of a curriculum and pedagogy that was irrelevant and that I could not connect with.

In particular my teacher education year failed to provide me with the theoretical knowledge, practical skills and sociocultural understanding that I would need to teach the socio-economically and socioculturally diverse students in

Coloured schools. Clearly the university was out of touch with the realities of teaching and learning in Coloured schools. All my lecturers were White and ninety percent of the students were White. I connected with none of my lecturers and with very few of the White students. It is fair to say that I journeyed through the four years at university as an unremarkable and invisible student, getting average grades and graduating with some expert knowledge in my major subjects (English and History) but with little tools to face the challenges of the real world of teaching in Coloured schools.

At this point it is important to briefly note the broader social and political context of the period. During the late 1980's the country experienced intense political and social upheaval which started in 1985, my third year at university. The Apartheid government was experiencing increasing pressure internationally, mainly through economic sanctions, to not only release Nelson Mandela, but to also eradicate the system of Apartheid. The internal resistance movement had also intensified to the extent that street violence in the form of mass riots and mass marches became a common occurrence. Schools increasingly became sites of struggle and many were vandalised and torched as they were seen as bastions of Apartheid rule. Normal teaching at schools and a few universities was disrupted as the country went through a wave of states of emergency. At the end of 1985, along with other Coloured and a few White student-activists, I applied to defer my final examination to the following year on the basis of the trauma that we experienced as a result of our engagement in mass political activity. Not surprisingly the university granted the deferments as it began to feel the pressure of aligning itself with the progressive and increasingly more powerful movement for political change both inside the country and internationally.

Teaching: The Art of Relevance

In 1987 I was appointed as a beginning teacher at a school in Mitchell's Plain, a newly developed Coloured area on the Cape Flats that was strategically designed for the purposes of relocating thousands of Coloured families away from wealthy, leafy suburbs of Cape Town. Many of the Coloured families that were forcibly removed from the area of District Six, a popular and vibrant suburb close to Cape Town's CBD, were relocated to Mitchell's Plain. I started as a new teacher along with three other university graduates all of us determined to resist what we called the gutter education that the Ministry of Internal Affairs (Ministry for Coloured Education) was forcing onto Coloured schools. One of the ways we resisted the racially-based curriculum was to teach an alternative history to that of the official curriculum. We called it 'The People's History' and used a number of alternative resources that were beginning to be published and that reflected more accurately (in our view) the true history of the country. Part of the history curriculum that we rejected was a unit of study that dealt with the racial classification of human beings, advancing historical and anthropological perspectives for the racial classification of human society. While we could not ignore the unit of study completely as it would be in conflict with our instructions to deliver the curriculum and compromise our students' success in external examinations, we encouraged our students to engage critically with the content and taught them the value of locating knowledge within a broader socio-political context.

Jane Zeni was an American exchange teacher at this time. I vaguely remember her observing some of my English classes. During my literature search for this study (more than twenty years after the event) I discovered a journal article that she had written about her month-long visit to Cape Town universities and schools. When I read her article I was impressed by her understanding and appreciation of what must have been to any outside observer an extremely complex

political, social and educational context. As she put it: “Apartheid is a policy of “divide and rule”, aiming at separate traditions, languages, cultures, values – and levels of learning – for each race. The structure is mind-boggling” (Zeni, 1991, p. 30). Below is one of two extracts from her article where she refers directly to my teaching practice, illustrating our pedagogical attempts at making the prescribed curriculum relevant to the lived realities of our learners:

In a school classified “Coloured”, I watched Shireen Maged introducing two poems on war by Wilfred Owen and Rupert Brooke. She first asked her English as a Second Language students whether they saw fighting for their country as a sign of heroism or a sign of conformity: “In this country, so-called Blacks don’t have to fight. . . So-called Whites do have to fight. Many of them refuse, so they go to jail . . . because they don’t want to fight for the apartheid system.” As the poems were read orally, students were attentive, hearing them in the context of South African conscientious objection. The teacher continued: “Now look again. What in your opinion are the two most important words in these poems?” Students were urged to “grapple with the problem” – forming groups, exchanging ideas in English, and deciding on the key words. How was this lesson possible, I wondered, given the extent of state control in South African education? (Zeni, 1991, p. 33).

At times our involvement as teachers in resisting the Apartheid-based education went beyond the classroom. When students abandoned their classrooms to take to the streets in protest against gutter education, we accompanied them. This time our involvement was two-fold - to demonstrate our own protest but also to be with the students and ensure their safety as much as possible. On one of these marches a colleague and I were arrested and interrogated for a day by what we called the Special Branch Police. We were fortunately released and not incarcerated

as happened with many activists during this time. As the political protests within and outside of the country intensified, so did the internal security surveillance by the Special Branch Police, resulting in thousands of students, teachers and community activists being imprisoned.

The ensuing three years leading to the release of Nelson Mandela on 11 February 1990 continued to be characterised, at all levels of society but especially schools and universities, by general political and social upheaval bordering on chaos. A significant increase and intensification of mass demonstrations was accompanied by a growing sense of optimism that “the power of the people” would soon be realised. Indeed, the day Nelson Mandela was released was a celebration of the victory of both the internal and external social and political forces that proved to be too much for the Apartheid government. This day marked the turning point for the social and political reconstruction of the country and in 1994, four years later, the first democratic elections were held and the African National Congress, under the leadership of Nelson Mandela, came to power.

However, at school level nothing had changed and I remained part of a core group of teachers that continued to work at making teaching relevant and meaningful for our students. This took the form of developing resources that facilitated critical thinking, implementing student-centred pedagogies where teacher and student collaborated in a social relationship to construct meaning, and challenging conservative, top-down management styles of senior staff that disempowered teachers and students. As we saw it then the struggle to free people’s minds from racial prejudice and transform society at a deeper level needed to continue.

In 1997 I worked as a teacher-educator for a year teaching White, Coloured and Black students courses in curriculum theory and critical pedagogy. At this time I was doing my master's degree in education and studied the work of Lev Vygotsky. Unsurprisingly Vygotsky's theories on the social foundations of cognition located within a sociocultural, constructivist epistemology resonated with me, largely because of my first-hand experience of learning within social contexts and within social relationships that mostly stunted my development and only sometimes advanced it to the next level.

Teaching in New Zealand

I left South Africa and arrived in New Zealand with my young family in 1998. My first teaching position was at an area school in a remote part of New Zealand and in a predominantly indigenous community. I had to draw on all of my past teaching and learning experiences and personal resources to meet the challenge of making learning relevant and meaningful to my new group of mainly indigenous students. In my view I had to learn, very quickly, the social and cultural histories of not only my students, but also the broader community if I were to implement a pedagogy that would be socially and, more so, culturally relevant. In addition I had to familiarise myself with the expectations of the curriculum and then negotiate the best possible pedagogical approach to deliver it. One of the things I did was to select literary texts (I taught senior English) that were written by Maori authors like Patricia Grace and Witi Ihimaera. The issues and themes that emerged from these texts were ones that the students could relate to and assisted in not only facilitating a student-centred pedagogy, but more importantly encouraged original interpretations of the texts while at the same time affirming the students' cultural understandings of the world. Additionally these texts were extremely useful for me as a non-indigenous teacher as I learned about the indigenous culture itself and through the many discussions with my students I learned more and more about their

many social realities. The more I learned about the socio-cultural worlds of my students the more I adapted my teaching style and strategies in an attempt to make the learning experience as meaningful as possible for them.

I was faced with similar challenges three years later when as a teacher of English I was faced with a classroom of culturally diverse teenagers at a high school in Manukau, located in South Auckland, which is generally believed to be one of New Zealand's most culturally diverse regions. My students came from all over the Pacific Region: Samoa; Tonga; Nuie; Fiji; Tokalau; Papua New Guinea; as well as India, China and refugees from Africa and Asia. After teaching at a variety of high schools in Auckland over a four-year period, each displaying high levels of culturally diverse students, I took up a position as a teacher-educator and manager at an indigenous tertiary institution. While education was delivered within an indigenous philosophical and cultural framework, students of all cultural backgrounds were invited to enrol. Consequently, the national student population was just more than fifty percent indigenous and the rest came from a variety of social and cultural groups. I was based at the South Auckland campus which displayed the same high levels of cultural diversity as the schools.

Positioning

My combined twenty years of teaching in South Africa and New Zealand has given me many insights into teaching and learning, but above all it has emphasised to me the need for every teacher at every level of the formal education system to have the capacity to implement a socially and culturally relevant pedagogy that meets the learning needs of their students at any particular time and in any particular context. In my view this places a very important responsibility on the shoulders of teacher-education institutions. If teachers are to be prepared for the increasingly culturally diverse students that characterise the classrooms of the

twenty first century all over the world (see Chapter Two), they will need to be more than just competent in curriculum and pedagogy. They will also need to be socioculturally competent. In other words, teacher-education programmes need to go beyond the 'what' of teaching (curriculum) and the 'how' of teaching (pedagogy) but also, with equal importance, focus on the 'who' of teaching. Teachers need to know who their learners are, where they come from, what their social and cultural experiences of the world are, why it is important that teachers know this and how they should use this knowledge to inform their teaching practices – making explicit the intention to connect with their learners and create critical learning spaces that are socially relevant, culturally affirming, enjoyable, engaging, empowering and ultimately meaningful.

These are my personal views and perspectives borne out of my many years of teaching socially and culturally diverse students and my many years of learning from a position of social and political marginalisation. I have no doubt that my lived realities - living, learning and teaching in both South Africa and New Zealand - have impacted on how I have positioned myself socially, politically and educationally and that this positioning has invariably impacted, in a number of ways, on how I have approached this study.

Summary

This chapter has provided a brief autobiographical note that focused particularly on my teaching and learning journey over a number of years. It highlighted personal, social, political and educational experiences that have profoundly shaped my consciousness and that underpin my value system, assumptions and notions of truth. I have highlighted in a consciously subjective way aspects of my lived experience that I believe have not only fundamentally influenced my interest in the research problem and how I have conceptualised it, but also

consciously and unconsciously framed the way that I have interpreted, conducted and reported this study. These underlying assumptions are deliberately declared as part of the critical constructivist nature of this research project. The next chapter explores the underpinning theoretical and research literature that further inform this study on teacher education for culturally diverse classrooms.

CHAPTER THREE

SOCIOCULTURAL COMPETENCE

And so I listened to the frustrations of the teachers attending our writing workshops. At first I was quite prepared to believe that public education in Cape Town was so tightly controlled that teachers *couldn't* adopt many current approaches to language instruction. But I started questioning this assumption the day I sat in a high school English classroom watching students discuss their personal responses to poetry in collaborative groups, while a nearby bulletin board announced, Education for Liberation! (Zeni, 1991, p. 30).

Overview

The previous chapter explicitly declared some of my personal assumptions that inform the study. The overall purpose of this chapter is to discuss the theoretical body of knowledge and the research literature that underpin the construction of the research questions. To this end the chapter is divided into three parts: The first part reviews aspects of Vygotskian theory that provided the theoretical basis for my conceptualisation of the primary research question. Hence the central idea of *learning needs*, a fundamental assumption in the primary research question, is discussed and explained in detail. The second part of the chapter reviews a selection of research literature on pre-service teachers' preparation for culturally diverse classrooms. I selected the literature on the basis of their relevance to the research problem, after which I further narrowed this down to research studies that were conducted in the last two decades. While studies conducted in New Zealand and Australia was preferred, studies from further afield were also selected as they provided important international perspectives on the issue. Three common themes from the literature have been identified and selected for discussion as they relate

directly to the conceptualisation of the research problem and questions. They are: Sociocultural competence, self-reflection and self-analysis of culture and the socio-political context of cultural diversity. As part of the review of the literature, the terms multiculturalism, cultural diversity and culture – as used in this study – are clarified. Part three of this chapter highlights the theoretical assumptions informing each of the research questions after which the chapter closes with a summary.

Part One: Sociocultural Learning Needs

In Chapter Two I wrote about the social, political and educational experiences that informed my understanding of teaching and learning and I described teaching as the art of relevance. However, when I eventually embarked on this research journey I contemplated how this understanding could or should inform this study on teacher education for culturally diverse classrooms. I knew that I did not want to engage in a completely intrinsic exploration of how this question manifested itself within a particular social reality. Rather I wanted to deliberately investigate in what ways pre-service teachers were being prepared for the reality of meeting the learning needs of culturally diverse students. This approach, framed within a critical constructivist paradigm, required that I – as a starting point – recognise and deliberately declare my assumptions of truth (discussed in Chapter One). What it also required was that I clarify what I meant by learning needs. Hence, a significant part of my research journey has involved making explicit my implicit assumptions that inform my understanding of students' learning needs.

As a result I have consciously confined my discussion of what is an extensive body of theoretical work on this topic, to what I have identified as appropriate for the purposes of this study. I have drawn from the work of Russian theorist, Lev Vygotsky as it has significantly influenced, sometimes explicitly and

other times tacitly my practice as an educator. From the outset it is imperative to emphasise that the theoretical work of Vygotsky is vast and complex and an in-depth discussion of his theory lies beyond the scope of this study. I have limited my discussion to only those aspects that I have deemed to be relevant to the critical concerns of the study. Accordingly I have identified Vygotsky's Zone of Proximal Development (ZPD) as a key theoretical framework that is useful for the consideration of what constitutes, in my understanding, students' learning needs. In addition I briefly refer to another of Vygotsky's complex theories, Cultural Historical Activity Theory (CHAT), but only as it relates to the ZPD and enhances an understanding of the study's central question.

Why Vygotsky?

Vygotsky produced most of his work during the period of post-revolutionary Russia and was unusual in the sense that even though he studied law, his professional career saw him actively involved in the educational sector as a teacher of literature and later as a lecturer at a teacher-education college (Blanck, 2002; Moll, 2002; Rosa & Montero, 2002; Wertsch, 2002). His writing clearly reflected his pedagogical concerns and he drew from the collective wisdom of multiple disciplines in pursuit of developing a sociocultural theory of mind (Moll, 2002; Rosa & Montero, 2002; Wertsch, 2002). It is the sociocultural aspect of his theory and pedagogy that has resonated most strongly with my lived experience from both a learner and teacher perspective. Additionally, his broad vision and eclectic approach to finding solutions to social and particularly educational challenges resonate with how I have experienced reality with its multiple levels of meaning, multiple truths and obvious complexities. In order to be relevant in my practice as a teacher, I have consciously tried to resist – with varying levels of success - a naïve, reductionist, technical and simplistic approach to teaching and learning. Kincheloe (2005) argues that critical constructivists avoid reducing reality to a form of “naïve realism”, but rather “talk

about analysis, interpretation, complexity, relationship, insight, creativity or higher-order thinking” (p. 103). Moreover, he warns that the reductionist context to teaching is still present today and is “one aspect of the logic that serves to dumb down teacher education and public education at the beginning of the twenty-first century” (Kincheloe, 2005, p. 103).

Contrary to a disciplinary exclusive approach, Vygotsky was able to connect diverse strands of inquiry together in an unprecedented approach that presented a practical psychology that did not separate individuals from the sociocultural environment in which they lived and worked (Wertsch, 1985). This underscores the cross-disciplinary and even non-disciplinary nature of Vygotsky’s mission where he would routinely, as a matter of course borrow ideas from multiple disciplines including philosophy, social theory, linguistics, ethnology, literary analysis and psychology (Wertsch, 1985). The western world displayed a heightened interest in Vygotsky’s contribution to psychology and education in the latter part of the twentieth century (Rosa & Montera, 2002; Wertsch, 2002). This was partly due to Vygotsky’s non-hesitation in integrating theoretical and empirical findings from multiple disciplines which resulted in a uniquely broad theoretical vision (Wertsch, 1985). Increasing specialisation contributed to a form of disciplinary separatism so much so that those concerned with psychological phenomena and those interested in social phenomena were defining their objects of inquiry in such exclusive ways that they had virtually assured the impossibility of a shared collective understanding (Wertsch, 1985). On the one hand the psychological view that culture or society was a mere component that needed to be incorporated into models of individual functioning represented a form of reductionism that assumed that sociocultural phenomena could basically be explained on the basis of psychological processes alone (Wertsch, 1985). On the other hand, social theorists displayed similar levels of

disregard by viewing psychological processes as presenting no significant issues since they derived directly from social phenomena (Wertsch, 1985).

For me it was Vygotsky's integrative approach to explaining social and psychological phenomena that rang true, based on my educational experiences as a socially and politically marginalised learner as well as educator of culturally diverse students. I have frequently encountered perceptions that students' learning needs and especially development are best left to the domain of psychology alone. Thus when I encountered Vygotsky's fundamentally sociocultural theory of learning and development I was immediately drawn to its experiential validity. The learning needs of students for me are inextricably located in their social and cultural realities and cannot be separated from them. Vygotsky's theoretical frame of the Zone of Proximal Development (ZPD) affirms this understanding.

The Zone of Proximal Development (ZPD).

The Zone of Proximal Development (ZPD) is one of the main theoretical perspectives advanced by Vygotsky and it is the concept that is most investigated and cited in literature (Eun, Knotek & Heining-Boynton, 2008). The concept was described by Bruner as being stunning and its implications for teaching and learning have been widespread and diverse (Eun, Knotek & Heining-Boynton, 2008). Vygotsky defined the ZPD as "The distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers (Vygotsky, 1978, p. 86). Rogoff (1990) described the ZPD as a "dynamic region of sensitivity" in which the child learns "the skills of culture" through problem solving with "more experienced members of culture" (p. 14), while Moll (2002) suggested that the ZPD is a "key theoretical construct" that captures the individual "within the concrete social situation of learning

and development” (p. 4). Viewed from a critical constructivist perspective, Kincheloe (2005) described the ZPD as “the context in which learning takes place” (p. 132).

It is important to reiterate here that a theory is made up of credible relationships that are produced among concepts and sets of concepts (Silverman, 2005). Therefore in order to fully appreciate Vygotsky's theory of the Zone of Proximal Development (ZPD), it is necessary to understand a number of mutually reinforcing concepts that collectively contribute to its production and operation. Hence the examination of learning in the ZPD is presented under the following three sub-headings: Social relationships in the ZPD; language, learning and development in the ZPD, and CHAT and the ZPD. Together the relationships among these concepts depict an overall theoretical perspective on students' learning needs that I support mainly because it augments the view that students' learning needs are firmly embedded in who they are as social and cultural beings.

Social Relationships in the ZPD.

Vygotsky argued that the nature of the social relationship between the adult and child in the ZPD was critical for learning and development to occur (Moll, 2002; Sanders & Welk, 2005). He explained that learning and cognitive development happens through a process of social interaction between the learner and a 'more capable' teacher (Le Cornu & Peters, 2005; Rogoff, 1990, Rosa & Montera, 2002). Furthermore, cognitive development is a social process – indeed cognition is a social product - essentially achieved through the interactive social relationships between teacher and learner and within the learner's ZPD (Rosa & Montera, 2002).

Thus when two or more people enter into dialogue with one another in the ZPD, it is conceivable that they may have different cultural perspectives, beliefs, opinions and values and they may only have a faint or superficial idea of what is

taken for granted and how to interpret the meaning of that which is uttered in the conversation (Rogoff, 1990). However, through “semiotically mediated negotiation” the teacher may create a “temporarily shared social world” or what can also be called, “a state of intersubjectivity” (Wertsch, 1985, p. 161). This communicative context which functions on the basis of “a minimal level of shared situation definition” or *intersubjectivity* lays the foundation for dialogue and learning in the ZPD (Wertsch, 1985, p. 160).

A Vygotskian perspective on teaching and learning assumes that the learner wants to benefit from the interaction with the teacher and indeed the teacher is viewed as having the responsibility of adjusting the dialogue to match the learner’s potential level of development (Rogoff, 1990; Sanders & Welk, 2005). This emphasises the critical significance of a match or affiliation between the teacher and learner in terms of shared thinking as well as the importance of the teacher utilising the learner’s understanding as the point of departure (Rogoff, 1990). Hence, when viewing teaching and learning from this perspective it illuminates the importance of the teacher’s awareness of how the “temporarily shared social world” or intersubjective space functions to promote learning and development in the learner’s ZPD (Rogoff, 1990). This is particularly important when the learner comes from a culturally different background to that of the teacher and there are cultural variations on how communication is structured or cultural differences on what is being learned (Rogoff, 1990). The significance of this understanding in ensuring that teaching meets the sociocultural learning needs of the learner – especially when the teacher comes from a cultural background that’s different to the learner – becomes self-evident.

It is this perspective of the importance of the social relationship between teacher and learner that is of particular significance to this study on teacher

education for culturally diverse classrooms as it underscores the important location of teaching and learning within a sociocultural context. The construct of the ZPD reinforces a critical perspective that educational settings are not naturally occurring environments, they are socially constructed, socially constituted and can therefore be socially changed (Moll, 2002, p. 15). This insight in my view is significant as it reinforces the view that the teachers can and must alter and modify their pedagogical approaches and learning environments to meet the sociocultural learning needs of their students. A particularly instructive example of the application of Vygotsky's ZPD was Paulo Freire's literacy campaign in Third World countries (John-Steiner & Soubberman, 1978). Freire adapted his teaching methods or pedagogy to the specific historical and cultural contexts within which his students lived, thereby integrating their everyday, habitual concepts based on their own social and historical practices and knowledges, with the new concepts introduced by the teachers in instructional environments (John-Steiner & Soubberman, 1978). In other words, Freire's analysis of his students' sociocultural learning needs was based on what they knew - namely their lived, cultural, historical and social realities – and fused these diverse knowledges with what they needed to learn.

Language, Learning and Development in the ZPD

Vygotskian scholars describe the verbal interaction between the teacher and learner as the “main mechanism of development” (Eun, Knotek & Heining-Boynton, 2008, p. 136). Not only does this perspective highlight the important role of language usage and dialogue to promote learning, (Rogoff, 1990), but one of the leading propositions of Vygotskian theory is the claim that higher mental processes are essentially mediated through language and that it is impossible to understand human mental processes without comprehending the social tools and signs that mediate them (Moll, 2002; Rogoff, 1990; Wertsch, 1985).

Individuals from each human generation of any society inherit from the individuals of the earlier generation cultural historical products “including technologies developed to support problem solving” (Rogoff, 1990, p. 51). Language is one such technology – it is an inherited cultural tool that categorises reality and structures the way we think and approach situations (Rogoff, 1990). This tool is learned from birth, through a process of social interaction between children and adults, where the adults pass on their culture to the children, which includes “... their stock of meanings, their language, their conventions and their way of doing things” (Blanck, 2002, p. 46). Humans are “internalised culture” (Blanck, 2002, p. 47) and language is one of the key historical and cultural tools created by humankind for the organisation of thinking (Blanck, 2002). When viewed from this perspective, words do not exist in neutral, impersonal spaces - instead words exist in the mouths and social contexts of other people serving their intentions and interests and it is from there that they are taken, re-contextualised and re-used (Bakhtin, 1981; Cheyne & Tarulli, 1999; Rogoff, 1990). Through this historical process words continue to evolve and carry with them new and extra sociocultural nuances (Bakhtin, 1981; Cheyne & Tarulli, 1999; Rogoff, 1990). Thus when Vygotsky probed the process of teaching and learning in the formation of higher mental processes, he stressed the significance of the sign system that is used in human communication, particularly in speech (Moll, 2002).

The way learning and development are viewed within the contextual relationship of the ZPD is critical as Vygotskian scholars point out that learning is not development (Cole & Scribner, 1978). Learning can result in development and can set in motion various developmental processes that would be impossible without it (Cole & Scribner, 1978; Wertsch, 1985). Thus learning is an important, universal component of developing “culturally organised, specifically human psychological functions” (Cole & Scribner, 1978, p. 90). Indeed Vygotsky was critical of teaching

that lagged behind the actual developmental level of learners and that did not focus on emerging or prospective capabilities (John-Steiner & Soubelman, 1978)

A central theme of Vygotsky's theoretical framework is that learning and development arise from social processes (Le Cornu & Peters, 2005; Sanders & Welk, 2005; Wertsch, 1985;). In this regard Vygotsky reiterated that higher mental functions appeared first in an external, social form before appearing as an individualised, psychological process (Wertsch, 1985; Wertsch 1991; Wertsch, 2002). Furthermore the process of internalisation is an active process. This means that everything that is internal was once external, everything that is individual, was once social – all higher mental functions of necessity go through an external, social phase before they are and become part of the individual. Vygotsky's theory highlights the inseparability of the individual from the social. What is significant about this fundamental assumption, especially for this study, is that it highlights the fundamental social and cultural basis of learning and the development of abstract or higher order thinking.

If indeed, as I would argue after Vygotsky, all people are socially and culturally located beings with fundamental sociocultural learning needs, then all our students, whether they come from dominant cultural backgrounds or minority cultural backgrounds, have the same sociocultural learning needs. This is therefore not a need that is exclusive to students who come from particular cultural and social backgrounds. Indeed, this understanding explains why a student who comes from a dominant sociocultural background achieves in a learning environment that matches her/his culture. It also explains why a student coming from a minority and/or marginalised cultural background does not achieve in a 'learning' environment shaped by the dominant culture. Indeed, when viewed from this perspective, such a culturally alienating environment cannot be described as a learning environment for

that particular student. The student's sociocultural learning needs, a basic requirement for learning and development to occur, are not being met. What is happening in that socioculturally alienating environment is not learning or the development of higher order thinking, but cultural alienation and intellectual retardation.

CHAT and the ZPD

One of the most significant components of Vygotsky's Cultural Historical Activity Theory (CHAT) is the argument that a new unit of analysis is required in order to further develop Vygotsky's thinking (Wertsch, 1985). Rather than only focusing on psychological entities such as concepts and mental functions for example, the focus shifts towards an investigation of social and cultural activity (Wertsch, 1985; Wertsch 1991). This shift in focus centralises the fundamental Vygotskian assumption that the human mind is firmly embedded *in* society and advances an interpretation that development of the mind needs to be studied and researched more closely in terms of the impact and influence of social and cultural activity (Rogoff, 1990; Wertsch, 1991).

Vygotskian scholars emphasise that an activity is a socioculturally constructed action that is imposed on the context by the participants (Wertsch, 1985). Numerous examples of practical activity are listed – these include play, labour, work, as well as instructional or teaching activity in formal educational settings (Wertsch, 1985). This approach places the socially constituted activities that people engage in at the centre of an analysis of human learning and development (Wertsch, 1985). Critically reflective practice has often been downgraded by theory as a lower form of knowing (Wolff-Michael & Yew-Jin Lee, 2007). However Vygotsky's epistemology suggested that not only is practice the only basis for truth, practice is also the ultimate arbiter of theory and prescribes how to construct

concepts and how to frame laws (Rosa & Montera, 2002). Hence activity theorists adopt a holistic approach to practice and the impact of this holistic theoretical framework can be seen when an analysis of educational achievement, for example, integrates and explains both psychological and social influences on achievement and do not see them as mutually exclusive (Wolff-Michael & Yew-Jin Lee, 2007). An educational practitioner who uses the theoretical framework of CHAT as a tool of analysis will not therefore separate “the poverty or culture of urban students’ home lives from conditions of schooling, consideration of the curriculum and problems of learning” (Wolff-Michael & Yew-Jin Lee, 2007, p. 218).

In my view this is a valuable theoretical perspective. Armed with this understanding of teaching a teacher will have a theoretical appreciation of why it is important to implement socioculturally relevant activities within the student’s ZPD. I believe that teaching is a highly practical discourse and at the centre of a teacher’s pedagogy are the largely teacher-inspired instructional activities. It is critical for the teacher to implement a theoretically informed practice, gained through practice, and that is geared towards the student’s sociocultural learning needs.

Part Two: Literature Review

In this second part of Chapter One, I draw on a selection of the research literature on pre-service teachers’ preparation for culturally diverse classrooms. As indicated earlier the literature was selected on the basis of its relevance to the key concerns of the study and was further narrowed down to research studies that were conducted in the last two decades. Studies that were conducted in New Zealand and Australia were preferred, although studies further afield like Britain, Europe and the USA were also selected. These criteria for selection were used to ensure time and geographic relevance, however the studies selected from further afield provided important international perspectives on the issue.

The main purpose for reviewing the literature is to identify the common themes and issues on the topic that further informed the conceptualisation of the study and in particular the research questions. According to Silverman (2005) one of the aims of the literature review is to “express certain views on the nature of the topic” and to this end the literature needs to be drawn on “selectively and appropriately as needed” in the telling of the story (p. 299). Consequently, three key themes are identified and are discussed as part of this review. After the thematic discussion I offer a critical comment from a research design perspective. However, prior to that, I start this part of the chapter with a re-articulation of the research problem as it is formulated in the literature. This is followed by a brief consideration of the unique New Zealand historical context after which the meaning of cultural diversity as it is used in this study, is explained particularly as it relates to the notions of culture and multicultural education.

Research Problem as Framed in the Literature

A number of research studies suggest that today’s teachers will encounter learners who are socioculturally different from each other and different from themselves (Bradfield-Kreider, 2001; Marulis, 2000; Mueller & O’Connor, 2007; Santoro & Allard, 2005; Sheets, 1999). This development seems particularly pronounced in first world countries like Australia, The United States and The United Kingdom (Cruz-Janzen, 2002; Mueller & O’Connor, 2007; Santoro & Allard, 2005; Sheets, 1999). In the United States, for example, research studies found that “. . . in the 500 largest school districts in the country, Latinos and African Americans account for 52% of the student population” (Young, as cited in Moll, 2005, p. 246). In contrast to the above trend, however, teacher populations in the USA are becoming increasingly homogenous (Miller & Endo, 2005) with the percentage of teachers of colour gradually declining (Newby, Swift & Newby, 2000). For this reason teaching

in the USA is increasingly becoming a commuter profession since many teachers do not live where they teach, “. . . especially in the case of schools serving low-income or working-class students” (Moll, 2005, p. 243).

The story in New Zealand is not any different, with ethnic, cultural and linguistic diversity becoming an undeniable feature of the New Zealand population (Gibbs, 2005; Hall & Bishop, 2001; Irwin, 1989; Major, 2005; Ninnes & Burnett, 2001; Prestidge, 2004; Savage, Hindle, Meyer, Hynds, Penetito & Sleeter, 2011). In fact the cultural and linguistic diversity of New Zealand's population is increasing rapidly, so much so that by 2021 more than thirty percent of New Zealand's population will identify with an ethnicity other than European (Major, 2005; Prestidge, 2004). Additionally New Zealand Ministry of Education data indicates slow growth in the ethnic diversity of teacher education students, with seventy-five percent identifying themselves as European (Major, 2005). The potential cultural mismatch between New Zealand student populations and teacher populations “is cause for concern as it raises questions about the ability of teachers to effectively relate to and meet the needs of students who are not like them” (Major, 2005, p.15).

Consequently there is a growing expectation that teacher education institutions prepare pre-service teachers for the cultural, linguistic and socio-economic diversity they will encounter in modern New Zealand classrooms (Major, 2005; Savage et al; 2011). However, how best to do this - particularly when the pre-service teachers come from a dominant cultural and socio-economic background, “with limited exposure to cultural or linguistic diversity”, is proving to be challenging for New Zealand teacher-education providers (Major, 2005, p. 15). Moreover, the challenge of preparing pre-service teachers effectively for culturally diverse classrooms is not made any easier when the approach of most New Zealand

schools has been fundamentally monocultural (Prestidge, 2004). According to a recent New Zealand study:

So-called mainstream schools are not multicultural but actually monocultural in asserting dominant cultural values and ignoring, if not actively de-valuing, minority cultural values. As a consequence, a mainstream school's organisational structure, language, materials, and symbolism provide the systemic context for affirming some students and de-valuing others (Savage et al, 2011, p. 184).

The Unique New Zealand Context

It is important at this point to highlight, albeit briefly, the unique historical context of biculturalism and multiculturalism in New Zealand. An appropriate starting point for the purposes of this study is the Treaty of Waitangi, which is the binding written covenant or compact that the British Government "in pursuit of colonisation" signed with the Maori indigenous peoples in 1840 and which established a "historical national pact" of biculturalism in New Zealand (Irwin, 1989, p. 11). The Treaty of Waitangi effectively provided a platform from which to build a new nation and symbolised a partnership and "commitment to egalitarianism for all newly created 'New Zealanders'" (Irwin, 1989, p. 11). It in effect recognised the *tangata whenua* (indigenous) status of Maori people. Therefore the New Zealand response to particularly the educational challenges of catering for a culturally diverse population must be viewed in this historical context (Irwin, 1989; Macpherson, 2004; Prestidge, 2004, Simon, 1994).

From an educational policy perspective New Zealand has favoured a bicultural model of education, which is seen as the "intermediary step between a monocultural education system - the current reality in New Zealand - and the desired goal of a multicultural system" (Irwin, 1989, p. 9). This approach can be

described as “biethnic in the first instance, focusing on Maori Pakeha interaction . . . followed by multiethnic and finally multicultural models” (Irwin, 1989, p. 11). Irwin (1989) argues that this is a unique educational approach when compared to international responses to cultural diversity in education. Other countries refer to “multicultural education as the education of the new immigrants into the country”, while the indigenous peoples “are not given the same consideration as the relative newcomers to their lands” (Irwin, 1989, p. 11).

With New Zealand schools still favouring a monocultural approach to education (Irwin, 1989, Prestidge, 2004; Savage et al, 2011), many Maori educationists are still waiting on the New Zealand government to deliver on its promise of an equal partnership under the Treaty of Waitangi and have questioned the ability of the mainstream education system to cater for the needs of particularly indigenous learners (Bell, 1996; Irwin, 1989). The frustration essentially stems from the significant disparities in educational achievement between students coming from the dominant culture and students coming from indigenous and other minority groups (Prestidge, 2004; Savage et al, 2011). While Maori immersion schools have been set up as one particular response to this problem, it is still evident today that the great majority of Maori students together with students from other ethnic minorities attend mainstream schools where they are disproportionately less successful (Peters, Marshall & Massey, 1994; Prestidge, 2004; Savage et al, 2011). Indeed, as the cultural diversity of New Zealand schools increases in complexity, the inequities in achievement become more apparent (Prestidge, 2004).

There are several important viewpoints that inform the bicultural/multicultural debate in New Zealand, however it is not within the scope of this study to offer a critique of the different perspectives. Nevertheless it is important to acknowledge that this is a critical, historical, political and educational debate that is current,

complex and ongoing. There appears to be an assumption that if New Zealand teacher education institutions can prepare pre-service teachers with “sound educational principles and pedagogies” that can be applied appropriately in bicultural settings, then there is every reason to believe that they would be able to do so for “culturally complex classrooms” as well (Prestidge, 2004, p. 21).

Cultural Diversity and Multicultural Education

In my literature search on teacher education for culturally diverse classrooms, I found that the term multiculturalism was used extensively and seemingly interchangeably with cultural pluralism and cultural diversity. However, on closer examination it became evident that in many cases the term multicultural education referred to a specific form or model of educational provision. According to Banks (2006), multicultural education is an educational reform movement that provides equal opportunities for diverse students. It is an ideology that strives to realise democratic ideals such as equality, justice and human rights and it is a perpetual process of addressing ongoing discrepancies between democratic goals and school and societal practices (Banks, 2006; Bennett, 2001). In addition multicultural education has several clear goals that it works towards, from individuals gaining deeper insight into their own cultures to helping individuals from diverse backgrounds to function effectively within cultural, regional, national and global communities (Banks, 2006). Furthermore, there are clear benchmarks that can be used to assess and maintain an effective multicultural school - these include policy statements, staff attitudes, curriculum monitoring, teaching strategies, teaching materials and parent participation (Banks, 2004).

However, the multicultural educational model does not always seem to be clearly understood in the literature, with reports that there is continuing confusion about overall aims (Irwin, 1989), that there is more than one model of

multiculturalism (Irwin, 1989) and that the term itself has a variety of meanings with multicultural practitioners unable to reach consensus on an overarching definition (May 1993; Marulis, 2000). In addition Moss (2001) reports that “the wide variety of approaches” are particularly problematic when it comes to practical implementation (p. 2). Banks (2006) concurs that there are common misconceptions about multicultural education which range from multicultural education being meant for Others to multicultural education being anti-West.

Thus it is important that I clarify that the focus of this study is to critically explore, through a critical constructivist and sociocultural lens, teacher preparation for *cultural diversity* and that *cultural diversity* is not synonymous with multicultural education. If this were the case a much more exhaustive discussion of multicultural education would be necessary in order to clarify the multicultural model being advanced.

Cultural diversity as used in this study does not refer to any particular multicultural model of educational provision and in order to clarify the meaning of cultural diversity as used in this study, it is necessary to explain how the complex notion of culture is conceptualised. Soetaert, Mottart and Verdoodt (2004) provide a definition of culture that is useful for the purposes of this study:

. . . culture [is] the site where identities are constructed: it is the site where young people and others imagine their relationship to the world; it produces the narratives, metaphors, and images for constructing and exercising a powerful pedagogical force over how people think of themselves and their relationship with Others . . . Hence, culture is intrinsically pedagogical (p. 155).

In the sense that culture refers to social sites where individual and group identities are constructed, cultural diversity in this study refer to the multiple social and cultural

(or sociocultural) backgrounds or social sites that fundamentally influence the construction of people's identity, which include their belief systems, values, attitudes and behaviour. It takes cognisance of, and is not limited to, indigenous, ethnic, racial, linguistic, religious, gender and economic sociocultural influences on the construction of identity. This broad perspective of culture and cultural diversity supports the position that *all* people, whether they are conscious of it or not, experience the world through one (or more) cultural lenses and that culture is not, as some would argue, the activity of a select few (Lee & Dallman, 2008).

Theme One from the Literature: Sociocultural Competence

At this point the literature review focuses on a discussion of the three key themes that emerged in the research literature, the first one highlighting the need for pre-service teachers to be adequately prepared to teach effectively in culturally diverse environments (Allan, 2011; Bradfield-Kreider, 2001; Cooney & Akintude, 1999; Han & Thomas, 2010; Marulis, 2000; Moll & Arnot-Hopffer, 2005; Moll et al, 1992; Pierce, 2005; Prestidge, 2004; Quezada & Louque, 2002; Savage et al, 2011; Sheets, 1999; Villegas, 2002). The capability to teach effectively and culturally responsively is framed in terms of teacher competence and is described by some researchers as the development of *sociocultural competence* (Han & Thomas, 2010; Moll & Arnot-Hopffer, 2005). Sociocultural competence is defined as the demonstration of three key skills or capabilities: Firstly that teachers develop a deep awareness of their own cultural assumptions and biases about human behaviour; secondly that they have substantial knowledge of the sociocultural backgrounds of their learners; and third that they are able to implement culturally responsive strategies in the classroom (Han & Thomas, 2010; Moll & Arnot-Hopffer, 2005). Hence teacher education programmes are urged to develop “. . . not only technical competence and solid knowledge of subject matter but also *sociocultural*

competence in working with the diversity of students that characterise contemporary schooling” (Moll & Arnot-Hopffer, 2005, p. 244).

However, the notion of competence itself is further examined in a recent study where the researcher develops a “framework of teacher competences for sociocultural diversity” (Allan, 2011, p. 130). Allan (2011) explains that the notion of competence surfaced within teacher education in the 1990’s and has been “firmly embedded within standard frameworks for the accreditation of teachers across Europe” (p. 132). She explains that the term competence has a wide variety of meanings and can be defined as meaning ability, aptitude, capability, effectiveness and skill, however cautions that the term *competence* (plural *competences*) is often used interchangeably with the more narrowly defined term of competency (plural *competencies*), which signifies a disconnected set of skills and activities that individuals can perform (Allan, 2011).

Allan’s (2011) semantic distinction between competence and competency is an important distinction for this study. Whereas competency is a predicted and uniform practice, competence is contextual and fluid. Thus the broader focus of competence enables the study to extend the definition of sociocultural competence to include the capability to draw on theory to inform practice. In other words, sociocultural competence is much more than a mechanical, unchanging application of a discrete set of technically learned skills or strategies. In this study, competence refers to what a teacher knows and can do as a result of that knowing. Thus a socioculturally competent teacher will have the ability to draw from a theoretical framework or theoretical frameworks to guide her/his thoughts and actions when faced with the variety of complex challenges of teaching *for* learning in culturally diverse classrooms. More specifically in this study, sociocultural competence refers

to the teacher's capability to implement a practice that is informed by Vygotskian sociocultural learning theory as discussed earlier in this chapter.

The research studies further selected on this theme concentrate on research that explore and examine curriculum initiatives developed by teacher-education providers with the intent to develop the *sociocultural competence* of pre-service teachers. While Moll and Hopffer's (2005) research report is mainly concerned with the results of a separate longitudinal study, they also report on a teacher education initiative that they describe as "promising" (Moll & Arnot-Hopffer, 2005, p. 244). Called PhOLKS (photographs of local knowledge) part of this initiative saw pre-service teachers on placement providing their students with cameras to photograph people and/or things that were important to them in their homes or neighbourhood. Students and family members wrote narratives about each picture. The goal of the project was for the pre-service teachers to see their ". . . students in contexts other than classrooms and in relation to adults or children in their lives, and in so doing, the centrality of social relationships in learning and developing classroom communities became readily apparent" (Moll & Arnot-Hopffer, 2005, p. 245). Another teacher-education initiative at a university in the United States (Cooney & Akintude, 1999) took the form of a two day symposium in which predominantly middle-class, white, pre-service teachers were exposed to the experiences of Native-American, Chicano, African-American, Asian-American and economically oppressed students, where they listened to their personal struggles to succeed.

A somewhat different initiative (Fabrykowski & Price, 2001) involved an education faculty conducting a year-long workshop in assisting teacher educators to transform the curriculum to include issues of cultural diversity at a substantive level and not just as add-ons to a pre-existing teacher education programme. Similarly

critical of the add-on/infusion model approach, an education faculty adopted a method of almost complete immersion in issues or knowledge related to cultural diversity (Marulis, 2000). The goal was for pre-service teachers to learn to appreciate cultural diversity through personal experience, and to experience it as a reality (and not simply an academic exercise) through interacting daily with culturally diverse colleagues and culturally diverse students (Marulis, 2000). To this end the faculty administrators made a conscious attempt at enrolling students of colour and employing staff of colour (Marulis, 2000).

Likewise a Californian university introduced a project whereby teacher educators both educated and supported pre-service teachers through curriculum development in an attempt to sensitise its predominantly Caucasian and monolingual pre-service teachers to issues of cultural diversity (Andrews, 2002). This involved linking each student with a real-life culturally diverse classroom and its actual teacher and working alongside the actual teacher in developing culturally relevant and linguistically appropriate resources. In addition, a database was set up which contained lessons that could be used in the future (Andrews, 2002). A significant part of this project was the requirement that pre-service teachers critically reflect on their experiences and analyse their reflections (Andrews, 2002).

Theme Two from the Literature: Self-Reflection and Self-Analysis of Culture

The second theme identifiable in the research literature on teacher education for cultural diversity is concerned with the importance of self-reflection and self-analysis in becoming socioculturally competent (Calvillo, 2003; Cooney & Akintude, 1999; Hoffman, 1996; Marulis, 2000; Rodriguez & Berryman, 2002; Sheets, 1999; Sheets, 2003). In particular Sheets (2003) argues that acquiring knowledge of self is an important first step in becoming a diversity educator. She explains that "... this

introspective attitude provides educators with evidence of the personal growth needed to internalize a diversity ideology (Sheets, 2003, p. 58). Sheets further emphasises the need for educators to embark on an identity journey of personal preparation and self-knowledge - a necessary step before they can “effectively and authentically” teach in a culturally diverse educational environment (2003, p. 59). She expands that educators are advised to examine their own cultural assumptions before they can start the journey of cultural transformation and cautions that “. . . this deep psychological self-analysis is likely to remove teacher candidates out of their comfort zone” (Sheets, 2003, p. 59).

This caution rings true in studies where pre-service teachers from the dominant culture develop initially defensive and ultimately antagonistic attitudes towards their teacher educators when requested to engage in deep levels of self-analysis about culture and privilege (Cooney & Akintude, 1999; Rodriguez & Berryman, 2002). This connection of diversity education to social transformation is taken a step further when a conceptual framework “to understand, support and promote the personal transformation of White educators” is suggested as well as a framework for understanding “stages of White identity development” (Gourd, 2000, p. 48). Educators from the dominant culture are advised not to become complacent about their level of cultural development, but to continue on a journey of “critical consciousness” and cultural education since “they can’t teach what they don’t know” (Gourd, 2000, p. 48).

Furthermore, a study conducted by Gallavan (2005) highlighted the impact that activities requiring self-reflection and self-analysis of culture had on pre-service teachers. The pre-service teachers were requested to unpack their invisible knapsacks of privilege by engaging in directed, individual, self-reflective activities, followed by reflective dialogue in focus groups on what they had learned (Gallavan,

2005). Upon reflection the participants shared that they had gained more insight into the dynamics of privilege and power. The White middle class pre-service teachers expressed that they were challenged when asked to identify some of their cultural artefacts and "... the students detail how they perceived that they had no culture" (Gallavan, 2005, p. 38). They shared that they realised that they had a wealth of cultural characteristics that only became apparent to them upon reflection and sharing with others (Gallavan, 2005). The pre-service teachers gained insight into the historical invisibility of privilege and the way privilege functioned in schools and shared that they "... rarely see the world through any lens but their own ..." and that this self-reflective exercise was vital for them to become culturally responsive teachers (Gallavan, 2005, p. 41).

The invisibility of the dominant culture is confirmed in an Australian study (Santoro & Allard, 2005) where an exercise in self-reflection and self-analysis of culture was required of pre-service teachers. The participants saw themselves as "just Australian", as "disappointingly normal" and as "free to borrow from other more exotic cultures" (Santoro & Allard, 2005, p. 868). Many of the pre-service teachers expressed surprise that they were being asked to think about this aspect of their identity at all and explained that they had not ever thought of themselves as having a certain ethnic background (Santoro & Allard, 2005). In their work with the pre-service teachers, Santoro and Allard (2005) realised that while the pre-service teachers were capable of reflecting on their own cultures and identities, their reflections alone did not necessarily translate into a deep understanding of their students' socio-cultural realities. Neither did they gain an understanding of how systems of discrimination operate to constrain the life choices of their students (Santoro & Allard, 2005).

Theme Three from the Literature: Socio-Political Context of Cultural Diversity

This section of the review highlights the third common theme extracted from the selected literature and starts with a question that seems to be a common preoccupation of many research studies on this topic. This is reflected in the insightful question asked by Santoro & Allard (2005): “How can we help student-teachers understand that ethnicity and social class are integral to the identities of both learners and teachers and not just descriptors of non-Anglo-Australians or of non-middle class students?” (p. 872). Santoro and Allard (2005) asked this question within the context of a methodological problem that they encountered when doing their research, namely that categories of ethnic difference and of social class were hugely complex, and that there was a danger of reinforcing stereotypes, as happened in their research, when teaching or researching difference. They cautioned that this could happen quite easily, even with the best intentions (Allard & Santoro, 2005).

The discursive link between culture, ethnicity and identity on the one hand, and class, privilege, socio-economic oppression, power and race on the other, is what much of the literature explores in an attempt to understand how best to educate pre-service teachers about cultural diversity (Baer-Doyle, 2001; Brown & Howard, 2005; Cooney & Akintude, 1999; Couldry, 2004; Hampton, Liguori & Rippberger, 2003; Hertzog & Adams, 2001; Miller, et al., 2000; Moss, 2001; Reed & Black, 2006; Santoro & Allard, 2005; Sheets, 1999; Solorzano & Yosso, 2001; Ukpokodu, 2002). These studies argue that it is crucial that pre-service teachers consciously engage with issues on culture, ethnicity, race, class and socio-economic oppression, if they are to be prepared beyond a superficial understanding of the issue and fully explore the complexities of cultural diversity in education. Hertzog

and Adams (2001) point out that many teacher education programmes have been slow to do this.

A couple of studies (Hertzog & Adams, 2001; Sheets, 1999) suggest an approach to making teacher education more comprehensive and in-depth through linking two distinct yet complementary academic disciplines at the course-design and delivery level. One such case (Hertzog & Adams, 2001) links the disciplines of education and anthropology in the form of a Liberal Studies Seminar in Anthropology course. Some of the key elements of this course are to facilitate an examination of attitudes toward other ethnocultural groups, explicitly teach the dynamics of prejudice in the classroom and teach pre-service teachers about social oppression and economic inequality (Hertzog & Adams, 2001). Similarly the link between education and psychology is made in another study by explicitly highlighting and exploring the relationship between racial and ethnic identity within the context of human development and school practices (Sheets, 1999).

Other studies examined the concept of cultural diversity from the perspective of social action and transformation and advocated for a more radical form of diversity education (Baer-Doyle, 2001; Breault, 2003; Cohen, 1998; Cooney & Akintude, 1999; Hampton, et al., 2003; Moss, 2001; Pewawardy, 2003). According to Moss (2001) education that has a social reconstruction focus is a critical approach to exploring the presence of diversity in school and society. The implication of this is to move “beyond transmission to translation” and to challenge the preparation of pre-service teachers and the practice of teachers in the field (Moss, 2001, p. 2). Moss (2001) articulated the need for a critical lens when teaching and learning about diversity and in so doing not to devalue diversity but instead develop a form of critical pedagogy which challenged the way we came to know and think in the classroom. Similarly in another study, the concept of social

reconstruction from a multicultural education perspective was further explored (Hampton et al, 2003). In this study two components of multicultural education were identified: The need to teach directly and explicitly about political and economic oppression and discrimination and the need to prepare people for social action (Hampton et al, 2003).

Finally, a few studies examined culturally diverse education by focusing on the gap in achievement between Black and White students from either a Critical Race Theory (CRT) perspective or through the relatively recent area of study known as “Whiteness”. (Blair, 2008; Cooney & Akintude, 1999; Gillborn, 2008; McGowan, 2000; Milner, 2008; Pullen, 2000; Solorzano & Yosso, 2001). Through an examination of teacher education in particular, Solorzano and Yosso (2001) concluded that teacher education programmes developed from a CRT perspective would “identify, analyze and transform subtle and overt forms of racism in education in order to transform society” (p. 4). The aim of such programmes would be to prepare pre-service teachers to develop a working knowledge of deficit-based theories in education, identify the use of racial stereotypes in schools and in so doing actively work towards the eradication of the subordination of children of colour, based on racial discrimination (Solorzano & Yosso, 2001). This is similar to the Cooney and Akintude (1999) study that concluded that teacher education students would not be able to grasp the deeper levels of institutional, societal and epistemological racism unless these discourses were made explicit. The study recommended that pre-service teachers be explicitly taught to recognise and identify systemic racism (Cooney & Akintude, 1999).

Research Designs: A Critical Comment

From a research design perspective the Santoro & Allard (2005) study is but one example of what appears to me to be a number of small scale studies that are

being conducted on the topic of teacher education for culturally diverse classrooms. By way of illustration, this particular study saw the researchers work closely with eight pre-service teachers who volunteered to complete a three-week teaching experience in one of two inner city government secondary schools. Before the students undertook the three-week teaching experience, they participated in a two-hour focus group which explored how they constructed their identities in terms of social class and ethnicity. During their teaching experience the students kept reflective-journals and the researchers visited them and kept field notes. On completion of the three weeks the pre-service teachers were individually interviewed after which a final focus group discussion was held.

The research article written on this study was based on data from four of the eight participants' individual interviews and focus group interviews. After presenting the results of the study (reported earlier), Santoro and Allard (2005) discussed a methodological challenge encountered when doing their research, iterating that categories of ethnic difference and of social class were hugely complex, and that there was a danger of reinforcing stereotypes, as happened in their research, when researching social and cultural difference. Furthermore, in a concluding comment they expressed that they "provide no answers" to the research problem investigated (Santoro & Allard, 2005, p. 873). However they suggested that the value of their research had been that it provided insights into how to identify issues and concerns that they argued needed to be addressed if teacher-education programmes "are to prepare tomorrow's teachers to work productively with all students" (Santoro & Allard, 2005, p. 873).

While understandably a study of this size is not able to make grand generalisations or indeed provide definitive answers to this problem, my concern is that it illustrates a gap in the current research being done on this issue. In my view

the scale and complexity of this educational issue is such that it requires research studies to be able to do more than highlight the issues. Research studies need to be designed in such a way that they are able to provide not *the* answer, but *an* answer, a solution, a way forward. In the words of Denzin (2000), while research could “criticize how things are” it should also “imagine how they could be different” (p. 916). Denzin (2000) calls this a “politics of hope” (p. 916). A number of small disconnected studies with understandably the capacity to only highlight issues are not going to change the realities of those experiencing the issues. There appears, in my view, a need for more in-depth, explicitly theoretically-laden research designs that are able to not only reveal multiple perspectives, but also examine them in-depth and suggest ways forward for what is a complex national and international social issue.

Part Three: Research questions

The purpose of this section is to explicitly identify the underlying theoretical assumptions that have informed or influenced the construction of each of the research questions. Because of the instrumental nature of this case study (discussed in detail in Chapter Four), the theoretically-laden research questions not only directed the critical exploration of the field, but also instructed the analysis and interpretation of the data and therefore significantly determined the study’s findings. According to Silverman (2005) “. . . without a theory there is nothing to research . . . theory provides a footing for considering the world, separate from, yet about, that world (p. 99). Furthermore, without theory phenomena cannot be understood (Silverman, 2005). Hence, in this case, without sociocultural learning theory, these research questions would not have been constructed in the way they have been and it would not have been possible to explore teaching for learning in culturally diverse classrooms in this way.

Before discussing the construction of the research questions, it is important at this point to clarify how the terms teaching, pedagogy and curriculum are used in this study. The terms teaching and pedagogy are used interchangeably. There are many definitions of pedagogy and the one that I have selected to use for the purposes of this research is as follows: “Pedagogy is the study and practice of teaching and learning, especially the conscious use of particular instructional methods such as constructivism which focuses on the active role of learners in constructing new knowledge and understanding based on what they already know and believe” (Yates, 2009, p. 20). Furthermore, I distinguish between the terms pedagogy and curriculum. This is a distinction that is helpful for the purposes of this research. The literature suggests that over the past three or four decades the relationship between schooling, society or culture and the development of individuals or groups has sometimes been named “curriculum” and sometimes “pedagogy” (Yates, 2009). Sometimes these terms have been used interchangeably or to refer to the same things, while other times these terms have been separated (Yates, 2009). For the purposes of this investigation it is helpful to separate the two terms with curriculum referring to “issues about what is being conveyed or is intended to be conveyed” (Yates, 2009, p. 20). In other words, in this study pedagogy refers to the practice or activity of teaching and learning and implicit within that practice is the interactive relationships between teacher and learner, while curriculum refers to the issues or knowledge that have been identified – collaboratively or otherwise - to be the focus of the interaction.

The primary research question was designed to allow for a qualitative exploration of the field of teacher education and to encourage multiple perspectives and experiences to emerge. The question was constructed as follows:

In what ways are New Zealand pre-service teachers prepared to meet the learning needs of students in culturally diverse classrooms?

Assumptions Underpinning the Research Questions

The primary research question was designed to allow for a qualitative exploration of the field of pre-service teacher education. I narrowed the focus of the research to one particular area of pre-service teacher education, namely pre-service teacher education for culturally diverse classrooms. As discussed in some detail in Chapter Two my interest in this area is borne out of my own personal experience as a student whose minority culture was one of many, as a teacher whose culture was different to that of her students and as a teacher-educator who had to prepare pre-service teachers for this culturally diverse reality. The four levels of investigation were informed by a combination of the study's theoretical frameworks and literature review and is consistent with the study's critical constructivist inquiry framework. The assumptions that informed the layers of investigations are made explicit in this chapter.

Curriculum

The questions on curriculum were constructed as follows: *What curriculum initiatives prepare pre-service teachers for culturally diverse classrooms? More specifically, are there courses that:*

- a. Critically examine the meaning and complexity of cultural diversity?*
- b. Develop pre-service teachers' sociocultural competence?*
- c. Engage in cultural self-reflection and self-analysis?*

My key interests concerning the curriculum were demonstrated in the construction of three curriculum questions. The first curriculum question investigated whether there were any curriculum initiatives in the teacher education programme that critically examined the meaning and complexities of cultural diversity. The assumptions that informed this question were derived from the research literature –

namely that pre-service teachers needed to be given the opportunity to explicitly explore and critically engage with the complexities of cultural diversity in education by examining the discursive links that existed between culture, ethnicity, race, class, socio-economic oppression and power. This critical approach was necessary to prepare them beyond a superficial understanding of cultural diversity and prevent them from reverting back to their previously held social and cultural misconceptions (Achinstein & Athanases, 2005; Cooney & Akintude, 1999; Hampton, Liguori & Rippberger, 2003; Hertzog & Adams, 2001; Miller, et al., 2000; Moss, 2001; Santoro & Allard, 2005; Sheets, 1999; Solorzano & Yosso, 2001; Ukpokodu, 2002). In addition, the literature pointed out that many teacher education programmes have been slow to do this and I wanted to explore whether or not the case I was studying was doing this.

The second curriculum question investigated how the teacher education programme developed pre-service teachers' sociocultural competence. This question assumed that the more socioculturally competent the pre-service teachers were the more effectively they would be able to teach in culturally diverse classrooms. This assumption was informed by a common finding in the research literature. The notion of sociocultural competence was advanced by Moll & Arnot-Hopffer (2005) and supported by a number of studies (Bradfield-Kreider, 2001; Cooney & Akintude, 1999; Marulis, 2000; Moll 2005; Pierce, 2005; Sheets, 1999). It referred to the teacher's knowledge of the students' social and cultural contexts and a deep understanding of how these contexts impacted teaching and learning in the classroom. This question was also motivated by Vygotskian sociocultural learning theory.

The third curriculum question investigated whether, and if so, how the teacher education programme provided opportunities for pre-service teachers to

engage in cultural self-reflection and self-analysis. The assumption based on a common finding in the research literature was that pre-service teachers needed to be taken out of their cultural comfort zones and embark on a journey of deep self-reflection and self-analysis in order to become aware of and examine their own cultural assumptions (Calvillo, 2003; Cooney & Akintude, 1999; Marulis, 2000; Sheets, 2003). With this self-awareness and deep understanding of their own culture, they would be positioned to understand the importance of their and others' culture and therefore appreciate its significance and implication for teaching and learning in culturally diverse classrooms.

Pedagogy

The questions on pedagogy were constructed as follows: *How are the curriculum initiatives taught? In particular:*

- a. What teaching, learning and assessment activities do teachers and students engage in?*
- b. What is the relationship between teacher and learner?*
- c. What is the teacher's / learner's relationship to the activities?*

The study's interest in pedagogy is framed by Vygotsky's Zone of Proximal Development (ZPD). By observing the teaching, learning and assessment activities that the teacher-educator and pre-service teachers engaged in, I hoped to gain a sense of the nature of the social relationships between teacher and student, the language and dialogue being used as part of the pedagogical process, the temporarily shared social worlds or intersubjective spaces that were constructed between teacher and learner, and the socioculturally constructed activities that were being imposed on the environment. Essentially I was interested in gaining insight into how the teaching and learning environment was meeting the sociocultural learning needs of the pre-service teachers.

Perceptions of Effectiveness

The questions on perceptions of effectiveness were constructed as follows: *How effective are the initiatives in preparing pre-service teachers for culturally diverse classrooms? In particular:*

- a. In what ways do teacher-educators think they are preparing their students for culturally diverse classrooms?*
- b. In what ways do pre-service teachers think they are being prepared for culturally diverse classrooms?*
- c. What knowledge, insights and strategies do pre-service teachers think they gain from their professional-practices in schools that will assist them to meet the needs of culturally diverse classrooms?*
- d. What knowledge, insights and strategies do teacher educators think pre-service teachers gain from their professional-practices in schools that will assist them to meet the needs of culturally diverse classrooms?*

I was interested in exploring the perceptions of the participants in terms of how effective they thought the teacher education programme was in preparing pre-service teachers for culturally diverse classrooms. This was based on an interest in gaining a deeper insight into the case and informed by a personal assumption that there seemed little point in doing a study of this nature without researching how effective it was, albeit at a perceptions level only. However, it is important to clarify from the outset that the exploration of effectiveness is not an evaluation of the programme. In other words this is not an evaluative study. Evaluating the effectiveness of a programme goes beyond the scope of this study and the study was not designed to do this. What this study is able to do is explore the perceptions of effectiveness as held by the participants which could arguably be seen as an indicator of at least the confidence levels of the pre-service teachers with regard to

their preparedness for culturally diverse classrooms. The third and fourth questions on effectiveness sought to gain some insight into how effective the participants thought the practical teaching experience was. In light of the finding of the Brown and Howard (2005) study that reported on increasing field-based experiences in teacher-education programmes, I was interested in gaining participant perceptions on this aspect of the preparation.

Diversity Capacity

The questions on diversity capacity were constructed as follows:

- a. In what ways do teacher-educators think that their own cultural backgrounds impact on their capacity to prepare students for culturally diverse classrooms?*
- b. In what ways do pre-service teachers think that their own cultural backgrounds impact on their capacity to be prepared for culturally diverse classrooms?*

The questions on diversity capacity were constructed to explore the perceptions of participants to ascertain their views on whether their own cultural backgrounds impacted in any way their capacity to teach effectively in culturally diverse classrooms. The interest in this question stemmed from the reverse parallel trends highlighted by the literature, namely increasing student diversity and increasing teacher homogeneity thus emphasising the need to develop capability to teach across cultures. Simply expressed, the assumption from the literature is that teachers need to develop sociocultural competence to teach effectively across culture and that this is a competence that all teachers can develop, irrespective of the cultural background that they come from. Vygotskian theory confirms that teachers need to teach to students' sociocultural learning needs. I was interested in probing the participants' views on this especially in light of the response by some

teacher-education programmes to diversify their faculty to match the cultural backgrounds of their students.

Summary

The main purpose of this chapter was to present the theory that explicitly informed the study on a number of levels. In part one of the chapter I discussed Vygotskian learning theory as it provided the theoretical basis for the construction of the primary research question. Before doing so I explained why I selected Vygotsky's theory to inform this work and then examined Vygotsky's Zone of Proximal Development (ZPD) in which I particularly focused on the concept of sociocultural learning needs. The examination of the ZPD was divided into three sections, namely social relationships in the ZPD, language, learning and development in the ZPD and Cultural Historical Activity Theory (CHAT) and the ZPD.

I began part two by re-stating the research problem after which I elaborated on the unique New Zealand context of the study by briefly highlighting the current debate on biculturalism and multiculturalism. This was followed by an explication of cultural diversity and multiculturalism as they are used in this study. The rest of part two engaged in a discussion of a selection of research literature that directly pertained to the critical interests of the study. Common themes and issues from the literature were identified and discussed thematically. The themes were sociocultural competence; self-reflection and self-analysis of culture; and the socio-political context of cultural diversity. The section closed with a critical comment on research designs.

Part three of the chapter commenced with an explanation of the terms *teaching*, *pedagogy* and *curriculum* as used in this study before presenting the

study's research questions. The primary research question was presented along with the sub-questions which were divided into four different categories, namely curriculum, pedagogy, perceptions of effectiveness and diversity capacity. The section closed with an explication of the theoretical assumptions that informed each of the study's research questions. The next chapter, Chapter Four, focuses on a detailed discussion of the study's methodology.

CHAPTER FOUR

METHODOLOGY

Critical constructivism is constantly concerned about research and pedagogy and the multiple ways they are connected. All knowers are historical and social subjects. We all come from a "somewhere" which is located in a particular historical time frame. These spatial and temporal settings always shape the nature of our constructions of the world (Kincheloe, 2005, p. 2).

Overview

In the previous chapter I examined the theory and literature relevant to this work and highlighted the links between the theory, the research literature and the research questions. This chapter concentrates on outlining the research methodology. To this end it is divided into three parts. Part one begins with an overview of qualitative research, followed by an outline of critical constructivism as an inquiry paradigm. The methodology is then presented followed by an outline of the quality standards. Part two focuses on the actual fieldwork and commences with a description of the context, how I gained entry to the site and a description of the research site and participants. I then go on to explain my role as researcher and how I went about collecting the data. Part three provides a detailed explanation of the data analysis. It commences with the theory underpinning the data analysis and how the data was organised before proceeding to explain how the interviews, observations, documents and field notes were analysed. The chapter concludes with an outline of how the results of the study were generated before closing with a summary.

Part One: Overview of Qualitative Research

The positivistic and post-positivistic 'received views' of science concentrated research efforts on corroborating or contradicting what was often "mathematical propositions" or "propositions that could be expressed in functional relationships" (Guba & Lincoln, 1994, 106). Guba and Lincoln (1994) go on to explain that strong opposing arguments against quantitative research have emerged, with criticisms - from within the quantitative inquiry field - ranging from identifying as problematic an understanding of human behaviour when meaning and purpose are excluded, to the view that grand generalisations actually do not have real significance when transferred to local contexts. In addition, from outside the quantitative school of thought, critics suggested alternative paradigms that involved not only the qualification of approaches, but foundational changes to the fundamental presuppositions that directed inquiry altogether. Not only did the qualitative approach to inquiry emphasise the interdependence of theories and facts and that facts needed to be seen through a value-window, but also that findings were constructed through an interaction between inquirer and phenomena. As Denzin & Lincoln (2005) explain:

The qualitative research act can no longer be viewed from within a neutral or objective positivist perspective. Class, race, gender and ethnicity shape inquiry, making research a multicultural process (Denzin & Lincoln, 2005, p. 20).

Hence, as Denzin and Lincoln (2005) argue, qualitative researchers stress the socially constructed nature of reality. They look for answers to questions that stress *how* social experience is created and given meaning. Qualitative researchers highlight and value rich, detailed descriptions of the social world. Additionally all research is seen to be interpretive in nature, which is not only guided by the

researcher's belief system, but also by the researcher's feelings about the world, and how it should be understood and studied. Consequently, all perspectives in qualitative educational research have their own ontological and epistemological underpinnings that promote preferred research methodologies.

It was with such a qualitative mindset that I sought to design a research study that would in my view, not only elicit the required information from the field, but would also illuminate the complexity of the study's interests. Thus I selected to engage in a qualitative investigation of teacher education for cultural diversity.

Critical Constructivism

Denzin and Lincoln (2005) asserted that qualitative researchers have, more than ever before, an abundance of paradigms, strategies of inquiry and methods of analysis to draw from. Motivated by my interest in understanding how New Zealand pre-service teachers are prepared to meet the learning needs of students in culturally diverse classrooms and conscious of my subjective location as the principal researcher, I viewed critical constructivism and Vygotskian sociocultural theory as useful theoretical perspectives to inform and guide the inquiry. Ontologically, epistemologically and methodologically the study is underpinned, at times separately and at times together, by these two often inter-connecting theoretical perspectives. Guba and Lincoln (1994) assert that theoretical paradigms are elementary belief systems or worldviews that guide researchers. Right to their core, they are human constructions, inventions of the human mind and no theoretical paradigm can be or is irrefutably right. Kincheloe (2005) reinforces the critical constructivist premise that "all being in the world of human beings is an interpreted form of being" and that engaging in critical constructivist inquiry, without exception, involves the interpretive act (p. 20).

Having been mostly exposed to a postpositivist way of conducting research, my subjectivity initially felt uncomfortable. Indeed uneasy. My early education that instructed that I needed to be neutral and objective as a researcher still hung over me and took some effort to shake. I was relieved to find within the critical constructivist paradigm a home that resonated deeply with my own belief system. I found deep resonance in the perspective that knowledge production and interpretation are fundamentally intertwined and that critical constructivists understand that generating rich and compelling interpretations result in a more rigorous form of knowledge and pedagogy (Kincheloe, 2005).

Indeed, unlike traditional researchers who cling to the guard rail of neutrality, critical researchers are aware of and regularly proclaim their bias in the struggle for a better world (Kincheloe & McLaren, 2005). In this sense qualitative research that is framed in the context of critical theoretical concerns, is often seen to produce knowledge and insights that some social institutions may view as threatening (Kincheloe & McLaren, 2005). Moreover, the knowledge that critical constructivist researchers produce is based on the presupposition that the world is shaped by complex, constantly interacting, web-like forces, and knowledge producers or researchers, just like everyone else, are located inside and not outside of this web (Kincheloe, 2005). This is why researchers need to understand and be aware of their historical location, so as to recognise how their particular view of the web shapes their subjective conceptions of social reality (Kincheloe, 2005) and how their values as investigators necessarily fashion the inquiry and the findings (Lincoln & Guba, 2000).

Methodology

Silverman (2005) explains that a methodology refers to the choices that researchers make when planning and executing a study. These include choices about which cases to study, which data gathering methods to use and which forms of data analysis are most appropriate for the purposes of the study. Thus the methodology defines how the researcher goes about studying the issue (Silverman, 2005). In the social sciences methodologies can be defined in broad terms, namely either qualitative or quantitative, or very narrowly, for example grounded theory (Silverman, 2005). Further, like theories, methodologies are not true or false, but only more or less useful (Silverman, 2005).

Thus drawing from the work of Silverman (2005), the methodology of this study is defined as a qualitative instrumental case study grounded in a critical constructivist inquiry paradigm. Qualitative instrumental case study constituted the strategy used to critically explore the field of teacher education for culturally diverse classrooms. As is consistent with a qualitative instrumental case study and drawing on the work of Stake (2005), the research was conceptually and structurally organised around a set of inquirer-determined research questions. According to Stake (2005) the qualitative instrumental case study is organised around a small number of research questions which inquire *in what ways* an external interest or issue presents itself in the empirical world. Thus, following Stake (2005), the primary research question of the study was constructed as follows: ***In what ways are New Zealand pre-service teachers prepared to meet the learning needs of children in culturally diverse classrooms?***

I decided that an instrumental case study would be most useful for my purposes as my concerns were known in advance, thus the case was selected in terms of how well it exemplified my concerns. I was acutely aware that in order to

achieve the greatest understanding of my critical concerns depended on how well I selected the case (Stake, 2005). Anticipating that I may encounter problems gaining the necessary access to the relevant field, I was reassured by Stake's (2005) concept of *opportunity to learn*, which refers to the approach of choosing the case. According to Stake (2005) the best case is not necessarily the most representative or typical case, but rather the most accessible one and the one I could spend the most time with. Stake (2005) describes this as the "potential for learning" and argues that it "is a different and sometimes superior criterion to representativeness" (p. 451).

It is important to reiterate here that with an instrumental case study, the case is researched to provide insight into a researcher-determined issue – the case itself is of secondary interest and its value lies in its supportive role in facilitating an understanding of something else (Stake 2000; Stake, 2005). The case is nevertheless still studied in-depth, but only so far as it assists with the investigation of the external issue (Stake, 2005). Thus to be clear, instrumental case study is different to intrinsic case study, which is a study of the case for its inherent value, interests, issues and contexts, which may be different to the interests of the researcher or the theorist (Stake 2000; Stake, 2005). In contrast to the intrinsic case study, the methods of the instrumental case study drive the researcher to illustrating how the concerns of researcher and theorist are manifested in the case. The researcher therefore poses *foreshadowed problems* and concentrates on issue-related observations, is interested in interpreting patterns of data and converting the issues into assertions (Stake, 2005).

The *foreshadowed problems* of my research study are highlighted in the four categories of research questions on curriculum, pedagogy, effectiveness and diversity capacity. These theoretically-laden interests in the form of the research

questions drove my critical exploration, interpretation and subsequent findings. Further, drawing from Flick (2002) who argued that qualitative research is inherently multimethod in focus, I used a number of data-collecting methods to elicit the information from the field in order to answer the research questions that I constructed. Denzin & Lincoln (2005) reiterate that qualitative research can be multiparadigmatic in focus and its practitioners often utilise multimethods in their attempt to gain an understanding of human experience. Consistent with Guba & Lincoln's (1994) explanation of the critical constructivist inquiry paradigm, the purpose of my inquiry was to gain a deep understanding of teacher education for cultural diversity as it manifested itself within a particular educational context. My purpose was to understand the multiple constructions that people held and where appropriate, advocate for change to the social and educational structures that constrain the learning of culturally diverse students.

Quality Standards

The quality criteria for this study are grounded in a critical constructivist theoretical frame. Guba and Lincoln (1994) explain that critical criteria for assessing the goodness of a research report are as follows: Adequate provision of the broader historical, socio-political and cultural contexts of the social issue; the elimination of ignorance and delusion; and a stimulus for action to change existing constructions or systems. To this end the study provided a broader contextual analysis of the research problem as it manifested itself internationally, but focused particularly on the New Zealand context, providing an account of the socio-historical development of cultural diversity in New Zealand, the unique relationship with biculturalism and considered the impact of these broader socio-political and cultural forces on the provision of teacher education in New Zealand today (Chapter Two). Furthermore, the study was designed in such a way that it facilitated an overall theoretically-laden and value-laden approach to the inquiry and to this end considered relevant aspects

of Vygotskian sociocultural theory (Chapter Two) which informed the conceptualisation of the research questions, which in turn influenced the generation and analysis of data. The intention of this critical approach to the inquiry was to provide a theoretically informed transformative lens to existing educational challenges regarding teacher education for cultural diversity.

Another critical constructivist criterion for establishing the quality of a research report is based on the authenticity and trustworthiness of researcher interpretations (Guba & Lincoln, 1994). To this end, throughout the study, member checks were sought as I wanted to ensure the accuracy of my descriptions of people and events as well as confirm or otherwise my subjective interpretations of situations. However, the initial results of the study were only available almost two years after leaving the field. Consequently I only received a forty percent return as most participants by then had left the field. I would have preferred that all participants provided feedback on the study's results and this may therefore constitute a threat to credibility on the basis that my results were not confirmed by the majority of participants. Having said that, and drawing from Kincheloe and McLaren (2005), it may be helpful to remember that while credibility of the portrayals of constructed realities essentially depends on if those who constructed them think it is credible, there can be disagreement especially when the researcher can see the effects of oppression in the constructions of those researched – effects that those researched may not be able see. Kincheloe and McLaren (2005) assert that when viewed from this perspective, it is very difficult to measure the trustworthiness of critical research.

It may be useful at this point to highlight that from a methodological perspective at least three data collecting methods were used to collect data on each of the research questions. This methodological approach provided the opportunity to

analyse each research question through at least three different lenses, ultimately enabling a comparison of the emerging themes. This ensured that the themes that were repeated in each of the data-collecting methods could be clearly identified. This triangulation of the data ensured an inherent analytical rigour that not only allowed for a comparison of emerging themes and thereby minimised the possibility of misrepresentation and misinterpretation of the data, but it simultaneously allowed for the multiplicity of meanings to surface. According to Stake (2005) triangulation is a common procedure used in qualitative case studies. It reduces the likelihood of misrepresentation of data, it verifies the repeatability of an observation or an interpretation, it helps to identify diverse realities and it allows for procedural challenges to explanations (Stake 1995; Stake, 2005).

Finally, a criterion of quality is how the report represents the case. Because the study is a critical exploration of a single case, it cannot and does not attempt to theorise at a general level, but rather endeavours to represent the case well - the most important purpose of the case report being not to represent the world, but to represent the case (Stake, 2005). The value of case study research lies in its ability to refine theory, suggest complexities for further research and establish limits to generalisability (Stake 1995; Stake, 2005). However, in this regard it may be helpful to note that while this qualitative study was not designed to make grand generalisations about teacher education for culturally diverse classrooms, an important means for the transfer of knowledge, according to Guba & Lincoln (1994), is the provision of vicarious experience, which is frequently supplied by case study reports. The study may then provide some comparative insights for other contexts. However, it will be up to the people in those contexts to determine the usefulness of the knowledge produced by this study. To reiterate then, the findings of this qualitative instrumental case study are specific to this particular case and as is

consistent with the study's critical constructivist framework, I agree with Foley (2002) who reinforced the fundamentally interpretive nature of research:

No matter how epistemologically reflexive and systematic our fieldwork is, we must still speak as mere mortals from various historical, culture-bound standpoints; we must still make limited, historically situated knowledge claims (p. 487).

Part Two: Fieldwork

In this section I will discuss the actual fieldwork experience beginning with a description of the context, how I negotiated entry to the site, as well as a description of the site. This is followed by a description of the participants, an explanation of my role as researcher and how I collected the data.

Description of Context

The case selected for in depth study was one of the mainstream, state-funded New Zealand universities that offered qualifications in teacher education. Any one of the eight universities in New Zealand could have exemplified the critical concerns of the study as among them they produced the majority of the countries' teachers. The broader socio-political and cultural context of the study is discussed in detail in Chapter Two.

Two universities agreed to participate in the research and the university that was closest in location and therefore provided the potential for greatest learning was selected. Given the small size of New Zealand as a country, the small number of state-funded universities, the absolute priority of maintaining confidentiality and anonymity for both the institution and the participants, I do not provide any further historic, physical and geographic information of the institution suffice to say that I

spent a total of ten months at the university from the time of gaining access to the time of leaving the field.

Gaining Entry

My first step towards gaining access to a New Zealand, state-funded university that offered teacher-education qualifications was to send out letters to the deans of the education faculties of all the universities. This was followed up by an email. Of the eight institutions approached in this way, no response was received from two, four responses were negative and two responses were positive. I was therefore in a position of being able to select between two institutions. In the end the selection was quite easy and based on very practical reasons. I selected the institution that was closest to where I lived thereby making the logistics of field work more manageable, especially since I knew that I would be spending a substantial amount of time in the field.

An initial meeting with the assistant dean took place to discuss my research topic, my research requirements, ethical procedures and the logistics of approaching staff and students. This was followed by a meeting with a senior staff member who from that point onwards was the official link between myself and the university. Both the assistant dean and senior staff member expressed excitement about my topic, commented on its importance and articulated that they were pleased to provide access to support PhD research. They felt confident that enough staff and students would be interested in participating. I was simultaneously surprised and pleased at the way I was welcomed and supported, especially as an outsider to the university and given that only two out of the eight universities responded positively to my request for access.

The Research Site

The selected university at the time the research was conducted had seven faculties or schools (terms used interchangeably) of which the School of Education was one. The School of Education offered a total of twelve teacher education programmes ranging from early childhood education through to secondary education. Table 4.1 outlines the programmes offered by the School of Education.

Table 4.1.
School of Education: Teacher Education Programmes

Early Childhood Education	Primary Education	Secondary Education
Bachelor of Teaching – Early Childhood	Bachelor of Teaching-Primary	Bachelor of Teaching – Conjoint Degree
Bachelor of Teaching – Early Childhood Upgrade	Bachelor of Teaching – Primary - Distance	Graduate Diploma of Teaching - Secondary
Graduate Diploma of Teaching – Early Childhood	Bachelor of Teaching – Primary - Immersion	
	Bachelor of Teaching – Primary – Upgrade	
	Bachelor of Teaching – Conjoint Degree	
	Graduate Diploma of Teaching	
	Graduate Diploma in Maori Medium Teaching	

The programme selected for study was the Bachelor of Teaching (Secondary) – Conjoint Degree. I was interested in critically exploring the research questions within this particular context as my teaching experience was in secondary education (Chapter One). The conjoined degree was a four-year full time degree in which pre-service teachers undertook two degrees concurrently, namely the Bachelor of Teaching (BTchg) Degree majoring in Professional Education and a Subject Degree with a major in a subject that supported the New Zealand Curriculum. Table 4.2 outlines the options offered to students in the Conjoint

Degree. A total of thirty courses were completed over the four years, fifteen in the Teaching Degree and fifteen in the Subject Degree.

Table 4.2.
Bachelor of Teaching (Secondary) Conjoint Degree – Options

Degree	Options To become a specialist teacher in this subject which supports the NZ curriculum
Bachelor of Teaching / Bachelor of Arts	<ul style="list-style-type: none"> • English • A Language (French, German, Maori, Japanese) • The Arts (Music, Theatre Studies, Drama) • History • Mathematics • Media Studies
Bachelor of Teaching / Bachelor of Science	<ul style="list-style-type: none"> • Science (Biology, Chemistry, Physics) • Mathematics / Statistics • Computing
Bachelor of Teaching / Bachelor of Sport and Leisure Studies	<ul style="list-style-type: none"> • Physical Education • Health • Dance
Bachelor of Teaching / Bachelor of Social Science	<ul style="list-style-type: none"> • Economics • Geography • History • Maori • Social Studies

Research Participants

After a series of consultation and information meetings with the senior staff member, I decided to extend an invitation to teacher educators who taught on the Bachelor of Teaching (Secondary) Conjoint Degree. I decided not to select but rather invite participation as willingness to participate was paramount, especially due to the in-depth nature of the study. To this end a meeting with teaching faculty who taught on the fourth year conjoint degree was arranged. At the meeting I presented an overview of the study to approximately eight faculty and answered a number of questions. At the end of the meeting the senior staff member suggested that staff contact me directly if they wanted to participate in the study. She reiterated that participation was voluntary and confidential.

With the pre-service teachers I narrowed down the invitation to the fourth year Bachelor of Teaching (Secondary) Conjoint Degree students only, in order to keep the sample small. At the time there were approximately one hundred students doing the secondary conjoined degree of which approximately thirty were in their fourth year of study. I assumed that the fourth year students, by virtue of the number of years they had been doing the programme, would be best positioned to comment on the issues that I was interested in given that they would have had more than three years of preparation. The first contact with the students was made by the year-level coordinator through the university intranet system and in person. She provided them with the research topic and invited them to meet with me if they wanted to know more about the study and were interested in participating. Two meeting times were scheduled. Five students attended the first meeting and three students attended the second meeting. The meetings were held on campus and no staff attended the meetings. At both meetings I presented an overview of the study, answered questions, reiterated that participation was voluntary and confidential, and provided my contact details should they be interested in participating.

In the end a total of six pre-service teachers and four teacher-educators volunteered to participate in the study resulting in a sample size of ten participants. Table 4.3. and Table 4.4. provide information on the participants.

Table 4.3.
Participant Information: Pre-Service Teachers

Pseudonym	Gender	Cultural Background	Year level
Holly	F	NZ European	4 th year
Tina	F	NZ European	4 th year
Zoe	F	NZ European	4 th year
Sally	F	NZ European	4 th year
Sean	M	NZ European	4 th year
Ben	M	NZ European	4 th year

Table 4.4.
Participant Information: Teacher Educators

Pseudonym	Gender	Cultural Background	Position
Lewis	M	NZ European	Assistant Dean
Patrick	M	NZ European	Lecturer
Mike	M	NZ Maori	Senior Lecturer
Penny	F	NZ European	Lecturer

Researcher's Role

I was an outsider to the university and had no affiliation with the university before. I also did not know any of the participants previously. Consequently I used the information sessions with the potential participants as an opportunity to establish as much of a rapport as I could within the short time that I had with them. My priority, however, was to be completely open and upfront about the nature and purpose of the study, the nature and expectations of participation, and participants' rights and ethical procedures that would guide the inquiry. I answered questions fully and honestly, ensuring as best I could that there was no ambiguity and no intended or unintended deception. In terms of my role in this research inquiry, I drew on Guba and Lincoln (1994) who explained that the critical researcher is cast in a role of provoker and facilitator. The critical researcher has some ideas, based on theory, on the transformations that are required (Guba & Lincoln, 1994). However, the

authoritative role of the critical researcher is reconciled with an explicit and full acknowledgement and declaration of the researcher's inevitable and unavoidable role in shaping the inquiry and the outcomes (Guba & Lincoln, 1994). Furthermore, the voice of the critical researcher is intellectual and is theoretically positioned to confront misapprehensions and expand consciousness (Guba & Lincoln (1994).

Data Generation

The data-collecting methods that I used in this study were methods that facilitated an insightful and deep understanding of the study's critical concerns. These included semi-structured interviews, direct observation, document analysis and field notes. Data generating methods are specific research techniques (Silverman, 2005). In themselves methods are not true or false, but simply more or less useful, depending on their fit with the theories and methodologies being used (Silverman, 2005).

Drawing from the work of Denzin & Lincoln (2005), it is common for qualitative researchers to employ several methods for collecting empirical data - using a variety of methods is seen as advantageous as separately and together they provide significant insights and knowledge. Kincheloe (2005) elaborated that when critical constructivists produce knowledge, instead of attempting to reduce variables, they maximise them in order to produce thicker and more detailed understandings of a complex world.

Semi-structured interviews

For the purposes of this study I designed a semi-structured interview schedule. The questions on the interview schedule were based on the study's key research questions on curriculum, pedagogy, effectiveness and diversity capacity (see Appendix A). The interview questions served to focus the interview on the

critical concerns of the study, while the semi-structured nature of the schedule allowed for a level of flexibility which was required to encourage participants to respond to the questions as in-depth as they chose. The order of the questions was adhered to and every question on the schedule was asked. Interviewing, described by Silverman (2000) as an opportunity to obtain “an authentic gaze into the soul of another” (p. 823), remains one of the most common and powerful ways that researchers try to gain an understanding of human beings (Fontana & Frey, 2005) and there are good reasons why most qualitative research is based on interviews (Perakyla, 2005). By using interviews the researcher is able to reach areas of reality that would otherwise be unreachable, for example people’s subjective experiences, views, values and attitudes (Perakyla, 2005). The interview is also a useful way of overcoming distances both in space and time (Perakyla, 2005). Flick (2002) elaborates:

The advantage of this method is that the consistent use of an interview guide increases the comparability of the data and that their structuration is increased as a result of the questions in the guide. If concrete statements about an issue are the aim of the data collection, a semi-structured interview is the more economic way (p 95).

The interviews were held on campus in a room that ensured participant confidentiality. I used a small digital voice recorder to record the interviews. Participants were allowed to answer questions as briefly or as in-depth as they chose. Where participants deviated from the question or elaborated at length, this was allowed. Consequently the length of interviews varied considerably with the shortest being twenty minutes and the longest being seventy seven minutes. The average interview time was thirty five minutes. The interviews were professionally transcribed. Table 4.5 provides the interview time for each participant.

Table 4.5.
Interview Time for each Participant: Pre-Service Teacher (PST) and Teacher Educator (TE)

Participant	PST / TE	Interview Time
Lewis	TE	77 mins
Mike	TE	70 mins
Sean	PST	66 mins
Patrick	TE	35 mins
Holly	PST	33 mins
Sally	PST	30 mins
Ben	PST	30 mins
Penny	TE	30 mins
Tina	PST	24 mins
Zoe	PST	20 mins

Observations

While in the field I had the opportunity to observe one of the courses that was directly related to the preparation of pre-service teachers for culturally diverse classrooms. It was a compulsory course for all Conjoint Degree students and was called Cultural and Linguistic Diversity. It was taught by Patrick, one of the research participants, which is how I found out about it. Pre-service teachers took the course either in their second or third year of study, but most chose to do it in their third year. All the fourth year research participants had done the course in their third year – this was confirmed in their interviews. I thus had the unplanned opportunity to observe the course that was referred to in the interviews by all the pre-service teacher participants. Luckily for me the course was being taught at the time I was in the field and I requested permission to observe some of the classes

Drawing from Perakyla (2005), even though I would observe the course being taught to students other than the participants, I still viewed it as valuable naturally occurring empirical data, as it allowed me to observe, first-hand, what I

was being told in the interviews. Indeed observation is regarded as one of the most important data collection techniques in the social and behavioural sciences – with in-depth studies it is often used alongside other methods like interviewing (Angrosino, 2005). Because of the course's direct relevance to the research question I believed that observing it would provide another line of sight to the study's key concerns, in addition to the interviews.

The course consisted of a total of thirteen one-hour lectures and five two-hour tutorials, also referred to as workshops. I had the opportunity to observe the first four lectures and the first two tutorials. Table 4.6 provides the course outline up until the mid-semester break and the lectures and tutorials that were observed. No classes were observed after the mid-semester break as by then I had left the field. Observations were guided by an observation schedule, which contained questions on curriculum and pedagogy as the course content and the way it was taught were of particular interest to the study's curriculum and pedagogy questions. During my observations I discovered that part of the course was taught on-line. The first on-line discussion board was observed. This is discussed further under document analysis.

Table 4.6.
Cultural and Linguistic Diversity (CLD): Course Outline and Classes Observed

Lecture / Tutorial	Observed
	Not Observed
L 1: Diversity and Education	Observed
L 2: Biography and Community of Inquiry	Observed
Tut 1: Cultural Autobiographies	Observed
L 3: Key issues in Maori Education today	Observed
L4: The Treaty of Waitangi	Observed
Tut 2: Examining NZs historical and cultural context	Observed
L5: Teaching Maori students	Not Observed
L6: Special Meeting	Not Observed
L7: NZ teachers and diversity (N/O)	Not Observed
L8: ELL students in NZ (N/O)	Not Observed
Online Discussion: Culturally Responsive Teaching	Observed
On-line discussion: Culturally Responsive Teaching	Observed
On-line discussion: Culturally Responsive Teaching	Observed
Mid-Semester Break	

Document analysis

I planned to select relevant documents for analysis to provide a third perspective to the study's key questions. The documents that I selected for analysis were the education faculty prospectus, the Cultural and Linguistic Diversity (CLD) course outline and the CLD book of readings. According to Lichtman (2006), written material is an excellent source of information, but must be selected carefully. No written material should be ignored without reading it first, however it is highly likely that some sources may be more relevant to the topic being investigated (Lichtman, 2006).

While in the field I learned that part of the CLD course was delivered on-line via the university's intranet. I requested access to follow the first discussion board

on the topic "The Culturally Responsive Teacher". I was given on-line access and could follow the interactions between the teacher-educator and pre-service teachers. When the discussion board closed I printed the on-line data for subsequent analysis. Lichtman (2006) argues that all types of written data, if relevant to the research topic, can legitimately be used for research purposes. In this regard she highlights that both the internet and on-line class discussions can serve as a rich sources of written information (Lichtman, 2006). Observation of the on-line discussion board was not planned - it came about through the process of data collection and was selected for analysis because of the potentially extra level of meaning it would provide. This was again another form of naturally occurring empirical material that I was unexpectedly able to access.

Field notes

From the time that I gained access to the field until I left I kept a diary in which I noted my reflections of what I was seeing, hearing, reading, thinking and feeling. Initially the notes consisted mainly of information-gap questions and gradually became more reflective in nature as I became more familiar with the field and the participants. According to Minichiello, Aroni and Hays (2008) field notes contain information that is invisible to the tape-recorder. The researcher, while doing the interview, makes observations about the participants and the setting, reflects on what's been said and what has not been said. This reflection can include speculation about possible themes, connections between data, issues which arise when entering and leaving the field, reflections on methodology and ideas on report writing (Minichiello, Aroni & Hays, 2008). The main function of the field notes for the actual study was to provide supporting information for the three main data-collecting techniques.

Storage of Data

All raw and processed data were stored in a locked cabinet in my home and will be kept there for a period of five years after which they will be destroyed. Electronic data are stored on my home computer and access to the files is by password only.

Part Three: Data Analysis

In analysing the data, I reflected on and interpreted what I heard in the interviews, what I saw in the observations and what I read in the documents. I also reflected on my reflections in the field notes. Thus I had at least three lines-of-sight to the research problem being studied, with the field notes providing a fourth. The data was voluminous and was analysed systematically. Drawing on Kincheloe and McLaren (2005), interpretation of the data was not only determined by my implicit ideological positioning, but more explicitly by how it was theoretically framed. As outlined earlier in this chapter, critical researchers argue that the meaning of empirical experience is not incontrovertible, but rather that the meaning of any experience will depend on the contestation over the interpretation of that experience (Kincheloe & McLaren, 2005).

Theory Underpinning Data Analysis

It is important to reiterate here that, as is consistent with qualitative instrumental case study (Stake, 2005) the findings of this study were generated through an initial deductive interpretation of the empirical data based on the key research questions which consistently represented the theoretical interests of the study. The research questions functioned as the main theoretical framework for interpretation, determining relevance and thus constructing meaning. As a result the voluminous empirical data was substantially reduced through an interpretive coding

process in order to coherently address the external concerns of the study (Stake, 2005). Hence the data were first deductively coded and then inductively coded on first encounter and then perused multiple times for purposes of classification, pattern recognition and 'criss-crossing' of information. As Stake (2005) explained deductive and inductive coding is a qualitative method of analysis that connects the data with emerging issues, researcher interpretations and report writing. Thus the main conceptual work of the qualitative case researcher through the process of deductive and inductive coding is to seek out patterns of data in order to develop issues, triangulate the main observations and determine the foundations for interpretations. The researcher then goes on to pursue alternative interpretations before finally developing assertions about the issue or issues being studied.

Finally, as part of the analytical approach, Stake (2005) explained that there are a number of stylistic options that must be considered by the qualitative case researcher when writing up the report. These include how much to formalise generalisations or whether to leave generalisations to the reader, how much description of the researcher to give in the report, how much to protect anonymity and how much to compare with other cases. Indeed, decisions are made even in the last stages of writing in terms of what to include and what to leave out. Many qualitative case researchers would like to tell the whole story, but "the whole story exceeds anyone's knowing and anyone's telling" (Stake, 2005, p. 456). Ultimately these are subjective decisions, similar to choosing what topic to study, and in the end the case can be portrayed in many ways, with most researchers preferring the traditional social science format proceeding systematically from statement of problem, to review of literature, data collection, analysis and conclusions (Stake, 2005, p. 456).

Organising the Data

In order to make sense of the voluminous data that I collected I made a tabular summary of all the data collected and then physically organised the data into the four data collecting methods, namely interviews, observations, document analysis and field notes and analysed the data in this order. Table 4.7 provides a summary of the data collected. According to Marshall and Rossman (1995), this first stage of analysis involves becoming familiar with the data by reading and re-reading the data while in the process of organising the voluminous data into manageable chunks.

Table 4.7.
Summary of Data Collected for Analysis

Data-collecting methods	Description of data collected
Interviews using interview schedule	<ul style="list-style-type: none">• Interview transcriptions for 10 participants• Four teacher educators• Six pre-service teachers
Observations using observation schedule	<ul style="list-style-type: none">• Course: Cultural and Linguistic Diversity (CLD)• Four one-hour lectures• Two two-hour, interactive workshops/tutorials
Documents Analysis	<ul style="list-style-type: none">• School of Education Prospectus• One course outline (CLD)• One book of readings (CLD)• On-line discussion board (CLD). Topic: Culturally Responsive Teacher. Approximately 100 pages of discussion
Field Notes	<ul style="list-style-type: none">• Researcher's unstructured, reflective and observational notes• Written in diary throughout period of data collection

Analysing the Interviews

I deductively coded the interviews based on the eight questions on the interview schedule. Table 4.8 illustrates the eight research questions as they were represented in the semi-structured interview schedule for the teacher educators (TEs) and the related codes that I used to organise and analyse the interview data. The same questions were asked of the pre-service teachers (PSTs) with the

appropriate word changing, for example instead of “Are you teaching any courses ...” the question was “Are you taking any courses ...”.

Table 4.8.
Deductive Analytical Codes for Semi-Structured Interviews

Category	Research Question	Code
Curriculum	Are you teaching any courses on cultural diversity, where you look at what cultural diversity means and how it impacts on teaching and learning? (If yes) Can you tell me more about these courses?	TEC1
Curriculum	Do you at any time in any of the courses that you teach, get students to self-reflect and critically analyse their own cultural backgrounds? Can you tell me what you do?	TEC2
Curriculum	What do you think about the curriculum that you teach? Can you shape what you teach? Elaborate.	TEC3
Pedagogy	Can you describe some of the teaching activities that you do with your students in class? Are students able to shape, in any way, the activities that they do in class? Elaborate.	TEP1
Pedagogy	How would you describe the relationship between you and your students? Please expand.	TEP2
Effectiveness	In what ways do you think you are preparing your students for culturally diverse classrooms? How effective is this preparation in your view?	TEE1
Effectiveness	Do you think the practicum experience helps to prepare students for culturally diverse classrooms? If so, how does it prepare them?	TEE2
Diversity Capacity	Do you think your own cultural background impacts on your capacity/ability to teach effectively in culturally diverse classrooms? Why? Why not? Can you please elaborate?	TEDC

Each participant’s interview was deductively coded as per the interview questions and then each participant’s response for each of the eight questions was summarised. This individual participant summary (IPS) was put on a summary matrix for each question and for each of the two interest groups. Hence, there were six individual participant summaries on the pre-service teachers’ summary matrix for each of the eight interview questions, and likewise there were four individual participant summaries on the teacher educators’ summary matrix for each of the eight interview questions. An example of a summary matrix for the TEs and PSTs is provided in the appendix (see Appendix B and C). Each summary matrix was then inductively coded to identify emerging themes and issues. The process of analytic

deduction and induction, as explained by Patton (2002), was used to analyse the data of the study. According to Patton (2002) qualitative analysis sometimes needs to be deductive or quasi deductive first, beginning with the researcher's deduced propositions or theory-derived hypotheses, before it can be inductive (Patton, 2002). Indeed by using this form of deductive analysis, the researcher begins to examine the data in terms of concepts that were derived from a theoretical framework. After this deductive phase, or at the same time, the researcher engages in inductive analysis by looking at the data again, with fresh eyes, to find previously undiscovered patterns and emerging understandings (Patton, 2002).

At this point it is important to note that throughout the early stages of the interview analysis, the two groups – teacher educators and pre-service teachers – were analysed separately. This ensured that the rich and multiple views of each of the groups were allowed to come through and be captured and not get lost in the sheer volume of data. This resulted in quite a complex analytical process which is best understood by consulting Table 4.9 and 4.10.

Table 4.9.
Interview Summaries with Six Pre-Service Teachers (PSTs)

Curriculum			Pedagogy		Effectiveness		Diversity capacity	Total
C1	C2	C3	P1	P2	E1	E2	DC	8 Questions
6 IPS	6 IPS	6 IPS	6 IPS	6 IPS	6 IPS	6 IPS	6 IPS	48 Individual Participant Summaries
1 QS	1QS	1 QS	1 QS	1 QS	1 QS	1 QS	1 QS	8 Question Summaries

Table 4.10.
Interview Summaries with Four Teacher Educators (TEs)

Curriculum			Pedagogy		Effectiveness		Diversity capacity	Total
C1	C2	C3	P1	P2	E1	E2	DC	8 Questions
4 IPS	4 IPS	4 IPS	4 IPS	4 IPS	4 IPS	4 IPS	4 IPS	32 Individual Participant Summaries
1 QS	1 QS	1 QS	1 QS	1 QS	1 QS	1 QS	1 QS	8 Question Summaries

There were a total of eight interview questions. Individual participant summaries (IPS) were written for each participant, for each question. Therefore, for the six pre-service teacher (PST) participants, a total of forty eight IPS were written and for the four teacher educator (TE) participants, a total of thirty two IPS were written. The IPS were further summarised into what I called question summaries (QS). The QS were developed through a process of inductive coding of the IPS identifying the common themes and issues that emerged. The matrix facilitated the inductive coding and subsequent comparative analysis of the IPS for each question as the IPS for all participants could be viewed at the same time – thus facilitating the identification of common themes and issues. While the inductive coding initially focused on identifying the common themes and issues, the matrix also made those messages that were not so common clearly visible. I also included in the QS key messages that were not common or popular but that were directly relevant to the question and that came through strongly and clearly.

At the end of the interview analysis process, a total of eighty IPS were written which were then reduced to a total of 16 QS - eight PST question summaries and eight TE question summaries. This analytical process was conducted manually. While it was extremely time-consuming, it was rigorous. It allowed for an in-depth analysis of the data, with multiple layers of meaning emerging through the

identification of common themes without sacrificing the not-so-common but important perspectives of the participants. Marshall and Rossman (1995) explain that throughout the analytical process the data are being gradually reduced as the researcher “cleans up” what seems overwhelming and unmanageable but it is important that the researcher does not lose serendipitous findings through this process.

Analysing the Observations

The observations of the CLD course were based on a seven-question observation schedule, informed by the study’s research questions and which focused my observations of the lectures and tutorials. Two of the questions were on the curriculum concerns of the study and the other five on the study’s pedagogical interests. A copy of the observation schedule is included in the appendix (see Appendix D).

Similar to the interview analysis, the observation data were initially deductively coded based on the seven observation schedule questions followed by inductive coding with the aim of identifying common themes and issues. This analytical approach formed the basis of the analysis. Table 4.11 shows the observation schedule’s seven questions and the deductive codes used.

Table 4.11.
Deductive Analytical Codes for observation schedules

Observation schedule question/focus	Code
Curriculum: Content covered in class	C1
Curriculum: Activities on self-reflection and self-analysis of culture	C2
Pedagogy: Teaching activities done in class	P1
Pedagogy: Pre-service teacher input in what activities are done in class and how the activities are done	P2
Pedagogy: Relationship between teacher-educator and pre-service teachers.	P3
Pedagogy: Relationship between teacher-educator and content	P4
Pedagogy: Relationship between pre-service teacher and content	P5

Like the interviews, a similar analytical approach followed the initial deductive coding of the classroom observations. This approach is visually represented in Table 4.12. A class summary (CLS) for each question was written for each of the six classes that were observed (class include lectures and workshops). Hence a total of six CLS were written for each question. The six CLS were placed on a question matrix (QM). The question matrix facilitated a comparative analysis of the six CLS through the process of inductive coding. Common themes and issues were identified, emerging patterns highlighted and not-so-common ideas and occurrences exposed, thus ensuring that the serendipitous findings were not lost (Marshall & Rossman, 1995). A few quotes were recorded during the classroom observations. These were organised on a quote list, numerically coded starting from observation quote 1 (OQ1), and thematically analysed.

Table 4.12.
Observation Summaries

Curriculum		Pedagogy					Total
C1 Content covered in class	C2 Activities on self-reflection and self-analysis of culture	P1 Description of teaching activities	P2 Description of student input	P3 Relationship between PST and TE	P4 Relationship between TE and content	P5 Relationship between PST and content	7 Qs
6 CLS	6 CLS	6 CLS	6 CLS	6 CLS	6 CLS	6 CLS	42 CLS
1 QS	1 QS	1 QS	1 QS	1 QS	1 QS	1 QS	7 QS

Analysing the Documents

The documents that were selected for analysis were the Education Faculty Prospectus, the CLD course outline, the CLD book of readings and the CLD on-line discussion board. The first three documents were used as reference material for information purposes when required. For example the Education Faculty Prospectus provided the relevant programme information, the CLD course outline provided relevant curriculum information on the course topics and assessments and the CLD book of readings provided curriculum information on the readings that were prescribed by the programme and sourced by the pre-service teachers for their classroom and assessment work. These three documents therefore provided information in a supportive capacity.

The on-line data, however, provided the opportunity for in-depth analysis of the study's key concerns. The CLD course was taught in two modes, face-to-face and on-line. The first three themes of the course were taught in a face-to-face mode, while the fourth theme, "The Culturally Responsive Teacher", was taught in the on-line mode. The first discussion board took place in week four of the CLD course and ran for a total of three weeks. The data generated from the discussion board comprised a total of sixty eight pages of printed dialogue. Because the raw data consisted of dialogue in printed form, it was similar to the interview transcripts

except it was not structurally organised around the research questions. After reading through the printed dialogue a few times it was easy to recognise and appreciate the richness of the information as it related to some of the key research questions. I read through everything and coded the data deductively as I went along, coding what I interpreted was relevant to the four key research questions.

Table 4.13 shows the four key research questions and the related deductive codes that were used to analyse the on-line data as well as the number of quotes that were selected. A total number of one hundred and fifty one quotes were selected for analysis, consisting of one hundred and thirty five PST quotes and sixteen TE quotes. Each quote was individually coded according to the research question and who said it. For example, for the pedagogical questions there were a total of twenty six PST quotes and sixteen TE quotes. The PST quotes were coded OLPpst1 (On-Line Pedagogy Pre-Service Teacher 1) to OLPpst 26 (On-Line Pedagogy Pre-Service Teacher 26). The TE quotes were coded OLPte1 (On-Line Pedagogy Teacher Educator 1) to OLPte16 (On-Line Pedagogy Teacher Educator 16). These codes were used to facilitate the identification of the quotes and were especially useful for reporting purposes.

Table 4.13.
Deductive Coding of On-Line Data

Deductive focus of analysis based on research questions	Total number of PST quotes selected for analysis	On-line PST data code	Total number of TE quotes selected for analysis	On-line TE data code
Curriculum	96	OLCpst1 – OLCpst96	0	0
Pedagogy	26	OLPpst1 – OLPpst26	16	OLPte1 – OLPte8
Perceptions of effectiveness	6	OLEpst1 – OLEpst6	0	0
Diversity capacity	7	OLDCpst1 – OLDCpst7	0	0
Total number of quotes	135		16	

Quotes were organised into quote lists for each research question and were then inductively analysed in search of common themes and issues and to identify emerging patterns. Thus it was possible to identify the number of quotes that related to each of the emerging themes for a particular question thereby enabling identification of the most common to the least common themes. This analytical approach ensured that all perspectives were captured, not just the most common ones, allowing for a deep insight into the multiple layers of meaning. It is important to note at this point that Patton (2002) voices a caution about the attempt at achieving perfection when analysing qualitative data. He argues that while finding patterns is one result of analysis, another is finding vagaries, uncertainties and ambiguities (Patton, 2002). Thus through the process of firstly deductive and then inductive coding with the aim of generating thematic quote lists from most common to least common, the search for patterns and themes as they related to the key concerns of the study did not undermine and overshadow the anomalies that emerged. Thus through the process of searching for and generating themes the plausibility of the themes was simultaneously evaluated by not ignoring those quotes that did not fit into a theme. In other words, all the quotes that were initially deductively coded as being relevant to a research question, were placed onto a quote list and were either thematically categorised or identified as 'other'. Therefore none of the listed quotes was ignored or discarded.

It needs to be reiterated that the first phase of analysis of the on-line data was through a process of deductive coding based on the four levels of inquiry. This is consistent with the instrumental nature of the case study. Had it been an intrinsic case study, all data would have been considered for analysis as they all have intrinsic value. While the data were in and of itself rich with considerable intrinsic value, for the purposes of this instrumental case study the key research questions served as the initial guiding framework that determined which data were relevant.

All the data were hand-coded. While computer software programmes can be useful in assisting with coding of data, I preferred to hand-code as this allowed me to get to know the data intimately. Consequently I read and re-read the same data multiple times, reflecting on my interpretation and sometimes re-coding as I refined emerging themes and categories. Patton (2002) suggested that hand-coding could work just as well as electronic coding especially if the researcher was positively disposed and used to this way of engaging with the data. He supported this view with examples of researchers who found hand-coding easier and who needed to see the data in concrete forms in order to recognise and identify emerging patterns and themes (Patton, 2002).

Additionally, it is essential to mention at this point as well that this phase of analysis where the qualitative researcher generates categories and themes and identifies patterns is, according to Marshall and Rossman (1995), the most difficult, complex, ambiguous and creative stage of analysis. It requires a heightened sense of awareness of the data. "Through questioning the data and reflecting on the conceptual framework, the researcher engages the ideas and the data in significant intellectual work (Marshall & Rossman, 1995, p 114). Thus, through the analytical process of deductively and inductively coding the huge volume of data, writing case summaries, constructing matrices and quote lists, identifying common themes and issues as well as considering the not-so-common, my awareness of the richness of the data was enhanced and allowed for many depths and levels of interpretation, insight and analysis.

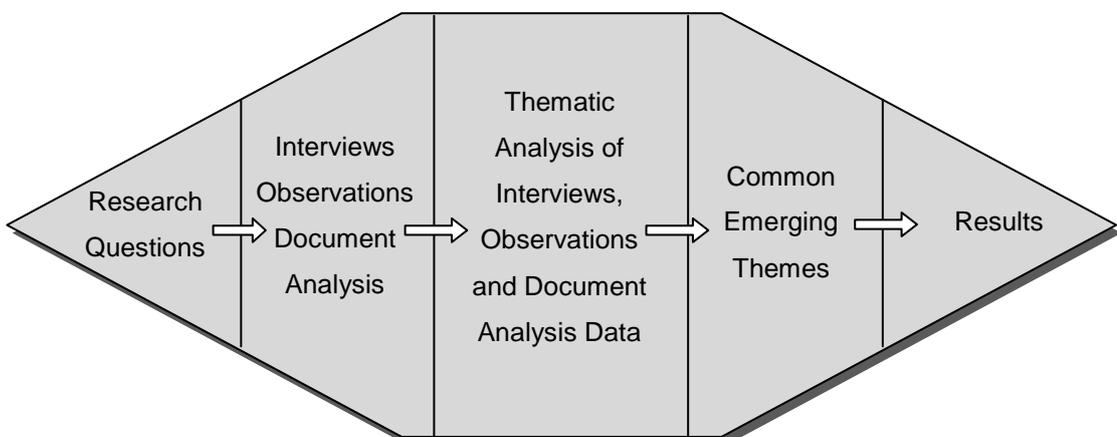
Analysing the Field Notes

The field-notes took the form of a hand-written diary that contained my personal reflections and unstructured observations as I collected the data. In terms of analysis the field notes were used in a supportive capacity only. I deductively coded the field notes in terms of the study's four critical concerns and referred to the field notes only when it highlighted an emerging theme or provided deeper insight into a particular observation.

Generating the Results

The final stage of analysis was synthesising the summaries generated from the three data sources for each of the eight research question, into one executive summary. The executive summary therefore contained the common themes and issues highlighted across data sources for a particular question. It also contained some of the not-so-common issues that were identified. Thus the executive summary for each research question constitutes the results for that question. Figure 4.1. is a high-level representation of the analytical process that led to the generation of the results.

Figure 4.1.
Generating the results



Ethics Declaration

Among the essential values for research is that of the integrity of researchers. This includes the commitment to research questions that are designed to contribute to knowledge, a commitment to the pursuit and protection of truth, a commitment to reliance on research methods appropriate to the discipline and honesty (National Statement on Ethical Conduct in Research Involving Humans, 1999, p. 3). As part of the application for candidacy for doctoral research at Curtin University, I submitted a detailed application for ethical approval involving humans. The purpose of the ethics application was to ensure that the research participants were not put at risk of harm, that they were not disadvantaged in any way and that they were made aware that they could withdraw without prejudice at any time. Only once my ethics application was approved by the Curtin University research ethics committee could I enter the field.

In this regard the small sample for this qualitative instrumental case study was selected on the basis of the participants' willingness to be part of the study and this was the primary basis for selection. Participants were formally invited to participate, were fully informed of the nature and scope of the study, were asked to consent to participate in the study, were asked to consent to the various data-collecting techniques and were entitled to withdraw, without prejudice, at any time. Interaction between researcher and participants was conducted with respect at all times and participants did not experience any form of psychological, emotional or other harm as a result of the study. Included in the appendix is an example of the information sheets that were given to the PST and TE participants (see Appendix E and F) as well as the consent forms (see Appendix G and H).

Furthermore, the institution and all the participants remain anonymous and their privacy will be protected at all costs. All names used in the thesis are pseudonyms. I agree fully that the value of the best research does not outweigh injury to a person exposed (Stake, 2005) and will therefore maintain strict confidentiality as agreed to with the participants and the institution.

Summary

In the first part of this chapter on the study's methodology, an overview of qualitative research was provided before discussing critical constructivism as the central underlying theoretical and inquiry framework. The methodology was clarified and an elaboration of qualitative instrumental case study as the principal strategy of inquiry was provided. Quality standards were discussed in detail, with trustworthiness, member-checks and triangulation identified as key criteria for establishing goodness. In the second part of the chapter, the actual fieldwork used in the study was presented. The context was described, followed by how I gained entry to the field. I also provided a brief description of the research site followed by a description of the research participants and elaborated on my role as researcher. The key data generating techniques were outlined, namely semi-structured interviews, direct observation, document analysis and field notes. This was followed by a brief statement on data storage. Part three of the chapter focused on an in-depth explanation of the analysis of the data. The theory underpinning the data analysis was presented after which I provided further detail on how I organised the data, analysed each of the four data collecting methods and generated the results. I closed the chapter with a declaration regarding ethical conduct. The next chapter presents the results of the study.

CHAPTER FIVE

RESULTS: CURRICULUM

. . . there is a little bit of tension because people do have to confront their own racism . . . and that can happen at a very personal level and you turn your mind around and get your heart and feelings into line and start working on yourself, don't you, but initially that can be quite a salutary experience and a deeply personal one (Lewis, teacher educator, research participant)

Overview

The purpose of this chapter and the following two chapters is to present the results of the study. The primary research question, *in what ways are New Zealand pre-service teachers prepared to meet the learning needs of students in culturally diverse classrooms*, was investigated on multiple levels, namely curriculum, pedagogy, diversity capacity and effectiveness. For readability purposes the results are reported over the next three chapters, with this chapter focusing on the results for curriculum. However, before reporting the key emerging themes in terms of curriculum, the chapter starts with an overview of how the results are presented.

Presenting the Results: An Overview

Before reporting on the actual results of the study, a few comments on how the results are presented are required in order to enhance readability. From the outset it is important to reiterate that the results are presented thematically and in relation to the critical instrumental concerns of the study. These have served as the key criteria for determining relevance. In other words data have been selected and interpreted in terms of how they “shed light” on the key concerns of the study, thereby facilitating the telling of this “analytic story” on teacher education for

culturally diverse classrooms (Silverman, 2005). The central concerns of the study have also served to assist in deciding how much data is enough as well as “how much depth is needed” in the data analysis (Silverman, 2005, p. 316).

In reporting the findings of the study, nonetheless, I have tried as far as possible to use the words of the participants which relay the richness, depth and complexity of views. Consequently, participant quotes abound. By presenting participant voices in this way, readers are able to engage directly with the raw data and can draw their own conclusions, thereby gaining even further insights into this context.

Furthermore, for readability purposes the table describing the research participants is repeated here. The research participants are referred to by their pseudonyms and the table allows for cross referencing if readers wanted to know more about the participants. Again - for readability purposes I indicate in brackets next to the pseudonym whether the participant is a teacher educator (TE) or a pre-service teacher (PST). This will assist with interpreting the data as it is being reported.

Table 5.1.
Research Participants

Pseudonym	Gender	Cultural background	Year level / position
Holly	F	NZ European	PST 4 th year
Tina	F	NZ European	PST 4 th year
Zoe	F	NZ European	PST 4 th year
Sally	F	NZ European	PST 4 th year
Sean	M	NZ European	PST 4 th year
Ben	M	NZ European	PST 4 th year
Lewis	M	NZ European	TE Assistant Dean
Patrick	M	NZ European	TE Lecturer
Mike	M	NZ Maori	TE Senior Lecturer
Penny	F	NZ European	TE Lecturer

Finally to help the reader Table 5.2 provides an overview of the results and highlights the key themes and sub themes for each of the four levels of analysis.

Table 5.2.
Overview of Results

Research questions	Key themes	Sub-themes
Curriculum	1. Variability in depth of preparation for cultural diversity	<ul style="list-style-type: none"> • Cultural and Linguistic Diversity (CLD) course • Motivation and Behaviour course • Inclusive Education course • Aspects of cultural diversity in other courses • Critical examination of cultural diversity • Professional practice experience
	2. Predominantly conceptual development of sociocultural competence	<ul style="list-style-type: none"> • Awareness of own cultural assumptions and biases • Substantial knowledge of learners' sociocultural backgrounds • Ability to implement culturally responsive strategies • Knowledge of and ability to draw on sociocultural theory to inform practice
Pedagogy	1. Activity	<ul style="list-style-type: none"> • Dialogic activity • Monologic activity • Reflective activity
	2. Social relationships	<ul style="list-style-type: none"> • Expert – novice • Professional partnership • Critical minority • Silent minority
Effectiveness	1. Perceptions of effectiveness	<ul style="list-style-type: none"> • Fairly effective • Not effective enough • Not effective at all
Diversity capacity	1. Pedagogical impact of teacher's cultural background	<ul style="list-style-type: none"> • Minimal pedagogic impact • Some pedagogic impact • Significant pedagogic impact

Curriculum

As explained in Chapter Two curriculum is distinguished from pedagogy and drawing from Yates (2009), refers to the knowledge that is conveyed or is intended to be conveyed in the teaching and learning process. The literature asserts that, with regard to pre-service teacher preparation for cultural diversity, pre-service teachers must be given explicit opportunities to explore and critically engage with issues related to cultural diversity. With this in mind the study explored the curriculum initiatives that were implemented to specifically prepare pre-service teachers for culturally diverse classrooms. Two strong themes emerged across data sources in

terms of curriculum, namely that there was *variability in the depth of preparation for cultural diversity* and that there was a *predominantly conceptual development of sociocultural competence*.

Variability in the Depth of Preparation for Cultural Diversity

The data that support this theme or category suggest that there is significant variation between different aspects of the Bachelor of Teaching (Secondary) Conjoint Degree programme in terms of the depth of preparation for culturally diverse classrooms. The variation in depth is discussed with reference to six curriculum initiatives which form part of this particular teacher education programme. The six initiatives are: the Cultural and Linguistic Diversity (CLD) course, the Motivation and Behaviour course, the Inclusive Education course, aspects of cultural diversity in other courses, critical examination of cultural diversity and the professional practice experience.

Course: Cultural and Linguistic Diversity

The first curriculum initiative is the Cultural and Linguistic Diversity (CLD) course. All participants identified the compulsory Cultural and Linguistic Diversity course as the main course that focused specifically on issues related to cultural and linguistic diversity. All the pre-service teacher (PST) participants took the course in their third year. Patrick, one of the Teacher Educator (TE) participants, indicated that he taught the CLD course and confirmed that it was a compulsory 100 level course for all the Conjoint Degree students and that most students took it either in their second or third year. He verified that most of the fourth year students (PST research participants) would have taken the CLD course in their third year. Patrick shared that he taught the CLD paper on his own, but worked collaboratively with lecturers who taught a similar paper to primary students. He added that he felt “supported” through

this process as his colleagues were “international leaders in the field of cultural diversity”.

While the majority of the PST participants reported that overall the CLD course was “good”, there were several who commented that it was “too theoretical”, that there was just so much that they could be taught “book-wise”, and that it lacked a “practical component” especially in terms of teaching strategies that could be implemented “realistically” in the classroom. Zoe commented that there was a “big focus on theory and less on practical elements of teaching”. Tina added:

It is very hypothetical and needs to focus on concrete examples and strategies and not just on understanding cultures, for example, what does a Maori tangi [funeral] involve and how long should a student be away for? (Tina, PST).

Half of the PST participants commented that the course was a bit “oversimplified” and taught knowledge that was “obvious” and that students knew and had thought about before. Holly commented that this was especially true for “the younger students that came straight from school” as they were experiencing cultural diversity more and more at school.

The CLD course appeared to be perceived as the main course that prepared students for cultural diversity – it was the first course that all PST participants referred to in the interviews. It appeared to be the only compulsory course explicitly designated for the purposes of preparing students for cultural diversity, raising the arguably obvious question whether one compulsory course on cultural diversity across four years of teacher education is sufficient to prepare pre-service teachers for cultural diversity.

Course: Motivation and Behaviour

The second curriculum initiative is the Motivation and Behaviour course and one third of the PST participants expressed strong views on this optional summer school course, suggesting that it was “the best paper in terms of preparation for culturally diverse classrooms”. Holly said that “it was a shame” that it was not compulsory for all students and that she had encouraged students in the year below her to do the course. She said that the lecturer pointed out things that they never knew or thought of before and that “this was very useful and lacking in other papers”. Sean expressed a similar view and indicated that he had learned things that he didn’t know before. He explained that he got a “real-life perspective” of particularly Maori students and that most importantly he “learned techniques on how to deal with certain situations and problems”.

Mike, one of the TE participants, indicated that he taught the summer school course, Motivation and Behaviour, where he introduced students to models “that are shaped and molded and developed along the lines of Maori discipline and Maori philosophy, but it never leaves out the best from the West”. His main aim of the course was to motivate PSTs and to get them to consider the “middle ground”. He added:

You get to the stage where you are asking right, on this side you have a clinical dimension which is fine, and on this other side you have a cultural dimension which is fine . . . but if you can get a convergence of those things then I think that is more powerful than either one on its own. (Mike, TE).

He elaborated that it was important for students to become aware of “processes and strategies that can be applied . . . when working with Maori students and their whanau [family]”, and as part of some of his courses he taught students “how to respond to cultural diversity with relevance and appropriateness when it comes to

working particularly with Maori students”. He explained that his students always asked him for less philosophy and more practical education, which he thought was right, “... you can’t dwell in a philosophical domain, not in practice . . . teachers want something to see and to observe and to know that they can apply in real life”. To this end he developed two educational models that he taught as part of the course. He explained that with these models “we start getting real about bringing in Maori dimensions into education . . . things haven’t changed since 1995 all that much in terms of who is being excluded from schools”.

Unlike the CLD course, the Motivation and Behaviour course appears to have more of a practical focus. It also appears to focus on pedagogy that is relevant for indigenous learners. A reasonable question to ask is why a course that seems to be as effective as this is offered as part of the summer school programme only and is not integrated as part of the main suite of courses, or better still, made compulsory as well? This question becomes especially pertinent when the two PST participants who took the course asserted that the course had not only deepened their understanding of cultural diversity as such, but also prepared them for the reality of working with Maori students. It is interesting that one of the PSTs who did the course took it upon herself to promote the course to other teacher education students. This does not only affirm how beneficial the student thought the course was, but it also unveils an underlying sense of urgency on the part of pre-service teachers on the importance of being fully prepared for the reality of cultural diversity.

Course: Inclusive Education

The third curriculum initiative was the Inclusive Education course. The PST participants identified the Inclusive Education course as the third course that was beneficial for the purposes of preparing them for cultural diversity and that it was presented to them as a “highly recommended” course. However none of them was

able to do this because of timetable clashes. All PST participants expressed concerns around the structure of the conjoint degree referring to various timetable clashes that limited their choices, with some PST participants suggesting that the School of Education and other Schools did not talk to each other, the result being that the conjoint degree students don't get to choose the teaching courses that they want to do due to timetable clashes between the two Schools that they're enrolled with. Half of the PST participants elaborated that they did not do any courses on cultural diversity in their first year. According to Tina a consequence is that "you don't have the knowledge before you go into your first practicum, or half way through your second practicum, which does pose problems". The upshot of this according to Zoe was that they chose courses that fitted into their timetable "... rather than maybe the area that specifically interests you". Holly found herself doing a course that she would not otherwise have done and that she was having major problems with:

I don't really like what he lectures on, I don't like his opinions on things and he's not at all culturally responsive which really gets on my nerves because I'm so used to it being drummed into me. (Holly, PST).

This situation highlights a couple of critical issues in relation to preparation for culturally diverse classrooms. In the first instance, a curriculum initiative that is "highly recommended" appears not to be selected due to timetable issues. One assumes that if a course is designated as "highly recommended" that there is significant learning to be done, especially in terms of cultural diversity. It appears that possibly a significant number of graduates from this degree programme may be graduating without having had this particular learning experience, as none of the research participants were able to choose this particular course. Additionally, as many as half of the PST participants did not take a course which focused explicitly on cultural diversity, in their first two years of study.

The second key issue is in relation to the structure of the conjoint degree. This particular degree programme offers students the opportunity to complete two degrees within the space of four years, effectively reducing the normal timeframe for two degrees by two years (assuming that one degree takes three years to complete). What appears to be happening as a result is significant pressure on students' time and timetables, the upshot being that, at least with the teaching degree, a number of courses appear to be made optional to allow for as much flexibility as possible. This may be compromising the overall quality of the learning experience and in particular preparation for culturally diverse classrooms. Out of the three courses that PST participants identified as having an explicit cultural diversity focus, all PST participants took the one compulsory course, one-third of the PST participants took two out of the three, and none of the PST participants were able to take all three. Effectively this means that all students graduating from this teacher education programme would have done a one semester course with an explicit focus on cultural diversity over a period of four years. Unfortunately I did not have the opportunity to raise this issue with Lewis, the assistant dean of the School, as it would have been useful to hear his view on this.

Aspects of cultural diversity in other courses

The fourth curriculum initiative was that aspects of cultural diversity were taught in other courses. There appeared to be a number of other compulsory and optional courses that were not designated cultural diversity as such, but that dealt with issues of cultural diversity as and when they related to the core content of the course. All participants reported that issues of cultural diversity were "covered" or "touched on" in other courses throughout the secondary conjoint degree. According to Holly (PST), issues of cultural diversity are raised ". . . in each of our other papers . . . because it is such an important topic and they do seem to focus on it so it always comes up in our teaching papers". Tina (PST) agrees: "A lot of the papers

that we have done have had elements of cultural diversity segments in them”, and Ben (PST) concurs: “I have taken papers where a lot of strategies about how to approach diversity in the classroom are emphasized”.

The majority of TE participants confirmed that they did not teach courses designated as cultural or linguistic diversity as such, but that they all taught aspects of cultural and linguistic diversity in their courses. Lewis conveyed that he taught on courses where cultural diversity was a “central issue and concern”. He viewed it as a very important issue, since they were preparing teachers to work in “culturally, linguistically, socioeconomically ... diverse communities”. Further corroboration was offered by Penny who stated that she taught aspects of diversity as part of the social studies course. She viewed “culture as a pivotal point in terms of looking at any aspect of social sciences”. She described her class of students as an “incredibly diverse group of men and women from a range of cultures and experiences” and added that it would be impossible for her not to deal with cultural diversity in her pedagogy or in her vision for social studies.

The data seem to suggest that aspects of cultural diversity are integrated throughout the programme, and that courses that are not explicitly designated as cultural diversity may still nevertheless deal with issues of cultural diversity as they relate to the core focus of the course. However, the data do not provide deeper insight into what exactly is meant by PST descriptors such as “touched on” and “covered” and TE descriptors such as “central concern” and “pivotal point”. However TE descriptors seem to refer to a much more substantive coverage of issues of cultural diversity in other courses and if this is the case then it appears that cultural diversity may well be substantially integrated throughout the conjoint degree programme. PST descriptors however suggest a more superficial coverage.

Critical examination of cultural diversity

The fifth curriculum initiative was that there was a small amount of evidence from interview and on-line data that suggested some level of critical examination of cultural diversity in relation to issues of race and privilege. One of the key themes of the compulsory CLD course was an examination of the qualities of a culturally responsive teacher. Within this framework and based on course readings there was some conceptual exploration of the relationship between culture and ethnicity on the one hand and race and privilege on the other as evidenced by the following PST posts on the CLD on-line discussion board:

I read Nieto's article ... This article is interesting as it states that teachers need to go beyond a checklist of including culture in the class ... teachers must understand students are privileged or not privileged based on whether they fit into cultural norms and this has huge effects on minority group achievement. (OLCpst3).

Our students will each bring their own cultures to the classroom but we must also remember that just because students may look New Zealand European or Maori does not mean that they identify with those particular cultures. (OLCpst5).

Gibbs added a part entitled 'Something to consider' ... he says that it is common for the term race and ethnicity to be used interchangeably but that their meaning are different ... race is used to describe those who are socially defined based on their skin colour and bodily features. Ethnicity refers to a socially defined group on the basis of cultural characteristics such as customs, language, religion, icons and symbols and heritage. This means that a person may describe their race as Caucasian but their ethnicity as Scottish. I had never thought of myself as having an ethnicity. I always thought of my being Scottish as my nationality, not my ethnicity. (OLCpst1).

What is interesting about the on-line posts is that they appear to be firmly based on the course readings. PSTs seem to have mostly paraphrased the writers' views and then used this as a platform to make conceptual links with their own experience. However besides articulating semantic differences between terms such

as ethnicity and nationality and exploring the relationship between culture, identity, race and privilege, there was no evidence to suggest that PSTs were able to go beyond a semantic analysis to making further discursive or experiential connections with broader socio-political and socio-economic contexts. This does not necessarily mean that these connections were not made at any time during the programme, it simply means that this study has not been able to find such evidence.

Professional practice experience

The sixth curriculum initiative to prepare pre-service teachers for culturally diverse classrooms was the professional practice experience. Participants commented that on the whole the practicum experience was valuable and necessary particularly in preparing for culturally diverse classrooms, however very different reasons were given to support this view. Some PST participants asserted that it didn't matter how well the theory was learned or understood at university, it was the practical application of the theory that really counted. Some stated that this happened best when immersed in a culturally diverse classroom as ideas that were fostered at university were reinforced when on practicum. They indicated that they enjoyed the exposure to the different realities of "different types of schools", and argued that placements at low-decile schools, high-decile schools, single-sex schools and co-educational schools were all beneficial as were observing best practice and not such good practice within these contexts. The majority of TE participants viewed the practicum experience as an integral component in the preparation of PSTs for culturally diverse classrooms. They viewed the practicum experience as an important opportunity for PSTs to experience first-hand the culturally and socially diverse contexts for which they were being prepared.

However, Ben (PST) asserted that the practicum experience was only beneficial when they were placed with "the right teacher". He referred to a

placement that was particularly valuable for him because the teacher was “awesome”, “strict but fair”:

In his form room in the morning he had a lot of Fijian boys and Samoans and what they did every morning is that they sang songs and you could hear it all over the school. (Ben, PST).

He claimed that he observed “shocking” practices in other classrooms, “. . . archaic in terms of approaches to cultural diversity” and that these were not helpful. This view was supported by Penny (TE) who commented that the practicum experience would only be useful if PSTs had enough time to reflect on observations and had opportunities to observe teachers who were able to work effectively across cultures:

I actually really don't know whether they have time to reflect. We do a lot of reflective work but basically they are expected to get in there and do as teachers would like them to do . . . they often come back and reflect on racist aspects of their observations. They're very disturbed by that, they don't know how to deal with that . . . but I don't think the school is going to teach them or help them quite frankly . . . unless they come across a kind of culturally safe classroom experience and teachers who have that sensitivity and ability to work cross culturally really. (Penny, TE).

Sean (PST) viewed the value of the practicum experience differently again and argued that in terms of preparation for culturally diverse classrooms, the practicum experience on its own had little value. He commented that the university-learned awareness of cultural diversity and related issues had to occur first for the practicum experience to be meaningful. Without this awareness he was naïve and did not know “what to look for” and students looked all the same to him.

In my first practicum, because I didn't understand how important culture was, I wasn't looking for it whereas now I'll go into the classroom and I'll be looking at each one individually . . . and trying to work out where they stand and what their values are . . . When I went on practicum for the first time I just saw them as a bunch of students . . . as an entire class. What I have learnt here [university] has impacted me a heck of a lot more . . . now when I go into the classroom I'm looking for those things. (Sean, PST).

This view was supported by Zoe (PST) who said that in her first couple of years of teacher-education she had not done any courses on cultural diversity, so when she went out on her first practicum she felt unprepared and not sure how to deal with the related challenges. Lewis' (TE) was similar, claiming that the value of the practicum experience was that it provided PSTs with the opportunity to observe and reflect on the usefulness of some of the theoretical constructs that they had learned in their courses. He asserted that linking theory and practice in this way was critical when engaging in professional education and neither component could be left out.

There appears to be an overall appreciation for the value of the practicum experience. When viewed specifically through the lens of preparation for culturally diverse classrooms, getting the balance right between theory and practice seems to be the challenge, especially since there are some reports of PSTs going into the field in the first two years without any theoretical preparation related to cultural diversity. Sean's (PST) comments and journey seem particularly poignant and instructive in this regard. Without the necessary theoretical lenses and tools, PSTs will not be positioned to "see", analyse, reflect on and evaluate the practices of experienced teachers, nor would they have a theoretical base to inform their own practice particularly with regard to teaching effectively across cultures.

A Predominantly Conceptual Development of Sociocultural Competence

Analysis of the data suggested that across the four key competences that constitute sociocultural competence as defined in this study, some competences were developed more deeply than others and that overall PST preparation in this area was largely conceptual. The findings are reported in the four key sociocultural competences, as defined in this study, namely awareness of own cultural assumptions and biases, substantial knowledge of sociocultural backgrounds of

learners, ability to implement culturally responsive strategies in the classroom, and knowledge of and ability to draw on sociocultural theory to inform practice.

Awareness of own cultural assumptions and biases

The first key sociocultural competence is the awareness of own cultural assumptions and biases. The development of this particular sociocultural competence came through consistently and very strongly across all data sources. All the PST participants commented that at some point in their preparation they had more than one opportunity to reflect on their own cultural background. All referred to the CLD assessment where they had to write a cultural autobiography, as an example of when they had to reflect on their own culture. Tina described the cultural autobiography assessment as a “valuable assignment” and Holly said it was “really good”. Sean at first thought it was a “pointless” exercise and questioned why he had to write about himself in this way, especially at university level. He was amazed that “it’s even assessed”. He reported that knowing your own culture is “pushed in the paper” and he only much later appreciated the importance of it in terms of the course. He elaborated that the CLD lecturer was

. . . quite good at giving us aspects of the things that make up our culture. And because of the questions he raised in class before we wrote the assignment, it made you really think deep down, what makes me me. What makes my culture that way and what’s influenced me to have these cultural beliefs and values. (Sean, PST).

In addition, half of the PST participants said that they were given opportunities to reflect on their own culture throughout their university education. Ben said that there was a “big emphasis” on reflection of culture throughout his university education and Holly and Zoe remembered doing culturally reflective work in other courses as well and as part of other assignments. According to Holly the lecturers “emphasis the importance of you knowing your culture and knowing

yourself before you can go into a classroom and teach culturally responsibly”. She said she learned that culture was not “just an ethnic thing”.

PST comments were corroborated by all the TE participants who confirmed that they engaged students in self-reflective activities from early on in the teacher education programme. Mike explained that “the notion of self-reflection is an important part of the pre-service exercise”. He continued that it was important that students “understand their own culture first, before they start considering other cultures” and that this became a “base level” for understanding themselves. This view was articulated in various ways by all TE participants. Lewis said that he got his students

. . . to deconstruct their own experience in quite specific ways in order to understand their own position and not only to intellectualise that ... but also in a personal way so that they can at least begin to express themselves around their own emotions and around their own fundamental beliefs. (Lewis, TE).

According to Patrick students needed to “reflect on things that make them who they are...even if they thought up to this point that they didn’t really have a culture.... which can be typical of the dominant culture ... young people.” Most of the TE participants viewed assessments as important opportunities for learning that at times took PSTs out of their comfort zones. They indicated that they stood their ground when it came to the assessments even when challenged by PSTs that the nature and content of some of the assessments were irrelevant and had nothing to do with teaching and learning.

Half of the TEs emphasised the need for students to reflect on the way the “other” was conceptualized when looking at issues of culture. Lewis expressed a concern about how the “other” was sometimes positioned “on the outside”:

. . . and what my challenge then is, is to somehow make them all like me, or to bring them within the frame and get things right for them, rather than just simply relish their difference, and that is a fundamental very important first step. And in this school of education I do believe that it is a central belief. (Lewis, TE).

Mike commented that some students thought that culture was for “other people to have”, like the indigenous Maori people, and that self-reflection helped them to see that “there is an abundance of things cultural as part of their world view”. As part of the process of reflecting on their own personal philosophy, Mike explained:

I really want to see if they know something about Maori history, worldview, concepts and values that indigenous cultures subscribe to . . . because they will be working with Maori students. (Mike, TE).

Both Lewis and Penny extended the reflective process to not just include culture, but issues of racism as well. For Lewis it was important that students became “enthusiastic about diversity” and “confront their own racism”. He added that this was something that “we all” needed to do:

. . . there is a little bit of tension because people do have to confront their own racism . . . and that can happen at a very personal level and you turn your mind around and get your heart and feelings into line and start working on yourself, don't you, but initially that can be quite a salutary experience and a deeply personal one. (Lewis, TE).

For Penny it was about incorporating a “strong reflective element” into her pedagogy to create opportunities where particular viewpoints and value systems could be reflected on. She thought that this could only happen “in a class where your pedagogy is sound, you have a safe learning environment and there’s a great deal of respect. So it takes I think quite a lot of skill to set that up.” However, she questioned the willingness and especially honesty of her PST’s to genuinely confront their biases and assumptions on certain historical issues:

. . . for instance my history group of conjoint students, I think they are very Pakeha [NZ European], they actually mostly like to refer to themselves as European, they are very resistant to talking about aspects of the Treaty [of Waitangi] . . . I really worry about that. But I sense that they're skilled people so they have all the skills to sort of manage their disturbance and not be particularly honest around things. (Penny, TE).

Observational data supported participant comments. One of the activities of the CLD course required PSTs to reflect on their own cultural background. The class activity took the form of each PST reflecting individually on their cultural background and then drawing an image on paper that symbolized their culture. All papers were then placed in the middle of the floor to create what the TE called, a “cultural quilt”. This activity was part of the preparation for the first assessment of the course, the cultural autobiography. For this assessment PSTs were expected to reflect on their own culture and tell their story, as well as analyse their story in terms of the concepts covered in the course.

On-line data provided further validation of participant interviews and observational data, revealing cultural self-reflection and self-analysis as a central curriculum focus, as evidenced from the CLD on-line discussion board posts below:

I really agree ... that we need to know ourselves and our own culture before we can become culturally responsive teachers. (OLCpst80).

I found that Gibbs instills the idea that to be a culturally responsive teacher we must understand how our cultural background influences the way we act and think before we can work more efficiently with our students ... I found this point interesting because I never really thought that I needed to understand myself before I could really understand the identity and needs of someone else. (OLCpst81).

The ten points for a culturally responsive teacher really hit home for me and particularly challenged me to take a step back and address my own cultural identity. (OLCpst84).

... his question made me truly think and be honest with myself ... How many of us as teachers have grappled with our own biases ... I had to really think about what kind of prejudices and stereotypes I take into the classroom ... I hope we can be honest with ourselves in considering that question (since no one but you will know the truth). (OLCpst90).

Commonsense seems an obvious one in teaching; however we must still be conscious of this as our commonsense is also built on our own beliefs, concepts, values and ideas. (OLCpst92).

There is also some evidence that suggests that the cultural self-reflection raised some anxieties with some PSTs:

... on the issue of teacher biases that has been raised, I ask my question again: In being a multicultural teacher do we ourselves have to sacrifice our own cultures?? (OLCpst95).

I don't think you have to give up your own culture. I think it's more to do with creating a new culture with everyone's culture included in it. ... We as teachers can foster a culturally inclusive classroom ... by understanding and knowing our students but also retaining who we are and what we bring into the cultural mix. (OLCpst96).

About being a foreigner . . . my sister and parents were born in the West Indies. I had my parents' culture ... that I grew up with and I had to wing it during school with the Australian culture to a point, as I do over here in New Zealand. (OLCpst94).

Interview, observational and on-line data consistently evidence development of this sociocultural competence. All PST participants appeared to have done substantial self-reflection in a variety of forms on their cultural beliefs and values. They appeared to have a deep level of awareness of how important it was to know their own culture in order to teach effectively across cultures. Notably the PST participants, who all came from dominant cultural backgrounds, could not only articulate that they had a culture but could also elaborate on the self-reflective

journey that resulted in their heightened consciousness of their cultural background and how it impacted on their thinking processes.

Substantial knowledge of learners' sociocultural backgrounds

The second key sociocultural competence is to have substantial knowledge of learners' sociocultural backgrounds. Evidence of development of this particular sociocultural competence was displayed in the on-line data. The CLD discussion board posts on the qualities of a culturally responsive teacher suggested a high level of awareness of what a culturally responsive teacher did in so far as developing respectful and meaningful relationships with learners, their family and community:

We have to step back and learn from our students. We won't learn about our students' cultures from anything we read, they have to teach us ... we have to give them the opportunity to do so. (OLCpst10).

So pretty much this means that teachers need to put a lot more work into understanding and embracing their students' multiculturalism rather than ignoring or putting it down. This is great because as NZ becomes more and more diverse teachers are going to have to be very perceptive to different cultures. (OLCpst14).

It is something I tend to master as I have personally experienced the hardship of learning in a classroom when a teacher does not understand your cultural needs! (OLCpst8).

It's about getting the whanau (family) and communities of our various students involved in the operations of our schools. By working together with the whanau of our students we will be able to better understand their individual cultural needs and the whanau will be able to see that we are genuinely interested in their tamaiti (children) and their Whakapapa (genealogy) as well. (OLCpst46).

Interview data revealed an overall emphasis in the conjoint programme on self-reflection and self-analysis of culture as a necessary first step before learning about learners' cultures. This position is articulated in a number of ways and appears to be the dominant view expressed by PSTs and TEs. Mike's (TE)

comment that it was important that PSTs “understand their own culture first, before they start considering other cultures” provides an apt summary statement of this perspective. Implicit in this view is the underlying assumption that the development of the two sociocultural competences is inextricably linked.

Ability to implement culturally responsive strategies

The third key sociocultural competence is the ability to implement culturally responsive strategies in the classroom. With the exception of the optional Motivation and Behaviour course, the dominant PST view was that courses developed their sociocultural competence essentially on a conceptual level. They reported that they were not provided with many “concrete examples and strategies” to implement in the culturally diverse classroom and that their teacher preparation required more “practical” components. On-line evidence endorsed the PST comments, illustrating that while they were able to articulate what they were supposed to do as culturally responsive teachers as well as displayed an awareness of needing to be able to translate their theoretical knowledge into practice, some of them appeared not to be able to move beyond audio, visual, superficial practical examples of cultural responsiveness, citing greetings in different languages, shared lunches and displaying cultural items and treasures as possible teaching strategies:

A culturally responsive teacher is one who creates a warm, caring classroom environment where all students feel safe and comfortable to express their individual ahurea (culture). (OLCpst40).

I feel it is important to not only be culturally sensitive but more importantly learn how to translate that knowledge into everyday teaching. (OLCpst57).

This can also be achieved by allowing our students to show and share important components of their culture with the rest of the class like greetings or shared lunches with food from their cultures. (OLCpst37).

To make a student of a diverse culture feel welcome in the classroom, their culture must be respected . . . we as teachers can introduce things, items from their culture, pictures, books, certain treasures and a world map. (OLCpst38).

A small amount of on-line data suggested that while some students were grappling with what it meant to be culturally responsive in practice, others were developing an ability to “see” tokenistic practices:

One interesting idea was that being able to say a couple of words or singing a song in a particular language doesn't mean you have a knowledge of it or its culture – and isn't that what many people do with Te Reo and Tikanga Maori [Maori language and customary practices]? (OLCpst76).

To be honest I really don't know whether I agree with this or not ... do we treat all students the same, regardless, or alter aspects of our teaching ... to suit different cultures? Or is that 'unfair'? Or does it come down to the individual student? And if we treat students different because of their culture, should we also do so for age/abilities/gender ... how confusing! (OLCpst70).

This appears to be an area that the conjoint degree programme does not provide sufficient support with, especially in relation to implementing strategies that are culturally responsive. PSTs reverting to culturally tokenistic teaching and learning strategies could be an indication that they do not have a sound theoretical basis informing practice, or that theoretical perspectives are not sufficiently understood resulting in what appears to be superficially thought-through strategies. There was no evidence to suggest that PSTs were able to make connections between theory and practice. On the contrary, PSTs seemed to talk about theory and practice as two separate entities, articulating that they had been over-prepared theoretically and under-prepared practically.

Knowledge of and ability to draw on sociocultural theory to inform practice

The fourth key sociocultural competence is knowledge of and an ability to draw on sociocultural theory to inform practice. Evidence that suggested some level of awareness of sociocultural theory per se, although it was not articulated as such, came to light through PST participant assertions of the importance of the relationship between teacher and learner. Some of the words they used to express this view were, “more important than anything else”, “crucial”, “how much you learn depends on that relationship ... if they’re passionate they’re going to make you passionate ... if they care you’re going to be more likely to care about the work you produce” and “it’s the most vital thing”. These views were backed up by most of the TE participants who emphasised the importance of modeling the type of relationship that they wanted to teach PSTs to have with their students, with some TE participants describing the social relationship between teacher and learner as “absolutely crucial at all levels of learning, including at university level”. They noted that the importance of the teacher-student relationship was often not appreciated by teachers whereas it was always identified by students as the most important thing.

On-line data evidenced an appreciation for the importance of relationships in becoming a culturally responsive teacher:

Throughout our entire experience of training to be teachers there have appeared to be two powerful reoccurring points and these are to do with the power of relationships and the importance of inclusiveness within our classrooms. (OLCpst25).

Once again it comes down to developing relationships with your students. Understanding their cultural needs will come as a direct result of getting to know them. (OLCpst26).

I believe that creating relationships with our students is the cornerstone to making them feel safe and secure in our classrooms. We as teachers need to lead by example and make sure we are willing to share ourselves with our students, so that they feel that they can do the same with us. (OLCpst27).

There has been some awesome discussion about becoming a culturally responsive teacher and from my interpretation it is RELATIONSHIPS (between teacher and students) that is the pivotal factor for reaching this goal. (OLCpst29).

While awareness of the importance of the social relationship between teacher and learner comes through strongly across data sources, articulations do not seem to be theoretically grounded in any way. Iterations did not seem to go beyond assertions that relationships were important. Thus it appears that PST participants may not be aware of sociocultural theory neither did they demonstrate that they were able to draw on theory to inform their practice.

Summary

In this chapter the results for the curriculum questions were reported. The questions examined the teacher education programme's curriculum initiatives in terms of how they prepared teachers for culturally diverse classrooms. Two themes emerged across data sources, namely that there was variability in the depth of preparation for cultural diversity and that a predominantly conceptual development of sociocultural competence appeared evident. The following chapter presents the results for the questions on *pedagogy*.

CHAPTER SIX

RESULTS: PEDAGOGY

... now there's an interesting one isn't it, our teachers want to stay in their cultural comfort zone ... don't take me out of it ... but hang on a second, aren't you working with kids from other cultures ... yes, yes, yes, but don't take me out of my comfort zone ... well, again we had to take a risk (Mike, TE participant).

Overview

The purpose of this chapter is to present the results on pedagogy. The pedagogy questions examined the teacher education programme's pedagogical preparation for cultural diversity and the findings for the questions on activity and social relationships are presented. The chapter closes with a summary.

Pedagogy

Pedagogy is defined as the study and practice of teaching and learning, in particular the conscious use of instructional methods that focus on the active role of learners in constructing new knowledge and understanding based on what they already know and believe (Yates, 2009). As discussed in Chapter Two, instructional methods are viewed from a Vygotskian sociocultural theoretical perspective and include the social relationship between teacher and learner and the sociocultural activity imposed on the teaching and learning environment. Hence the pedagogical interests of the study revolved around an exploration of *how* the curriculum initiatives of this teacher education programme were taught. The key themes that emerged across data sources on pedagogy revealed that the types of pedagogical activity that were evidenced could be classed into three broad categories, namely *dialogic activity*, *monologic activity* and *reflective activity*. Additionally, the data also

affirmed four kinds of social relationships between teacher educator and pre-service teacher, namely an *expert-novice relationship*, a *professional partnership*, a *critical minority* and a *silent minority*. Thus the presentation of the results for the pedagogical investigation of the ways pre-service teachers are prepared for culturally diverse classrooms in this setting, are presented in these broad categories. For readability purposes, the relevant section of the results overview table is repeated here.

Table 6.1.
Overview of Results: Pedagogy

Research question	Key themes	Sub-themes
Pedagogy	1. Activity	<ul style="list-style-type: none"> • Dialogic activity • Monologic activity • Reflective activity
	2. Social relationships	<ul style="list-style-type: none"> • Expert – novice • Professional partnership • Critical minority • Silent minority

Activity

Interview and observational data revealed that the nature of the teaching and learning activities varied significantly depending on the teacher educator and the requirements of the course. There were three categories or types of teaching and learning activity that were evidenced across data sources, namely *dialogic activity*, *monologic activity* and *reflective activity*.

Dialogic activity

The first type of teaching and learning activity evidenced across data sources was dialogic activity. Interview data revealed that all the TE participants concurred that their preferred style of teaching was an inquiry-type, active-learning, student-centred pedagogy. This was articulated in various ways. Patrick said that he set up his class as a “community of learners in a community of inquiry model”, which

gave rise to a “community of practice”, that is the notion of “learning as a teacher instead of learning as a student.” He explained that the learning community had the ability to change the direction of what and how the learning was happening, hence the importance of community input throughout the process. He elaborated that the activities that he used were group work activities where students made decisions in groups. He said he made sure that all voices were heard which was also the responsibility of the community. Similarly, Penny reported that she was “not a didactic teacher” but “a facilitator of learning”. “I like collaborative classrooms. I like the students to actively process activities that they’ll be doing with (school) students and reflecting back on them”. An example is one activity where she “looked at issues of cultural identity through the context of the Tokelau Islands”. She explained that students knew very little about the Tokelau Islands, so the activity started off by them doing an information search, viewed some material and then reflected on previously held misconceptions as well as developed questions for further inquiry.

Mike shared that he gave students assignments that involved social interaction with the indigenous community and elaborated on a Motivation and Behaviour assignment which involved PSTs staying on a marae [traditional Maori meeting house], delivering a small mihi [traditional greeting in Maori] and sleeping and eating on the marae. He shared that some PSTs were reticent and afraid and did not want to be taken out of their comfort zone:

... now there’s an interesting one isn’t it, our teachers want to stay in their cultural comfort zone ... don’t take me out of it ... but hang on a second, aren’t you working with kids from other cultures ... yes, yes, yes, but don’t take me out of my comfort zone ... well, again we had to take a risk. (Mike, TE).

Likewise Lewis referred to his teaching style as employing interactive pedagogies which are respectful of the students but also put the onus on them to participate and be responsible for their own learning. He added that he liked staff and students to interact and do the teaching and learning together:

One of the things I wouldn't want us to overlook is ... they are coming into a university environment and they do need to come to grips with what it means to be an academic to some extent ... the reading that we expect them to do is crucial, the assignment work is demanding, rigorous, intellectual, there are expectations in terms of the quality of writing and referencing and all of those things as well ... some of that needs to be taught quite deliberately and quite specifically... and I think that if the quality of our teaching is up to scratch then it does happen quite quickly. (Lewis, TE).

Observational data confirmed that on the whole group activities were conceptualised and facilitated by the TE, with high levels of active participation by PSTs. In the CLD class a community of inquiry model of teaching was initiated and facilitated by the TE and involved rich and extensive dialogic interaction between TE and PSTs as well as PSTs and PSTs. On one occasion Patrick (TE) left the room for approximately ten minutes and PSTs remained engaged continuing with their group discussions. Later Patrick introduced the 'community of inquiry' activity as a whole-class interactive discussion and identified the reading from the course reader that formed the basis for the community of inquiry as *We're Just New Zealanders: Pakeha Identity Politics*. He narrowed the focus for the inquiry further by framing a question related to the social construction of Pakeha identity. The majority of PSTs participated actively and some passionately throughout the approximately fifty-minute community of inquiry session, taking turns to talk when they had the 'talking stick' and actively listening to the contributions of others. PST interview data supported observational data, with Sean confirming that "everybody has input" in the CLD tutorials:

We'll have a talking stick or whatever ... and everybody's ideas are valued. He [Patrick] was really modeling the value of allowing everybody to have their turn to speak and valuing other people's opinions ... and how to have a discussion and a technique you could even use in your own classroom ... questions he posed made you think about issues to do with culture and think about your own culture ... some people have totally different perspectives ... they really disagreed. Sometimes you've got to bite your tongue and go with whatever happens and respect their opinions ... because they're entitled to them. So that was quite cool. (Sean, PST).

Most PST participants expressed a preference for being actively involved in the lesson. Sally intimated, "I'm not a sit-down-and-listen person" and Tina said that it was fun to try out activities that they could later use in their own classrooms: "Things like that are really helpful and they give you lots of strategies to use yourself".

While the majority of PST participants reported that they were able to make significant input in class, they clarified that having a say in terms of *what* they did in class depended entirely on the teacher educator. Most agreed that it happened only "to a certain extent" and in "some classes only". Sean referred to an example where they had to do a group seminar presentation for one of their courses. One group presented their seminar in a marae setting. Everybody was welcomed into the classroom by a powhiri [Maori traditional welcome] and after the presentation they had a meal. This set the precedent for later presentations "... which all took the same form ... powhiri [traditional welcome], korero [speeches], kai [food] ... so to a certain extent we do have the power to shape the way things go".

It appears that dialogic activity is the preferred way of teaching and learning for both TEs and PSTs and observational data confirm that this type of activity does happen in the classroom.

Monologic activity

The second type of teaching and learning activity evidenced across data sources was monologic activity. Observational data revealed that the CLD lectures took place in large lecture theatres with more than one hundred PSTs comprising of the secondary conjoint degree students and primary education students. A predominance of front-of-class, lecture-style TE monologues was observed, which involved very low levels and at times no interaction or active participation by PSTs, except for listening, taking notes and now and then asking questions. Interview data corroborated observational data with most PSTs expressing a strong dislike for the lecture-style teaching. Sean said that some lecturers "... have a powerpoint and they blah blah blah the whole time" and Holly commented:

So yeah, some lecturers just stick to lecturing and that's it and we just sit and listen which is really boring and you get nothing out of it because you can't be bothered listening. (Holly, PST).

Patrick (TE) confirmed that there were times when he needed to relay large chunks of information, and had to do so by lecturing to students, which he knew they didn't like but which he regarded as sometimes necessary.

Reflective activity

The third type of teaching and learning activity evidenced across data sources was reflective activity. Observational evidence unveiled individual self-reflective activities where PST participation involved individual, quiet self-reflection in class. More specifically two individual, self-reflective activities were observed where Patrick (TE) provided a question or topic for individual self-reflection. One such activity was when he asked PST's to reflect on their own culture and construct a symbolic representation of their culture on A4 paper. PSTs spent approximately

twenty minutes on this activity. While some completed their symbol within the first ten minutes, a couple of PSTs were finding the activity challenging and could not think of a symbol that represented their culture as they identified with multiple heritages (New Zealand; Holland; England). They seemed confused but did not seek clarification from the TE. Both PSTs eventually drew something that they were not entirely happy with, but that they said was the best they could do as they were also limited by their artistic skills. Once completed, the images were put on the floor in the middle of the classroom to form what Patrick called 'a cultural quilt'. Patrick spent approximately ten minutes interpreting the cultural representations that were displayed on the floor and then he invited the class to explain their representations if they wanted to. Approximately one quarter of the class offered explanations with most remaining silent.

Observational data was supported by TE participants' comments, explaining that in addition to class activity, assessment activities provided opportunities for individual self-reflection of culture, for example the CLD assessment on cultural autobiography. Patrick referred to assessments as important activities and made special reference to the first CLD autobiographical assessment where PSTs had to reflect on and write about their own cultural background. "They just tell amazing stories that I feel one hundred percent privileged to read". Mike concurred saying that he designed assessments in such a way that students had to go out and "connect with culture and write about it". Initially there was a lot of resistance to doing the assessments, some students claiming them to be irrelevant and had nothing to do with teaching and learning. Mike added that some students wanted him to "just hurry up" and show them what to do with Maori kids ". . . so that we can do it and then it's done and over with, and then we can get on with the real business of teaching". But he insisted that they do the assignments:

... and so we started with what is a Maori worldview, how do we connect with culture ... and you have to as people in education do ... you have to back yourself ... you have to take risks, because sometimes not taking a risk is the biggest risk of all. So we took a risk, we backed ourselves ... we insisted that they carry out the assignments that were set. (Mike, TE).

Mike elaborated that the assessment activities varied from visiting a cluster of schools and finding out about the history of the land and the people to how the Treaty of Waitangi was recognized in school policies and guidelines. Essentially, reflective activity involved PSTs working on their own engaging with prescribed TE-directed tasks or assessments.

PSTs engaged in a substantial amount of reflective activity inside and outside the classroom. Observation of the cultural quilt reflective activity revealed that students may at times experience difficulty while reflecting on their own, especially when there is a disjuncture in form and content between what they have been asked to do on the one hand and their beliefs and values on the other. At times such as these they may need to enter into meaningful, productive dialogue in order to complete the activity in a meaningful way. Observational data suggest that at times such as these students may choose not to engage in dialogue and complete the reflective activity in a manner that is unsatisfactory to them.

Social Relationships

The second key theme that emerged across data sources on pedagogy was that of social relationships. All PST participants displayed a high level of consciousness that the relationship between teachers and students was very important for learning. Some of the words they used to express this view were, 'more important than anything else', 'crucial', 'if you don't have that relationship

you're missing out on a big piece of the puzzle", and "how much you learn depends on that relationship". Tina elaborated:

If the teacher is not interested in the student, the student won't be interested in what the teacher has to say. I know that's still the case even as a university student. If there's no relationship you're more likely to switch off. So it's just the same for the younger kids in the classroom. (Tina, PST).

Sally concurred that she felt that the relationship between teacher and student was "... absolutely crucial. If you don't have a connection with your students they're not going to listen to you." Sean expressed the importance of the teacher-student relationship as follows:

If you don't connect with a student and they don't connect with you, you haven't got a show of teaching them anything. Teachers don't think it is so important and students rate it as the most important thing. There's a huge inequality between what teachers think is important in terms of relationships and what the students think is important. (Sean, PST).

Sean added that while some lecturers "push" the importance of this relationship, others don't "push it at all". Themes that emerged across data sources on social relationships suggested that four categories of relationships were discernable, namely *expert-novice*, *professional partnership*, *a critical minority* and *a silent minority*.

Expert – novice

The first theme in social relationships is that of expert – novice. Substantial evidence across data sources revealed that teacher educators assumed the roles of experts of the courses they taught and that the position of expert translated into a social relationship with learners that could be described as an expert-novice relationship. All TE participants reported that they had almost complete autonomy to develop the content of their courses in ways which they considered "academically and professionally sound". Lewis, who was also the assistant dean of the faculty,

confirmed that they did this collaboratively within macro frameworks and guidelines set by national standard setting bodies like the New Zealand Teachers Council (NZTC), the Graduating Teachers Standards of Aotearoa/New Zealand and the New Zealand Vice Chancellors Committee. He elaborated that there was extensive collaboration amongst faculty in the construction of course content which took the form of TEs “picking and choosing” what they regarded as relevant and regularly making adjustments and improvements according to their own research. Mike for example indicated that for his Motivation and Behaviour course he decided to introduce two models of teaching which he developed from his own research, thereby bringing indigenous dimensions into education in a very practical way.

Observational data ratified TE reports and further highlighted the nature of the relationship between TEs as experts and PSTs as novices. Observation of the CLD course revealed that the TE’s relationship with the course content and class activities was mostly that of a content or knowledge expert, where he explicitly guided the way PST’s engaged with a pre-selected body of knowledge. Whole class and group activities were framed and facilitated by the TE (Patrick), where he for example, selected articles from the course reader which formed the basis for PST’s discussion and reflection, after which he would ask questions that further focused PST discussion and reflection. Examples of verbal instructions given by Patrick were:

I want you to do these two things with the article. (Patrick, TE).

This is the kind of thing you will have to do with assignment three. (Patrick, TE).

Form your groups up as you like ...four or five people in a group ... move your furniture around if you want ... carry your chairs across the room. (Patrick, TE).

Let’s now take ourselves out of that simulation and talk about what that simulation is about. (Patrick, TE).

PST's followed instructions promptly, engaged with the readings as directed and the majority of PSTs participated actively in the group and class discussions. PST's did not question the content that was selected for study and they did not question the form or type of activities that they were asked to do. PST questions were mostly of a clarification nature or seeking more information, for example: "Can we reference outside of the course?"; "Is this class on next week?"; "About the autobiographical assessment, are we doing it for ourselves or for you to see where we are at?" Patrick responded to questions by providing more information or clarification. For example, in response to the question on the autobiographical assessment he said that it was a bit of both and that it was an opportunity for him to get to know them better: "You have to feel you can trust me. I won't share your cultural biographies with anybody else . . . full stop."

Furthermore, the role of expert was evident with the framing of the community of inquiry activity, an essentially student-centred activity. Patrick explained the rules and expectations for the whole class dialogue:

I am calling this pedagogy a community of inquiry ... which is a community of learners and knowers ... you can come into this as you want to ...we will use this as a talking stick ... we will respect the views of all ... no such thing as a silly idea in a community of inquiry ... ideas and issues can be challenged but don't put people down ... not about people, about ideas and issues. (Patrick, TE).

Later, during the community of inquiry discussion forum, Patrick intervened in the discussion and said:

When somebody challenges something that we say in a group, we run the risk of people getting defensive ... that people are getting at them or the paper is getting at them ... this is not what it's about. (Patrick, TE).

On-line data further confirmed observational data highlighting the role of an ever-present knowledge expert, explicitly guiding learners' interaction with the knowledge. The following are Patrick's posts on the discussion board:

In this discussion we will talk about the "culturally responsive teacher". We will think about the qualities of a culturally responsive teacher (CRT) and about the teaching style and strategies used by the CRT. I suggest we conduct the discussion as follows . . . (OLPte5).

Hi again ... In the last part of this discussion we might look to amend, adapt or build on Gibbs 10 characteristics of a culturally responsive teacher. It may mean we incorporate into it other ideas from other readings – e.g. Neito, Bishop and Berryman, etc. That may mean we add more detail to some of Gibbs' points and/or add totally new ones. It seems silly to reinvent the wheel but there could be merit in making the wheel a better one? Would someone like to start our list and then see if we can steadily add to it, and improve it, over the next few days? (OLPte6).

I see too some have already made their second entry. Those who have not posted a first entry yet need to do so a.s.a.p. so we keep the "flow" of the discussion going. (OLPte7).

I'll make another visit this time tomorrow. (OLPte4).

It is time to close this discussion off. All need to be engaged in the second discussion now. Thanks for all the great input. (OLPte8).

On-line data provide further evidence of PSTs as novices, fully engaged with the pre-selected body of knowledge and cooperatively implementing TE instructions:

I read the chapter by Geneva Gay in our course reader, and wow, what a powerful reading! (OLPpst6).

I read the article by Judith Simon who really put some things into perspective which I really think were valuable. (OLPpst10).

I did the reading by Gibbs ... don't let the amount of pages put you off as I found some really interesting points in it. (OLPpst12).

Hey all, I hopped on the Gibbs bandwagon too. I found this reading very interesting. It backed up everything that we as a teaching group have been discussing and coming to terms with over the past three years. (OLPpst14).

Further evidence of the expert-novice relationship was provided by some of the interview data. When PST participants were asked about the nature of their input in particularly shaping the curriculum content, all PST participants concurred that they were asked for feedback about the curriculum content regularly, either formally at the end of a course or informally during class. They indicated that they were not too sure how seriously their feedback was taken, but hoped that it was considered. Ben elaborated that TEs constantly "... encourage feedback, both at management level and at teacher level". He explained that their particular cohort had been "noted for being quite vocal and outspoken" and that their feedback was not always positive. Tina was more dubious about how seriously the faculty took the formal feedback sheets at the end of a course, but noted that they had "... changed things since my first year, so maybe they are listening to what we have to say". Lewis (TE) offered a different view. While he confirmed that the annual review of course content was conducted by staff only, he said that they were increasingly considering student feedback and were actively looking for ways and opportunities in which students could be involved in the co-construction of the curriculum, adding that as faculty they were constantly considering ways in which they could "... model good education practice so that students' prior knowledge, learning and cultural positions are all worked in."

Data sources provide substantial evidence of TEs as constructors of curriculum content and as experts in their pedagogical relationships. PST input in the construction of course content, nevertheless appear to be minimal. Lewis' (TE) comment that faculty was increasingly considering student feedback and were working on involving students in co-constructing the curriculum may suggest a

commitment on the part of faculty to adopt a more inclusive approach to curriculum construction. However, Lewis comments must be viewed in the context of his position as assistant dean of the faculty, and they may therefore be more indicative of how the faculty would like to represent itself, especially since his views are different from those of the majority of PSTs.

Professional partnership

The second theme in social relationships is that of professional partnership. Substantial evidence across data sources pointed to the existence of a professional partnership between TE and PST. Interview data revealed that half of the participants said that the lecturers were “very good” or “excellent”. PST’s described some TE’s as “open minded and approachable”, “professional”, “willing to help”, “caring”, “knowledgeable and passionate about subject”, and that “some go out of their way” to help. Sally referred to a time when she missed out on some curriculum classes because of a timetable clash and her lecturer sat with her afterwards and took her through the lectures. “She did not have to do that, especially for one person”. Holly talked about the importance of the lecturer getting to know the students, and they “don’t even have to learn your name, but you can see they recognize you, and then that’s good as well because it makes you kind of think they’re going to notice if I’m not here”. Ben said he was “... inspired by one lecturer from the beginning of the degree programme.” He would visit him “even though he forgets my name because he gets me mixed up with somebody else ... he’s excellent.” He added:

The relationship with the lecturers is a reflection of the relationship I can have with my students. I try to put myself in my students’ shoes and think, well, if they ran into difficulties would they feel confident enough to come and talk to me about a problem. (Ben, PST).

All PST participants concurred that the nature of their relationship with the lecturers determined how they experienced the content and influenced whether they “shared things with them or not”. Sally explained that some lecturers were more open than others and made an effort to find out what students were interested in “and will go with it, which is really cool”. She referred to one TE in particular who would get “side-tracked” by the students if he saw that they were interested in discussing a particular topic and that they “... respect him for it because that’s what we want at the time.”

All TE participants described their relationship with their students as a positive partnership. Some of the words they used were: “pretty good”, “really positive” and “warm”. Patrick said that he enjoyed working with his students and that he had an “easy way” of relating to them. He asserted:

The whole idea that we see ourselves ... as in this together ... is something that I think they find refreshing ... and helps the relationship side of things. (Patrick, TE).

Mike added:

There is an axiom in real estate isn’t there ... location, location, location ... that’s the hallmark of successful real estate, well in education and in classroom teaching it is ... relationships, relationships, relationships ... so that’s the platform. So if you are going to propose to students that that’s some of your bottom-line stuff then you’ve got to model it. (Mike, TE).

He referred to his summer school course, Motivation and Behaviour, as an example:

Teaching a course like Motivation and Behaviour . . . you must be seen as a person who can motivate them ... a person who they can trust, who they can respect, who is conversant with the literature, who knows the content, who is adroit in terms of demonstrating the strategies, so I’m not just talking about it, I’m not just referring to the literature but I’m saying I’ll show you, I’ll demonstrate to you how it can be done. (Mike, TE).

Lewis claimed that there was an “intensity” about the partnership that had nothing to do with teaching but more about “the importance of what we are doing. I take our professional work ... as being an extremely serious and important matter ... even though we have a lot of fun with it.” He added that he not only had high expectations of his students, but of staff as well and everybody who was involved in building relationships with the diversity of students. He continued that it was not just about the courses and what was in them, but also about how the sessions were run:

. . . what about the way we interact with students that come from overseas ... our international students ... what about our Pacifica students, what about people who come from China and come from Japan and so on ... do we actually take the initiative to ensure that there is a relationship between people who are teaching and those ones who are coming to this place to do the learning ... there are huge challenges in terms of all of this, but they are worth pursuing ... when you get it right or even close to right it is very powerful.
(Lewis, TE).

Observational data supported interview data by providing more evidence of a professional partnership. An example was when Patrick attempted to establish an inquiry environment that was conducive to and safe enough for personal and contentious views to be expressed. During the actual community of inquiry dialogue which focused on Pakeha [NZ European] identity issues, most PSTs communicated with the TE and each other in a seemingly open and relaxed way, expressing personal views candidly, enthusiastically and even passionately. PSTs threw the white board marker to each other (this served as the talking stick) and during the fifty minute session, the PST voices were more dominant than the TE’s voice and opinions were expressed candidly and seemingly honestly:

I don’t like Pakeha. Scribble out Pakeha and New Zealander and write Kiwi.
(OQ1).

I want to be a Dutch New Zealander. Any White person can be a Pakeha.
(OQ6).

I've been brought up a New Zealander. I'm a fifth generation New Zealander. How long can my family live here in NZ before you can be a New Zealander? (OQ3).

The article is talking about the relationship with Maori ... so if you acknowledge Pakeha you acknowledge that relationship. (OQ9).

I don't like Pakeha, because in Australia I was called Pakeha and I am brown ... I was called it ... so for me it's an insult ... at the end of the day, it comes down to how you take it. (OQ10).

White is a skin colour, not an ethnicity ... is it about ethnicity or is it about skin colour. (OQ2).

During the approximately fifty minute community of inquiry activity, Patrick (TE) assumed the role of member of the community, adhered to his own rules, listened attentively to PST views, and like his students he raised his hand when he wanted the talking stick.

The role of professional partner was evidenced again in a whole class discussion after the class watched a video on cooperative learning. The discussion was facilitated by the TE and again PST contributions dominated. Examples of PST input:

With time constraints ... maybe we have three periods to teach our students ... do we have time for this? I know we should make time for it, but how practical is it? (OQ16).

Knowledge doesn't have to come from the teacher. (OQ17).

During my practicum we had a one hour discussion on racism ... it's about making time and allowing students to teach each other ... and knowledge not coming from the textbook. (OQ20).

In the classrooms ... with this type of discussion ... I've seen kids leave the classroom and still carry on with the discussion because they're so excited and interested in it you know ... because they are participating in it. (OQ21).

I can see both your views but what about covering the curriculum? The Ministry stipulates that ... (OQ24).

A significant amount of on-line data evidenced the TE as a professional, interested partner. Some examples of TE on-line posts were:

It has been great reading all your entries and seeing both the wide range of different ideas you are each drawing from the readings, and the focus on some clear common themes. (OLPte11).

I was interested to read your comment Pam about enjoying the sunshine! Here I am in the midst of a UK summer and for the most part it has been rain, rain and more rain! (OLPte15).

Hi again from Cambridge, I went to two paper sessions today that were directly on what we are addressing in our paper. Some interesting ideas which I will discuss with you all later. Good to see the ideas and discussion continuing to flow well. I'll make another visit this time tomorrow. Best wishes. (OLPte16).

Some PST on-line posts reveal a professional partnership with PSTs feeling relaxed and comfortable enough in their relationship with the TE to address him informally at times. Spontaneous expressions of support for each other also abound:

Hey Patrick [TE], I'm not really sure what you mean by this comment. (OLPpst3).

I just want to say that I have really enjoyed reading everyone's comments. I have learnt a lot about culturally responsive teachers. Great job everyone! (OLPpst18).

My goodness ... reading through everyone's comments is so awesome! I read the whole lot with a big fat smile on my face because it just shows how many different things we are all pulling out of these readings. (OLPpst19).

A large amount of data evidenced active PST participation in a relaxed, comfortable partnership relationship with their TEs. The partnership however seems to be limited to a collaboration within clearly TE-defined knowledge frameworks.

Critical minority

The third theme in social relationships is that of a critical minority. In this regard there was some evidence across data sources of a critical minority whose voices cut across both TE and PST participants. There was variability in the nature of the critique, from the nature of the social relationships between TEs and PSTs to the content of the curriculum. While most PSTs described the relationships with TEs positively, there were a few opinions indicating that the relationships varied depending on the lecturer. They described some TE's as "standoffish" and "not approachable". Tina explained:

One of the hardest experiences for me was when I started in my first year. My first teaching paper ... I got mainly C's ... I didn't know how to format an essay and we weren't introduced to university writing ... and the lecturer was very sort of standoffish and just expected us to know all of this. (Tina, 19).

Penny (TE), shared that it was important to her that her students enjoyed coming to her classes, that they felt valued and that she felt valued. She described her relationship with her PSTs as "respectful and fun". However, she immediately qualified that while the relationship side of things was very important, it was fundamentally a power relationship and that part of what she wanted to achieve was to constantly challenge her students to think differently:

I think it's really important, but there's always a power relationship basically. We must never forget that. I am aware of that but I'm looking for a collegial kind of relationship. These are beginning teachers, I'm a teacher ... we're both ... we're learning together basically. But also I'm there to challenge and to promote kinds of learning and thinking that they may not have thought about or I might not have thought about. (Penny, TE).

As discussed earlier interview data revealed that some PSTs found the CLD course content to be “oversimplified”, and “obvious” and not new to them. This view was supported by a small amount of on-line data revealing a level of boredom as well as critical engagement with the course content. Some on-line posts were:

I completely support the 10 characteristics covered by Gibbs ... but at the end of the day these are just suggestions ... ones that I take with the utmost respect but not ones that I can solidly stick with. (OLPpst26).

After reading through all of the previous comments, it's hard not to sound repetitive. (OLPpst22).

I feel like I'm going to be re-saying what everyone else has been saying but for the sake of this paper I guess I better put something down. (OLPpst24).

The small number of critical comments could perhaps suggest that overall students choose to be compliant, cooperative and intent on meeting requirements and expectations. Interestingly criticism is articulated very courteously, evident in the on-line post: “These are just suggestions ... ones that I take with the utmost respect, but . . .”. If this is the case, it suggests that students may be very aware of the power relationships at work and may therefore not be completely honest in their input or participation as suggested by Penny (TE). Alternatively, the small number of critical comments may suggest that overall students are happy with the learning experiences and social relationships.

Silent minority

The fourth theme in social relationships is that of a silent minority. A small amount of observational and field note data highlighted this dimension in the social relationship between TE and PST. In the CLD tutorials, a small group of students (approximately four) sat quietly listening and taking notes. Two PSTs who appeared to be Maori (my assumption) were very quiet, and another two Pasifika PSTs (cultural background later confirmed by TE) also did not engage in discussions at all.

During one of the workshops I sat close to one of the PSTs and noticed that she had not requested the talking stick and did not say anything during the community of inquiry session. At the end of the class I had a brief conversation with her and asked why she had not contributed to the community of inquiry discussion. She indicated that she was going to request the talking stick but that time ran out. She confirmed that she was Maori and that her first language was Maori. She elaborated that she enjoyed listening to the different views and respected them all and could understand where some of the Pakeha students were coming from, adding "... my nan is Scottish and she hates the term Pakeha".

What conclusions can be drawn from this evidence? Perhaps what it does most poignantly highlight are a number of important questions that need to be asked. For example, was the classroom environment a culturally safe space for the Maori PST to voice her views as one of a few Maori in the class? Does it also illustrate that constructing a culturally safe environment for especially minority voices to emerge takes more than the teacher clarifying the rules of inquiry and interaction at the start of the lesson? What does it suggest about the community of inquiry concept as a culturally safe strategy for learning? Or is the more pertinent question about the teacher educator's ability to apply this strategy effectively and appropriately? Do the members of the community, for example, need to be included in how the community of inquiry operates? Would it have helped if the talking stick was passed around the room, thereby making sure that everybody had an opportunity to speak? Indeed, what does this evidence suggest of Patrick's (TE) earlier claim that he ensured that all voices were heard in the community of inquiry?

Another question that could be asked is how honest was the Maori PST when she said that she was going to request the talking stick? Did she have any intention of contributing to the discussion? Moreover, did the numerous comments

critiquing the concept “Pakeha” and questioning the status of NZ Europeans under the Treaty of Waitangi impact on her decision not to engage – as Maori?

I know what it feels like to be a minority student, to not only look but also sound different to most of the students in the class and to opt for the easy and safe option of remaining silent rather than risking accentuating your difference further. Hence my interpretation of the situation would be that the environment was not safe enough for a minority cultural voice to be expressed especially when the topic was related to identity politics and the dominant perspective took issue to a cultural concept that originated from the minority culture. A lot more ground work needed to be done on the social relationships operating in this setting, not only between teacher and learner, but also between the learners themselves. These needed to be done prior to the community of inquiry session in order to create a genuinely culturally safe environment. This work of necessity needed to be led by the teacher, in this case, the teacher educator.

However, there are many more questions that could be asked with even more possible answers. Nonetheless, what was clearly evident from this situation was that a minority of students who came from minority sociocultural backgrounds chose to remain silent during what was meant to be a culturally safe learning environment. While this situation begged many questions, it more pertinently highlighted an issue about the teacher education programme’s ability to itself implement what it is trying to prepare its students to do, namely meet the learning needs of students from culturally diverse backgrounds.

Summary

In this chapter the results for the questions on pedagogy were presented. The pedagogical findings were examined in terms of three types of activity that were discernable, namely dialogic activity, monologic activity and reflective activity. Additionally the pedagogical social relationships that were evident in this case were categorized into four groups, namely expert-novice relationships, professional partnerships, a critical minority and a silent minority. The next chapter reports on the results for the questions on *perceptions of effectiveness* and *diversity capacity*.

CHAPTER SEVEN

RESULTS: PERCEPTIONS OF EFFECTIVENESS AND DIVERSITY CAPACITY

I went to a solely Maori school where I was picked on for being the only white person in the school. ... I represented my school on a marae [Maori meeting house] at tangis [funerals] many times. I went to a private secondary school where I met Asians for the first time in my life ... I did school certificate Maori... my family fostered children for twelve years, from very diverse cultures, so that's like having different cultures within our household all the time ... definitely my experiences ... really helped (Sally, PST).

Overview

The purpose of this chapter is to present the results for the third and fourth research questions, namely the research participants' perceptions of the effectiveness of preparation for culturally diverse classrooms and the impact of the teacher's cultural background on preparation for cultural diversity. The chapter ends as usual with a summary.

For readability purposes the relevant section of the overview of results table is repeated here.

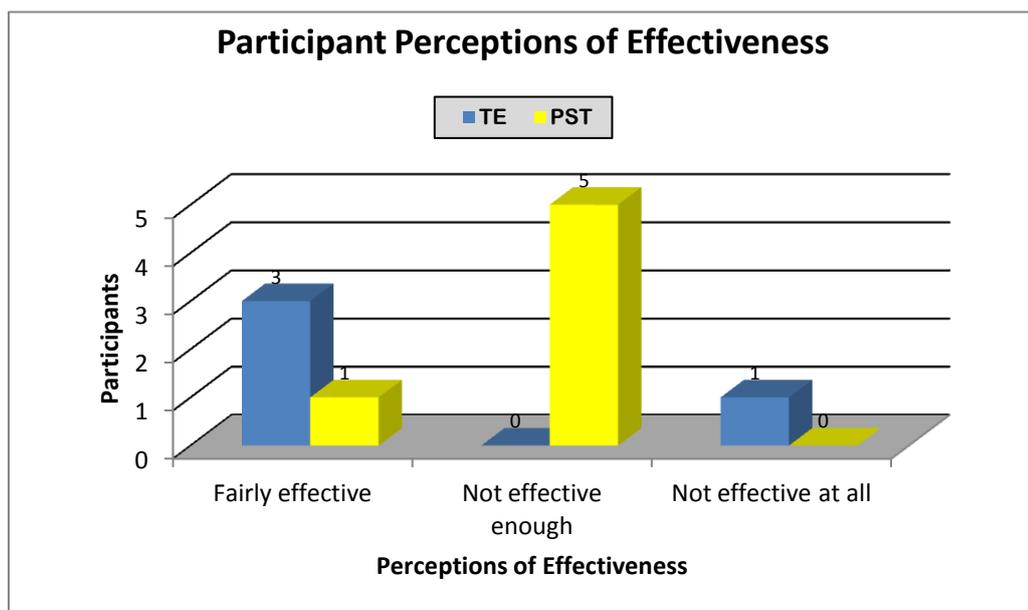
Table 7.1.
Overview of Results: Perceptions of Effectiveness and Diversity Capacity

Research questions	Key themes	Sub-themes
Effectiveness	1. Perceptions of effectiveness	<ul style="list-style-type: none">• Fairly effective• Not effective enough• Not effective at all
Diversity capacity	1. Pedagogical impact of teacher's cultural background	<ul style="list-style-type: none">• Minimal pedagogic impact• Some pedagogic impact• Significant pedagogic impact

Perceptions of Effectiveness

The third level of inquiry that guided this case study was how effective the secondary conjoint degree was in preparing PSTs for culturally diverse classrooms. Evidence across data sources revealed a variety of responses from the participants, ranging from reasonably effective to not effective at all. To reiterate, this level of investigation explored the participants' *perceptions* of effectiveness and is not an evaluation of the programme. Participant perceptions were grouped into three broad themes, namely *fairly effective*, *not effective enough* and *not effective at all*. There appeared to be an almost polarization of views between the TE participants and the PST participants. Figure 7.1 highlights the contrast between TE and PST perceptions of the conjoint degree programme's effectiveness in preparing PSTs for culturally diverse classrooms. Notably TE perceptions are more favorable than PST perceptions.

Figure 7.1.
Contrast between Teacher Educator (TE) and Pre-Service Teacher (PST) Participants' Perceptions of the Effectiveness of PST Preparation for Culturally Diverse Classrooms



Fairly Effective

The first theme in perceptions of effectiveness suggested that the secondary conjoint degree was fairly effective in preparing pre-service teachers for culturally diverse classrooms. Forty percent of participants' views could be grouped in this category making it the second most prevalent category. Lewis (TE) articulated the most positive expression of effectiveness, describing the PST preparation for culturally diverse classrooms as "a reasonable level of overall effectiveness". His key reason was that PSTs were helped to understand themselves "in ways that will enable them to work as teachers in culturally diverse and culturally complex settings". He thought that they would "relish the prospect rather than feeling intimidated by working in those kinds of settings", which he attributed to their overall educational experience at the university, the pedagogy used in the classrooms, the composition of the courses and the practicum as "... many of our schools are quite diverse in population and not just of course culturally but socially in all sorts of ways". He qualified this optimism with: "... there is still an enormous amount to do ... but I do think that we are moving very well in the right direction". This perception was supported by Sally (PST), who articulated the most positive PST view and was the only PST voice in this category. She expressed that exploring her own culture and belief system first before examining different cultures was very effective. She also found the organization of the practicum placements to be effective as it exposed her to a wide range of culturally and socially diverse settings.

Mike, the only Maori TE research participant, described the overall preparation of the PSTs as "quite effective". His reasons were that there was a rich range of papers, the professional standards of lectureship was high, there was a wide range of ethnicities at the university and that it was "quite a balanced programme". However he qualified this view by saying that while the students were "wonderful" and he thought that they were "by and large quite happy with the quality

that they are experiencing, but with regard to the effectiveness of their preparation “in terms of cultural diversity . . . I’m not sure”. Patrick (TE) expressed that it was “a bit hard to answer the question” because “I haven’t really got any evidence for saying how effective it is beyond what happens in the classroom or what happens when they go into school ...” but he continued that his overall feeling was that the PSTs were “reasonably well prepared”. He based this on them being given a significant volume of information, strategies and ideas, that their values and beliefs were constantly challenged, and that they would probably have re-thought a number of things while they were at the university. He then expanded that “... how effective that is when they get into a totally different cultural and institutional context is another thing”. A small amount of on-line data supported this view, with PST descriptions of feeling “confident enough” about the preparation so far and looking forward to the challenge that awaits them:

How much have we heard in the last three years about how to help struggling minority students? Lots! Now that we have the tools and know the theories we need to follow through and practice what we preach – I for one can’t wait to get out there and do so!(OLEpst2).

Not Effective Enough

The second theme in perceptions of effectiveness suggested that the secondary conjoint degree was not effective enough in preparing pre-service teachers for culturally diverse classrooms. Interview data revealed that over eighty percent of PST participants felt that in terms of cultural diversity their preparation was not effective enough and that they had only been prepared conceptually and not enough practically. They believed that the predominantly theoretical focus of their preparation did not prepare them sufficiently for the practical challenges of incorporating cultural diversity into their lessons. Tina, Holly and Ben felt that they had been “prepared on paper”, that their preparation had been “hypothetical” and “abstract”, and that they were not given enough “practical strategies”. They

reiterated that with regard to cultural diversity the university needed to “focus on how to do it in the classroom a bit more ... how to incorporate it into your lessons”.

According to Holly:

There's a lot of focus on the relationship side of dealing with diverse cultures but apart from saying things like 'you could do a study on this culture' or 'you could greet the class in a different language every day' I think they actually need to focus a little bit more on how to bring it all in ... I just think we need a bit more guidance from the beginning to get those in right from the start rather than a hit and miss approach to it ... which I feel is what we will have when we do finish. (Holly, PST).

Sean believed that their preparation would be more effective if everybody had to do the summer school course on Motivation and Behaviour, that it was “almost sad that not every student” had to do this course. Zoe said that she was unsure how effective their preparation was, explaining that while she thought they had been prepared intellectually with regard to issues of cultural diversity, she was unsure whether they had internalized enough to incorporate the knowledge into their practice. She believed that during their first years of teaching they may very well encounter other aspects of their teaching to be more important than considerations of whether their practice was culturally responsive:

It's been an issue that's been brought up in your mind, but is it going to be something that ... you can take out there and really see as central to your teaching ... in reality you might be so concerned about other things ... especially for the first few years ... that [cultural diversity] might not be your focus. (Zoe, PST).

On-line data that supported this view revealed that PSTs were concerned about the “skepticism and animosity” they would face in the “real world” from “teachers who have been in the field for a while” towards their “brand new ideas and ways of thinking about cultural differences”. PSTs commented that they still needed to develop practical ways in which to address these challenges:

I believe change is good and we are just the ones to do it one small step at a time . . . although I need to spend some more time developing the how!! (OLCpst75).

Not Effective at all

Interview data revealed that ten percent of TE participants suggested that the secondary conjoint degree was not effective at all in preparing pre-service teachers for culturally diverse classrooms. Penny (TE) shared that the students were “lovely people” but that they “lacked a kind of critical awareness” and that they did not make the necessary connections between the theory learned and the practical application required for culturally diverse settings and that a “one-size-fits-all” course on cultural diversity was not sufficient to prepare them for the reality. What was needed were “connecting threads” through all the courses and that while the university tried hard to do that, it was insufficient and ineffective:

I am not convinced that within the busy programmes that they [PSTs] have that they often make the connection between the ... theoretical things they're learning about and actually applying those kinds of ideas, principles, theory around aspects of culture in society and diversity . . . there's got to be ... and I do believe this place really tries to think how to do that ... those threads that run through all programmes ... so a one-size-fits-all-paper is really not going to do it. Okay if it jogs and disturbs ... but then again there's got to be a lot of wrapping around and safe kind of support for many of these young people. (Penny, TE).

Penny elaborated that her PSTs encountered racism in the schools and asserted that while it “hurt” them to see it happening, they were not able to deal with it pedagogically:

I often go into classrooms . . . and racism is alive and well . . . in some of our classrooms. I always get really concerned that beginning teachers ... it hurts them. So the conjoined students . . . it's good that they engage but I don't know if they can actually . . . take the kinds of things they're looking at here with them into their pedagogy. It's going to take more than just a paper. (Penny, TE).

A small amount of on-line data supported this view with PST posts describing “how difficult it is likely to be”, that they will be up against experienced teachers who will be “unwilling to change their ways” and are “likely to tell us that the theory that we learn in Uni is no use in the classroom”. The two on-line posts below evidence PST concerns with one of them expressing, what is probably the most cynical perception of all:

I have seen how ‘old hands’ in the teaching profession are unwilling to change their ways. It is something that rather concerns me ... how does a just-qualified teacher challenge the hierarchy of the school to bring about change? (OLEpst5).

...yes it [cultural diversity] definitely will be a challenge for us ... I know people are trying to predict what is going to happen in their classrooms, but are we ever really prepared? NO!! We just get a piece of paper saying we are!! (OLEpst6).

While the majority of participant views can be categorized as part of the *not effective enough* category, it is clear from the above quotes that overall views are varied and contrasting.

Diversity Capacity

The fourth level of inquiry focused on diversity capacity and explored participant perceptions on how their cultural background impacted on their capability to teach effectively across cultures. Three key themes emerged across data sources that could be placed on a perceptions continuum, namely cultural background has a minimal pedagogic impact, cultural background has some pedagogic impact, and cultural background has a significant pedagogic impact.

Teacher's Cultural Background – Minimal Pedagogic Impact

The first theme in diversity capacity is that cultural background has a minimal pedagogic impact. At this end of the continuum, forty percent of participants said that they believed that their cultural background had a minimal impact on how effective they were or would be in culturally diverse classrooms. They argued that their cultural background would impact only minimally on the pedagogy they used, remarking that what was more important were the requisite skills needed to teach effectively in culturally diverse settings. Sean (PST) commented:

It does in a way ... but mostly it doesn't, because of what I've learnt here. I now understand how important it is and how culture affects everything ... the fact that I wasn't brought up in a Maori traditional way shouldn't affect my ability to connect with those students. I'm going to learn as much as I can about that culture so that I can connect with them and the same if I had a Tongan student. (Sean, PST).

TE interview data supported the above PST view, asserting the point that cultural background in and of itself did not determine how effective a teacher was in working with culturally diverse students. They added that no one culture or ethnic group had any more capacity than another to be successful pedagogically in culturally diverse settings. They highlighted the complexity of the matter and that there was no magic formula however identified two key ingredients that were needed to be successful in culturally diverse settings, i.e. to have an awareness of own culture and to have the ability to connect with a different culture. Lewis reported:

I don't think I've ever had that question in front of me before ... I don't think I've seen people of different cultural backgrounds or different ethnicities to be any better at doing that by virtue of their backgrounds. ... I think Maori students might have an expectation of Maori teachers ... but too often you see the reality of that becoming very different. What I did was to learn a lot very quickly about how to be that kind of teacher that could do excellent things with Maori students, and with all of those others ... and it worked. But there is no formula . . . there is an enormous complexity in all of this. (Lewis, TE).

This understanding was reiterated by Mike, who was the only Maori TE participant. He said that he was very conscious of his own cultural background, but that being from the same cultural background as his students did not guarantee success.

I know who I am . . . but being Maori does not guarantee success around Maori students. However, there are sometimes that being Maori does help. ... The messages for teachers will be ... understand culture ... get in there ... be no-nonsense, be assertive and be warm, but most of all be able to connect. ...some people seem to think that oh, you are Maori ... you know everything about working with Maori children. People shouldn't make assumptions. (Mike, TE).

Teacher's Cultural Background – Some Pedagogic Impact

The second theme in diversity capacity is that cultural background has some pedagogic impact. This perception can be placed in the middle of the continuum, with fifty percent of participants asserting that their cultural background impacted on the way they taught in various ways. This was qualified with the view that teaching effectively across cultures was a capacity that could be developed or a competence that could be learned either through life experience or at university. Tina (PST) commented:

I definitely think that we can't remove ourselves from the cultures we're in personally. I think no matter what we do and how conscious we are of that, it still impacts on our teaching ... in positive and negative ways, but I think it's all about experiences ... practicums and here at university ... the more you can immerse yourself in things you don't know about, and cultures that you don't know about, the more prepared you feel. (Tina, PST).

Two PST participants agreed that their own culture shaped who they were and therefore would invariably impact on their teaching practices as well as how they related to people. However, they felt that their life experiences prepared them to learn to work effectively with people from other cultures:

I grew up around lots of different people, cultures ... tough backgrounds ... sad start in life ... my mother fostered many people ... you don't have to know what to do. You just have to be comfortable to ask people ... usually they're pretty happy to talk to you or help you out (Holly, PST).

I've had quite a broad upbringing ... I went to a solely Maori school where I was picked on for being the only white person in the school. ... I represented my school on a marae [Maori meeting house] at tangis [funerals] many times. I went to a private secondary school where I met Asians for the first time in my life ... I did school certificate Maori... my family fostered children for twelve years, from very diverse cultures, so that's like having different cultures within our household all the time ... definitely my experiences ... really helped (Sally, PST).

TE interview data supported the above PST views. Patrick (TE), who taught the CLD course, asserted that his monolingual cultural background definitely had an impact on his pedagogy. However, he also felt strongly that his cross cultural life experiences prepared him to be able to work effectively with other cultures:

Yes it does. I'm a Pakeha, European. I'm monolingual and so I'm not really a very good model of ... if you like ... cultural diversity ...but I've had plenty of cross cultural experiences in terms of Pakeha to Maori and I'm able to draw on that, so I think I've got an openness and I certainly can model an openness. ... I think you don't have to be a highly culturally diverse person within yourself to be effective in a paper like this but there are a lot of other things that would have to

happen in order that you can be effective. I think if I wasn't the person that I am and had the experiences that I had, possibly I wouldn't be the right person to be taking a paper like this. (Patrick, TE).

Penny (TE) argued that her cultural background would impact on her pedagogy, but that she worked successfully across cultures through 'critical affiliation'. She argued that 'dignity of self' was an important quality to have to work effectively with culturally diverse students, that it was something one felt and that she wasn't sure if it could be taught:

Yes... because you know I have a particular cultural heritage . . . I'm very aware that my own pedagogies are informed by my own cultural values and so forth... But I like to think too that I can work through critical affiliation, I can work transculturally . . . the dignity of self is really important to me ... it's about a disposition and an attitude and an understanding of values, experiences and so forth isn't it I think that it doesn't matter what cultural background you come from, you either feel that sense . . . I don't think it can be taught actually . . . it's about experiencing and it's about often being propelled out of your comfort zone . . . and enjoying friendships and critical discourse. (Penny, TE).

Teacher's Cultural Background – Significant Pedagogic Impact

The third theme in diversity capacity is that cultural background has a significant pedagogic impact. This was supported by ten percent of participants who argued that cultural background impacted significantly on the teacher's capacity to teach effectively across culture. This view was supported by the notion that a teacher who came from a similar background to that of the students would be able to connect more easily with those students, and that this was especially true for teachers and students who came from minority cultural backgrounds. Teachers who came from a dominant cultural background needed to be aware of how their cultural background impacted on their pedagogy, as Zoe (PST) iterated:

There is a kind of a ... mono-type ... teacher ... most of us are the same and have come from similar cultural backgrounds and a lot of those cultures in schools aren't being represented by the teachers here. ... there was a lot more diversity in the first year of the programme, now in fourth year that diversity is not there as much. But you can only be who you are ... as long as you are aware of who you are and how that is going to impact ... it's important to do as much as you can to learn about the culture they have come from, but it's never going to be the same as someone of their own culture who fully understands their background. (Zoe, PST).

There was some on-line data that supported the view that teachers and students who came from similar cultural backgrounds would be able to connect more easily, as evidenced by these PST on-line posts:

The part that resonated with me was "teachers who themselves come from minority groups bring to their teaching knowledge, beliefs and experiences of what it is like to be a member of a racial or ethnic or language group". Gee, no wonder I have a soft spot for the Maori kids, I see myself in them. (OLDCpst1).

I agree with this point because I think that those who are directly associated with a specific culture will have a much easier time connecting with that culture because it is something they know internally. (OLDCpst3).

It is easy to see why we have that certain 'attraction' to those students who are similar to what we have been through. I was born in NZ and moved to Australia when I was 3 and did not move back to NZ until I was Form 2. I would have to say that I am still somewhat 'foreign' to some of New Zealand's cultures and ways ... this has really made me think about the impact that would have on me as a teacher. (OLDCpst4).

While there appears to be a continuum of perceptions with many overlapping shades of grey, there appear to be two common threads supported by the majority of participants. The first is that the teacher's cultural background does impact on how the teacher relates to students from a different cultural background, with perceptual variations on the nature and extent of the impact. The second common

thread is that the ability to teach effectively across cultures can be learned and can be developed experientially. Additionally while there seems to be an acknowledgement that the connection between teacher and learner will happen a lot easier if they share the same cultural background, the assumption that this will automatically be the case is challenged.

Summary

In this chapter the results for the research participants' perceptions of how effective they thought the teacher education programme was in preparing teachers for cultural diversity were presented. This was followed by the results for the diversity capacity question, where the perceived impact that a teacher's cultural background has on her/his ability to teach effectively in culturally diverse settings, was presented. The following chapter discusses the study's major findings in relation to Vygotskian sociocultural theory as well as key concepts from a selection of research literature on this issue.

CHAPTER EIGHT

DISCUSSION

Our goal of [teacher] education should be empowering teachers to make whatever changes they can, either directly or subversively. We cannot wait for the "system" to change (Jane Zeni, 1991, p. 38).

Overview

The purpose of this chapter is to build on the results discussed in Chapter Four. Analysis of the empirical data revealed a number of key findings on the ways New Zealand pre-service teachers are prepared to meet the learning needs of students in culturally diverse classrooms - in one particular case. In this chapter key empirical findings derived through four levels of inquiry are integrated with pertinent research findings and analysed further to achieve deeper levels of insight. For readability purposes the chapter is divided into three parts. The first part discusses two key curriculum findings in relation to a selection of research literature, while the second part examines two key pedagogical findings in relation to Vygotskian sociocultural theory. In the third part of the chapter I present three propositions derived from the empirical findings of this study and integrated with research and theory. The propositions relate to theoretically informed practice, sociocultural competence and intersubjective space and are presented for consideration as different approaches to addressing the educational challenge of preparing teachers for culturally diverse classrooms.

Part One: Curriculum: Discussion of Key Findings

In this section I have limited my discussion of the empirical findings on curriculum to two broad themes, namely *integrating theory and practice* and *preparation for critical consciousness*.

Integrating Theory and Practice

As discussed in Chapter Five the key empirical finding of the study regarding the teacher education programme's curriculum initiatives for cultural diversity alludes to variability in the depth of curriculum preparation for cultural diversity. A common thread within this variation, however, is the disconnect between theory and practice. Some courses explicitly designed for the purpose of preparing pre-service teachers for cultural diversity, such as the compulsory Cultural and Linguistic Diversity course, are too conceptual with pre-service teachers suggesting that they are over prepared theoretically and under-prepared practically for the real challenges of cultural diversity. On the other hand, participants claim that the practicum experience is meaningless when it is not preceded by theory on cultural diversity. PST participants refer to the first two years of the teacher education programme when they did not do any courses on cultural diversity and consequently did not know what to look for when they went into real classrooms. The PST discourse reflects a perceptual disconnect between theory and practice with conceptual preparation not directly linked with practical application and practice not explicitly grounded in theory.

This finding is consistent with some research studies that report on similar challenges regarding preparing pre-service teachers for cultural diversity. For example the Marulis (2000) study reported on a teacher-education institution's response to this challenge by providing PSTs with a real-life culturally diverse

experience in an attempt to make cultural diversity more than an academic exercise. They immersed their students in a culturally diverse environment by enrolling students of colour and employing staff of colour and in doing so attempted to close the gap between theory and practice. Faced with a similar challenge of wanting to include aspects of cultural diversity in the teacher-education programme at more than a conceptual level, the study by Fabrykowski and Price (2001) documents a response where teacher educators were engaged in a year-long workshop to transform their teacher-education programme at a more substantive level. Furthermore the Andrews (2002) study reported on how a teacher education programme connected each pre-service teacher to a real-life culturally diverse classroom and teacher, where the pre-service teacher developed culturally appropriate resources alongside the actual classroom teacher thus attempting to engage students in the practical challenges of culturally diverse classrooms while engaging with the theory.

What is interesting when one compares the research literature to this study's empirical findings on curriculum initiatives is that the literature displays a greater awareness of the danger of overly conceptual or overly theoretical curriculum initiatives and demonstrates a movement towards practically addressing the problem at a course design level. This is evident in the discourse that articulates the rationale for the design and development of courses. It takes the form of initiatives that are developed, often with real-life, practical foci to complement the university programme's theoretical focus. On the contrary, however, the findings of this study suggest that a single-semester, compulsory course on cultural and linguistic diversity, across four years of study, with aspects of cultural diversity touched on in other courses, is viewed by faculty as an adequate approach to preparing teachers for cultural diversity. This is evidenced by the majority of teacher educators claiming that the programme is fairly effective in preparing pre-service teachers for cultural

diversity. It is clearly evident however that the majority of pre-service teachers do not agree with this. They assert that the programme is not effective enough. They contend that the most effective curriculum initiative that has a strong, real-life, practical component is optional and taught over the summer break, while another highly recommended course on inclusive education is not only optional but in reality is not selected due to timetable clashes. There is a clear difference between how faculty think they are preparing PSTs for cultural diversity, and how PSTs know that they are not being prepared. It is possible that faculty may not be aware that the programme's preparation for cultural diversity, in terms of course content, is experienced by students as too conceptual. However this is doubtful as the strongest view came from one of the TE participants who advised that the programme was not effective at all, asserting that PSTs with their busy schedules did not make the connections between the theory learned in the programme and practice in the classroom. What is clear is that until a deliberate effort is made to substantially integrate theory and practice, so that PSTs are able to make meaningful connections in a sustained way, the disconnect between theory and practice for this teacher education programme, will continue.

Preparation for Critical Consciousness

Data indicate that PST participants' critical examination of cultural diversity was limited to a superficial analysis of semantic differences between terms such as ethnicity, nationality, culture, identity, race and privilege. Beyond this there was no evidence to suggest that PSTs were able to link issues of cultural diversity with broader socio-political and socio-economic issues. There was some evidence suggesting that PSTs observed acts of racism in the classrooms when they were on practicum and that it upset them, but it was clear that PSTs did not know how to deal with racism at school or in the classroom.

Numerous research studies advocate that pre-service teachers need to deliberately engage in issues on culture, ethnicity and race in relation to issues of class, privilege and socio-economic oppression in order to gain more than a superficial understanding of the issue (Cooney & Akintude, 1999; Brown & Howard, 2005; Hampton, Liguori & Rippberger, 2003; Hertzog & Adams, 2001; Miller, et al., 2000; Moss, 2001; Santoro & Allard, 2005; Sheets, 1999; Solorzano & Yosso, 2001; Ukpokodu, 2002). In addition, a compelling research finding that is particularly poignant for this case, is the claim that teacher education programmes have been slow to do this (Hertzog & Adams, 2001). Viewed from another angle, Solorzano and Yosso (2001) argued that the examination of cultural diversity from a Critical Race Theory perspective, would prepare pre-service teachers to understand how racial stereotypes in schools are used and Cooney and Akintude (1999) recommended that pre-service teachers needed to be explicitly taught how to identify systemic racism.

While empirical data suggest that this teacher education programme does not prepare pre-service teachers beyond a superficial understanding of cultural diversity, there is albeit a small amount of evidence to suggest that there are times when PSTs do recognise racism when they come across it. This means that they are not blind to it and have developed sufficient awareness about racism to see it. However, the more pertinent challenge in my view is that they do not know what to do about it. Teaching directly about political and economic oppression may, as Hampton et al (2003) claim, prepare teachers to recognise systemic racism, however the literature is also unclear on what teachers should do when they see it in the classroom, particularly within teaching and learning contexts. Hampton et al (2003) recommend that teachers be prepared for social action, but what exactly does that mean, and more pertinently what does that action look like pedagogically?

These are remaining issues and questions that are explored further in part three of this chapter.

One of the more interesting findings of this study – which is corroborated by the Santoro and Allard (2005) study – is that while PSTs engaged in significant self-reflection and self-examination of their own cultural backgrounds (discussed in more detail in part two), their reflections on their own did not translate into a deeper understanding of the sociocultural realities of their learners nor did it develop further insights into how systemic racism and privilege operated institutionally. This suggests that self-reflection and self-examination of culture, irrespective of how deep or meaningful it may be, is not enough on its own to develop an understanding of cultural diversity, particularly in terms of how it manifests in educational institutions and how it impacts on teaching and learning. In other words, PSTs need to have more than an understanding of their own cultural background in order to teach effectively in culturally diverse classrooms.

Part Two: Pedagogy: Discussion of Key Findings

The pedagogical findings of the study are discussed further in terms of two broad theoretical frameworks, namely sociocultural competence and sociocultural learning theory.

Sociocultural Competence

Moll and Arnot-Hopffer (2005) have urged teacher education programmes to develop pre-service teachers' sociocultural competence so that they can work effectively “with the diversity of students that characterise contemporary schooling” (p. 244). As discussed in Chapter Three sociocultural competence is defined in this study as the demonstration of four key skills and capabilities, or competences (as distinguished from competencies). One of the competences is the development of a deep self-awareness of cultural assumptions and biases. This particular

competence is argued to be an important first step in becoming a diversity educator (Sheets, 2003). Sheets' (2003) research finding was not dissimilar to a number of studies that emphasised the critical importance of self-reflection and self-analysis of culture in becoming socioculturally competent (Calvillo, 2003; Cooney & Akintude, 1999; Marulis, 2000; Sheets, 1999).

The data of this study on teacher education for culturally diverse classrooms affirm the importance of this sociocultural competence by evidencing substantial self-reflection of culture in a variety of forms across the teacher education programme. This is articulated as a base level for understanding self. Preparation takes the form of substantial reflective activity inside and outside the classroom. It includes assessment activity which compels PSTs to self-reflect, even those who are resistant to the idea. Similar to the Santoro and Allard (2005) study, pre-service teachers expressed surprise at having to think about this aspect of their identity as part of a university programme and as a component of academic study. This study also supports the finding by Cooney and Akintude (1999) that pre-service teachers displayed initial resistance to engaging in a deep level of self-reflection of culture as well as being expected to deliberately place themselves in situations outside their comfort zones.

The PST participants in this study all came from dominant cultural backgrounds and while data suggest that initially the participants may have thought that they had no culture, it was evident that they were able to demonstrate a significant awareness of their culture in their fourth year of study, highlighting the depth of their preparation in this regard. This finding differs with some of the literature which claims that pre-service teachers who came from dominant cultural backgrounds asserted that they had no culture (Gallavan, 2005; Santoro & Allard, 2005). The PST participants of this study rated the self-reflective aspect of their

preparation as one of the most effective components of the teacher education programme in terms of preparation for cultural diversity.

Furthermore, similar to the Sheets' (2003) study, the data of this study infer that self-reflection of culture is not only emphasised in this teacher education programme, but is also strongly promoted as the *first step* to becoming socioculturally competent. However, the data also suggest that a consequence of not only emphasising a deep self-examination of culture but also seeing it as a necessary *first step*, in this case appears to compromise the depth of the development of two other sociocultural competences, namely to acquire substantial knowledge of learners' sociocultural backgrounds and to be able to implement culturally responsive strategies in the classroom. While pre-service teacher participants demonstrated an awareness of the criticality of being able to connect with their learners' culturally, they did not acquire sufficient knowledge and capability in this area to know how to do this. Additionally, they appeared unable to demonstrate how they would implement culturally responsive strategies beyond audible and visible tokenistic cultural gestures. Pre-service teacher participants identified this area as one of the shortcomings of their preparation for culturally diverse classrooms, asserting that the programme was not effective enough in this regard, expanding that while the programme prepared them adequately on a conceptual level, it did not link the conceptual to the practical enough.

Moreover, the data from this study provided hardly any evidence of pre-service teacher participants demonstrating an ability to explicitly draw on theory to inform their practice, let alone drawing on sociocultural theory. This is the fourth dimension of sociocultural competence - as defined by this study - and this finding is discussed further in part three of this chapter.

Sociocultural Learning Theory

Given that theory is made up of credible relationships that are produced among concepts and sets of concepts (Silverman, 2005), it is appropriate to discuss the empirical findings of this study in relation to three mutually reinforcing theoretical concepts that constitute an important part of Vygotskian sociocultural learning theory. Additionally, these concepts cannot be viewed outside of the overarching theoretical framework within which they were constructed, namely the Zone of Proximal Development (ZPD), which Kincheloe (2005) befittingly describes as the context in which learning takes place. Thus the empirical findings of the study are discussed in relation to the following theoretical concepts: *social relationships in the ZPD*, *activity in the ZPD* and *intersubjective space in the ZPD*.

Social relationships in the ZPD

As discussed in Chapter Four, the data that this study produced suggested that four types of social relationships between teacher educator (TE) and pre-service teacher (PST) were evident in this teacher education programme, namely an expert-novice relationship, a professional partnership, a critical minority and a silent minority. It needs to be clarified that these relationships co-existed, often overlapped, could occur simultaneously and were not mutually exclusive in any way. In other words it was possible for one teacher educator to have all four types of relationships at different times with the same student. In all four types of relationships, teacher educators were essentially the curriculum constructors and assumed the roles of knowledge and curriculum experts. However, how they related to their learners differed in each of these relationships. In the expert-novice relationship, teacher educators explicitly guided learners' interaction with the curriculum and learners' worked cooperatively and sometimes quietly within TE-prescribed frameworks, whereas in the professional partnership learners worked

actively, interactively and collaboratively with teacher educators and each other, however still within TE-prescribed frameworks.

A Vygotskian perspective on teaching and learning assumes that learning and cognitive development happen through a process of social interaction between learner and a 'more capable' teacher and furthermore that the learner expects to benefit from this interactive relationship (Rogoff, 1990). Premised on this assumption, it is possible to argue that the professional partnership social relationship was likely to contribute to PST learning and development, since PSTs were actively engaged with a 'more capable' TE. On the other hand, while the expert-novice relationship consisted of a 'more capable' TE, PSTs were not always actively engaged in the relationship, often assuming a disposition of compliance or silence, which raises questions about how effective this relationship was in promoting PST learning and development, when viewed from a Vygotskian perspective.

The other two types of relationships that were evident from the data, namely a critical minority and a silent minority, highlighted serious issues regarding PST learning and development, when viewed from a Vygotskian learning theory perspective. In the critical minority relationships PSTs reported that when they requested assistance with their learning, some lecturers were unapproachable and 'standoffish'. With the silent minority social relationship, data evidenced that a small number of students from cultural minorities were inactive and silent during what was meant to be student-centred activities. If, following Vygotskian sociocultural learning theory, learning and cognitive development were advanced through the interactive social relationship between teacher and learner (Rosa & Montera, 2002), then one could claim that both the critical minority and silent minority relationships did not

contribute to PST learning and development. A closer look at the actual activity that constituted these relationships will provide further insights.

Activity in the ZPD

Three types of pedagogical activity were evidenced by the data of this study, namely dialogic activity, monologic activity and reflective activity. Again, these activities are by no means mutually exclusive and it was possible for all three activities to be part of one lesson. Vygotskian scholars theorise that verbal interaction between teacher and learner located within the learner's ZPD, functions as the "main mechanism of development" (Eun, Knotek & Heining-Boynton, 2008, p. 136). Moreover, they emphasise the fundamental role of language and dialogue in promoting learning (Rogoff, 1990). Premised on this assumption, it is possible to conclude that the inquiry type, student-centred, interactive exercises that characterised the dialogic activity and that the majority of PST participants reported they preferred, would have assisted PST learning and development - assuming they were located within PST zones of proximal development. This perspective is also useful in helping to explain that when PSTs encountered difficulty with individual, reflective activity – as a couple did when constructing their cultural quilts - that the activity might have been above their potential levels of development and therefore they were unable to problem-solve independently. At that point they might have benefitted from dialogue with either the teacher educator or a more capable peer and might then have been able to complete the activity, with the appropriate assistance, more meaningfully. In addition, following Vygotskian thinking, the dialogic interaction itself would have been beneficial and assisted learning and cognitive development.

On the other hand, the front-of-class, traditional lecture-style, monologic activity that TEs asserted were sometimes necessary and that PSTs expressed a

strong dislike for, indicating that “you get nothing out of it because you can’t be bothered listening”, would not have assisted learning and cognitive development. Drawing from Vygotskian sociocultural learning theory, if the “main mechanism of development” is verbal interaction or dialogue between teacher and learner (Eun, Knotek & Heining-Boynton, 2008), then an environment that is characterised by a one-way teacher monologue and a passive, silent recipient, is **not** going to promote learning or cognitive development. At this point an examination of the study’s empirical findings in relation to the communicative context of the intersubjective space - which theorises about the verbal interaction or dialogue as it functions within the ZPD - provides deeper insights.

The intersubjective space in the ZPD

When a teacher and learner enter into dialogue with one another they may initially only have a superficial idea of what is taken for granted and how to interpret the meaning of utterances in the conversation (Rogoff, 1990). Furthermore, this may be particularly evident when the learner comes from a different cultural background to that of the teacher and there may, for example, be cultural variations on how communication is structured or cultural differences on what is being learned (Rogoff, 1990). Drawing on Vygotskian sociocultural learning theory, in order to promote learning and development within this learning context, the teacher must create a “temporarily shared social world” or “a state of intersubjectivity” (Wertsch, 1985, p. 161). The teacher does this through the careful choice of language and dialogue (Wertsch, 1985). Further, this communicative or learning context functions on the basis of a *minimal* level of shared cultural knowledge which is critical as it lays the foundation for meaningful dialogue and learning to occur - all within the learner’s ZPD (Wertsch, 1985).

As discussed earlier this study's findings suggest that while PSTs realise the importance of knowing the cultural backgrounds of their learners, they have not developed substantial insight into other cultures, having focused a significant amount of time on reflecting and analysing their own cultural backgrounds. This finding confirms Rogoff's (1990) concern that teachers may only have a superficial idea of what is taken for granted when engaging in dialogue with a learner from a different cultural background, as it appears that this may be the case with this study's PST participants. That is, the PST participants appear not to have been prepared enough to deal with cross-cultural dialogic challenges, such as cultural variations on how communication is structured.

What the findings do suggest though are that participants have a fairly sound understanding or awareness that their own cultural backgrounds have an impact on their pedagogy and more pertinently, influence the way they relate to their learners. Some propose that the impact is minimal and that it is possible to learn to work effectively across cultures by acquiring the necessary skill set and knowledge base through life experience or structured educational initiatives such as teacher education programmes. Others assert that the impact is significant and that a teacher and learner from the same cultural background will have an easier time connecting, arguing that this is especially true for teachers and learners that come from minority cultural backgrounds. However this perception is challenged by the view that an automatic connection between teacher and learner from the same cultural background should not be assumed as this is not always the case.

Returning to the creation of a state of intersubjectivity as a foundational communicative context for meaningful dialogue and learning to occur (Wertsch 2002), this highlights the importance of teacher-education programmes to develop pre-service teachers' capability to not only "connect" meaningfully with their

culturally similar or culturally different learners, but also to know how to create this learning context or intersubjective space, through dialogue. Given that this “temporarily shared social world” comprises a “minimal level” of shared cultural meanings or assumptions, implies that if teachers are unable to construct a learning environment that embodies a certain degree of mutually understood cultural meanings, then this could result in an educational environment that does not promote learning and development for all its participants.

This theoretical perspective is useful in that it may provide further insight and help to explain the silent minority social relationship evidenced during one of the dialogic activities. When viewing the student-centred, community of inquiry dialogic activity through an intersubjective theoretical lens, bearing in mind that dialogue between teacher and learner located within the learner’s ZPD functions as the “main mechanism of development” (Eun, Knotek & Heining-Boynnton, 2008), one could argue that a minimum level of shared cultural understanding was not present in the TE-constructed community of inquiry environment to encourage dialogue and thereby promote learning and development for the Maori and Pasifika learners. In other words, the use of the “talking stick” as a teaching strategy to encourage and promote dialogue within a student-centred, interactive context, did not work for all learners in that context. This raises questions about whether the well-intentioned teacher educator, who came from a New Zealand European / Pakeha dominant cultural background, had sufficient knowledge of the underlying, taken-for-granted Maori and Pasifika cultural assumptions operating in the space, and if he did, it then raises further questions about his capability to utilise the cultural meanings to frame the dialogue in such a way that he and the rest of the community were able to “connect” with the culturally different learners in the space. For example, it is possible that the white board marker that was used as the “talking stick” during the activity, and was thrown across the room, might have been used culturally

inappropriately given that a talking stick, known in Maori as a *rakau korero*, has a particular cultural meaning in Maori culture. If this were the case, then viewing this dialogic activity through the intersubjective lens suggests that a temporarily shared social world was not created, and thus the communicative context that lays the foundation for learning to occur, did not exist in this particular educational setting, for Maori learners.

Part Three: Propositions

In this section I suggest three propositions that are derived through integrating the empirical findings of the study with earlier research findings and Vygotskian sociocultural theory. From the outset it is important to make three statements. Firstly, the propositions are inextricably connected to each other and should not be viewed in isolation – to do so would be to conceive but a part of the whole story that they tell.

Secondly, they are intended as preliminary suggestions informed by my initial insights and a result of my subjective interpretations borne out of conducting this qualitative research study on teacher education for culturally diverse classrooms. Hence they are suggested not as conclusive or final statements of truth on the matter, rather they are initial insights that will hopefully serve to spark further discussion and debate on the topic.

Thirdly, in order to deal with the complexity of the matter effectively they are essentially theoretical and do not deliberately delve into the realm of outlining lists of practical strategies that can be used in the classroom. They are intended to *inform* practice. The practical strategies used will look different in different classrooms, depending on the sociocultural backgrounds of the learners. Providing a list of strategies has the inherent danger that it will be adopted as **the** solution and then

implemented, with good intentions, in a reductionist and technical way, similar to the way the 'talking stick' strategy was implemented in the teacher education classroom. The issue is far too complex to fix with a list of strategies. What is relevant in one context may not be relevant in another.

Proposition One: A competence approach to teaching in culturally diverse classrooms will benefit from an overarching theory that substantially connects theory and practice

As a starting point, this proposition extends the notion of sociocultural competence as defined by Han and Thomas (2010) and Moll and Arnot-Hopffer (2005). As discussed in Chapter Three, in their study they define sociocultural competence as the demonstration of three key skills or capabilities, namely that teachers develop a deep awareness of their own cultural assumptions and biases about human behaviour, secondly that they have substantial knowledge of the sociocultural backgrounds of their learners and third that they are able to implement culturally responsive strategies in the classroom (Han & Thomas, 2010; Moll & Arnot-Hopffer, 2005).

It is also important at this point to reiterate the operational meaning of the word *competence* as used in the Han and Thomas (2010) study as a set of *connected* skills and activities, rather than the term *competency* which refers to a set of disconnected skills and activities. Using, as a foundational basis, the notion that competence is a set of *connected* skills and capabilities, it is useful in my view to add as a fourth dimension to sociocultural competence, a theoretical base that does exactly that – connects and integrates the various competences into a meaningful whole. Thus the addition of *an ability to draw on theory to inform practice* as the fourth capability or skill is proposed. Moreover, since the focus of this study is effective teaching in culturally diverse classrooms, the proposal contends that a

useful theory to be drawn on to inform practice is Vygotskian sociocultural learning theory (which is discussed in more detail in the second proposition).

The empirical findings of this study suggested that when pre-service teachers engaged in a deep self-examination of their own cultural assumptions and biases (the first sociocultural competence), that this self-reflection and self-examination of culture on its own did not translate into a deeper understanding of the sociocultural realities of their students (second sociocultural competence), a finding that was supported by the Santoro and Allard (2005) study. Furthermore, this study's participants were not able to implement culturally responsive strategies in the classroom (third sociocultural competence). The main reason for this was that the teacher education programme emphasised the development of the first sociocultural competence above the other two, based on the assumption that knowledge of one's own culture was an important *first step* in becoming a cultural diversity educator and that learning about students' cultures happens at a later stage. Underlying this assumption is the implied notion that sociocultural competence should be developed in a linear, chronological fashion - that one competence needs to be developed first, before another can be developed. That is, you are only "ready" to learn about others' culture once you have an in-depth knowledge of your own. The inherent danger with this assumption is that it can result in the kind of superficial development of sociocultural competence evidenced in this study. While we have pre-service teachers with deep insights into their own culture, they do not seem to know too much about other cultures nor do they seem to be able to implement culturally responsive practices in the classroom. This may not have been the intention of the teacher-education programme, however the evidence suggests that this has been one of the key outcomes.

Based on the above, it is possible to argue that one way of guarding against the misinterpretation of a connected set of competences in a disconnected, disjointed way, is to explicitly demonstrate and articulate how they are connected. This can be done through establishing explicit links and relationships between competences so as to promote, in practice, an approach that is geared towards the simultaneous development of all competences. In other words, making the connections or relationships between competences explicit will guard against the development of one being developed as “a first step” over another, as we have seen in this study, since they will form part of a coherent whole. Thus, the proposition to add as a fourth competence, *an ability to draw on theory to inform practice*, is motivated by wrapping a theoretical narrative around the skills-based competences, to provide them with connecting threads so that they cohere and can indeed be seen as part of a whole. That is, clear associations between competences may guard against the disconnect between theory and practice evidenced in this study, and contribute to a seamlessness that promote the whole rather than the individual parts.

It is important to note at this point that while the theory provides the connective tissue for practical strategies, critical reflection of practice to evaluate and if necessary modify theory is crucial, for, as Rosa and Montera (2002) assert, not only is practice the only basis for truth, it is the ultimate arbiter of theory. At this point it is necessary to further clarify the theoretical narrative that is proposed as suitable connective tissue for the sociocultural competences. This is attempted as part of proposition two.

Proposition Two: Vygotskian sociocultural learning theory is a compelling theoretical framework to inform practice in culturally diverse classrooms

In my view, Vygotskian sociocultural theory is a compelling framework to inform practice in culturally diverse classrooms not only because it is based on the fundamental assumption that the learning needs of students are firmly embedded in who they are as social and cultural beings, but also that it goes beyond theorising about the learner to instructing the teacher to act in ways that are socioculturally relevant. In Chapter Three I discuss Vygotskian sociocultural learning theory in depth. However, for the purposes of this proposition and at the risk of oversimplifying what is a complex theory, I will highlight only the fundamental assumptions that provide a broader context for each sociocultural competence discussed in the first proposition, thereby hopefully illustrating why it is a fitting theoretical whole that provides a deeper meaning to what could be viewed as disconnected parts.

Vygotskian sociocultural theory claims that learning is a social process and that cognitive development occur through a process of social interaction between learner and “more capable” teacher (Rosa & Montera, 2002). Indeed, the verbal interaction or dialogue which takes place between teacher and learner, and which must be located in the learner’s Zone of Proximal Development (ZPD), is viewed as the “main mechanism” for learning and development (Eun, Knotek & Heining-Boynton, 2008). Added to this understanding of how learning happens is the assumption that humans are internalised culture (Moll, 2002) and that language is an inherited cultural tool that categorises reality and structures the way we think and approach situations (Rogoff, 1990).

Within this framework, instructional activity, such as dialogic activity, is viewed as a socioculturally constructed action that is imposed on the educational setting by the participants (Wertsch, 1985). Armed with this theoretical understanding of the teaching and learning process, the teacher not only knows, in a superficial way, that she/he needs to have an ability to implement socioculturally responsive activities in the classroom (competence 3), but will have a deeper understanding of why this is important and how it impacts on learning. When one considers the study's empirical data which suggest that in all four types of social relationships, including the professional partnership, the teacher educator functioned as knowledge expert and largely prescribed the form and content of learning, then this understanding of teaching and learning is vital since the teacher as expert essentially drives the teaching and learning process. Consideration of the intersubjective space provides further insight into the theoretical underpinnings for the first two competences.

Proposition Three: The intersubjective space is a theoretical concept that not only explains but also makes possible effective teaching and learning across cultures

As discussed earlier in this chapter, Vygotskian scholars theorised further about the context within which dialogic action which drives learning and development, takes place. The pertinent assumptions to reiterate here are that the learning context is created by the teacher, that it is a temporarily shared social world that needs to embody a minimum level of shared cultural assumptions to promote meaningful dialogue and therefore learning and development. Moreover, it is viewed as a foundational requirement, without which learning and development is unlikely to occur. The community of inquiry dialogic activity for example, has been referred to as a case where dialogic activity by itself did not assist learning and development because the learning context, or shared social world, was not in place.

This theoretical understanding provides deeper insight into why it is important that a teacher has a sound understanding of her/his cultural background (competence 1) and why it is important that the teacher has an intricate knowledge of the learner's sociocultural background (competence 2), for without this knowledge base the teacher will not be able to create the learning context required for learning. In other words, not only does the teacher need to be fully aware of how her/his own cultural assumptions impact on how she/he relates to the learner, but also what the learner's taken-for-granted assumptions are about the relationship, especially when the learner comes from a different cultural background. The teacher is then in a position to make informed decisions on how to construct the dialogic activity. If the teacher is unable to create the appropriate intersubjective space, meaningful dialogue and therefore learning will not occur.

What is important or useful about this theoretical perspective is that it not only places society and culture at the centre of the teaching and learning discussion, but it provides insight into the actual *learning process* from a social and cultural perspective, an approach that seems conspicuously absent in the research literature on preparing teachers for culturally diverse classrooms. This may have something to do with learning theory being viewed as the realm of psychology and therefore having no place in an analysis of an apparently social issue. When Hampton et al (2003), for example, recommended that teachers be prepared for social action, it is likely that he was referring to transformative action within a broader social and political context. However, what needs to be remembered, in my view, is that teachers' daily work consists of intense interaction with learners, and it is the social action within these intersubjective spaces of education that is most important as it is in these social spaces where most of the cognitive, emotional and psychological damage takes place. I reflect here on my personal journey of experiencing as a

socially and politically marginalised learner the psychological damage I endured due to the many mindless social acts of my teachers and teacher educators. In my view we need to return our lens to learning theory and talk more about the social relationships, the pedagogical activity and the intersubjective spaces in our classrooms. This for me is where the real sites of struggle are and this is where we, as educators, have the power to make a real difference. A renewed focus on teaching **for** learning, for all our learners who come from a multitude of social, cultural and economic backgrounds, may just make the difference.

Summary

This chapter provided a more detailed discussion of the study's empirical findings in relation to the research literature and Vygotskian sociocultural theory. In the first part I examined key curriculum findings in terms of two frameworks gleaned from the literature, namely integrating theory and practice and preparation for critical consciousness. The second part focuses on a discussion of the pedagogical findings in relation to two broad theoretical frameworks, namely sociocultural competence and sociocultural learning theory. Finally the third part of the chapter suggests three propositions, derived from an integration of the study's empirical findings with the research literature and Vygotskian sociocultural theory. The propositions were, firstly that a competence approach to teaching in culturally diverse classrooms will benefit from an overarching theory that substantially connects theory and practice; secondly that a Vygotskian sociocultural learning theory is a compelling theoretical framework to inform practice in culturally diverse classrooms and thirdly that the intersubjective space is a theoretical concept that not only explains but also makes possible effective teaching and learning across cultures. The next chapter offers some concluding statements to the study, including brief summarised statements to the study's four levels of inquiry.

CHAPTER NINE

CONCLUSION

Consider what this essay represents. The student has been taught from birth that she is different from whites, inferior, hardly the same species. She has lived and studied in segregated environments. And yet she can create a sympathetic white character and imagine herself playing that role. As a writer, this girl is breaking down the walls of apartheid. Her language teacher - while teaching the required texts - has created an environment that frees her students to reflect on their own reality (Zeni, 1991, p. 35).

Overview

This final chapter of the thesis consists of two parts. The first part addresses the research questions which constituted the four levels of inquiry of this qualitative, instrumental case study on teacher education for culturally diverse classrooms. The second part posits some suggestions for future research before the chapter closes with a final word on the qualitative research journey.

Part One: Responses to the Research Questions

This qualitative, instrumental case study was conducted on four levels of inquiry to facilitate an in-depth understanding of the question being investigated. The overarching principal research question was: *In what ways are New Zealand pre-service teachers prepared to meet the learning needs of students in culturally diverse classrooms?* The four levels of inquiry were *curriculum, pedagogy, perceptions of effectiveness* and *diversity capacity*. Each of the four levels of inquiry was made up of a key research question with further sub-questions. These research questions explicitly guided the qualitative investigation of the case.

Research Question One: Curriculum.

What curriculum initiatives prepare pre-service teachers for culturally diverse classrooms? More specifically, are there courses that:

- a. Critically examine the meaning and complexity of cultural diversity?*
- b. Develop pre-service teachers' sociocultural competence?*
- c. Engage in cultural self-reflection and self-analysis?*

The study found that there was significant variation in the teacher education programme in terms of the depth of preparation for cultural diversity and that there was a distinct disconnect between theory and practice. Four curriculum initiatives were evidenced as directly contributing to pre-service teacher (PST) preparation for cultural diversity. One initiative was in the form of a single semester, compulsory course entitled *Cultural and Linguistic Diversity*, which most PSTs did in their third year of the four year secondary conjoint degree programme. Two other courses directly relevant to cultural diversity, entitled *Motivation and Behaviour* and *Inclusive Education*, were both optional courses. The *Motivation and Behaviour* course which was taught during the summer break as part of the university's summer school programme was taken by one third of the participants. The *Inclusive Education* course was not selected by any of the study's PST participants due to timetable clashes. The fourth curriculum initiative entailed aspects of cultural diversity being covered in many other courses across the teacher education programme.

Notwithstanding that aspects of cultural diversity were covered in other courses, the study concluded that PSTs on the secondary conjoint degree programme could in all likelihood complete a four year degree in teacher education having only taken one course on cultural and linguistic diversity. Overall the depth of preparation in terms of cultural diversity in each of these initiatives varied, with the compulsory course being described as too theoretical and the optional summer

school course being identified as notably beneficial especially in terms of its real-life, practical value.

With regard to the critical examination of cultural diversity, data suggested that this constituted not much more than a semantic, somewhat superficial analysis of linguistic terms and definitions. A deep examination of the complexities of cultural diversity especially in relation to broader socio-political and economic issues, were not evident. Some level of critical examination of cultural diversity in relation to issues of race and privilege were discernable, however there was no evidence to suggest that PSTs were able to go beyond a semantic analysis to making deeper discursive or experiential connections with broader socio-political and economic contexts. Notably PSTs were able to recognise racism when they came across it, but did not know what to do about it.

There was also variability in the development of PSTs sociocultural competence, as it is defined in this study. Overall, pre-service teachers' engagement in self-reflection and self-examination of their culture was substantial. The development of this sociocultural competence appeared to be, whether deliberate or unintentional, prioritised as a first step to becoming a diversity educator. Other sociocultural competences (as defined in this study), such as having substantial knowledge of learners' sociocultural backgrounds, having an ability to implement culturally responsive strategies in the classroom and being able to draw on sociocultural learning theory to inform practice, appeared incomplete and insufficient.

The study theorises further on sociocultural competence, integrating the empirical findings reported above with research literature and Vygotskian sociocultural theory. It proposes that a competence approach to teaching in

culturally diverse classrooms will benefit from an overarching theory that substantially connects theory and practice (discussed in detail in Chapter Eight).

Research Question Two: Pedagogy.

How are the curriculum initiatives taught? In particular:

- a. What teaching, learning and assessment activities do teachers and students engage in?
- b. What is the relationship between teacher and learner?
- c. What is the teacher's / learner's relationship to the activities?

Four categories of social relationships were evident in the teacher education programme, namely an expert-novice relationship, a professional partnership, a critical minority and a silent minority. In the expert-novice relationship, teacher educators (TEs) assumed the roles of experts of the course content, which they had virtually complete autonomy to develop in ways they decided were academically and professionally sound. Course construction had to comply with broad guidelines and macro frameworks provided by external standard setting bodies such as the New Zealand Teachers Council (NZTC), The Graduating Teachers Standards of Aotearoa/New Zealand and the New Zealand Vice Chancellors Committee. Pre-service teacher (PST) input in the construction of course content appeared minimal, and the majority of PSTs asserted that *what* they did in class depended almost entirely on the TE. TEs explicitly guided the way PSTs engaged with the pre-selected body of knowledge. PSTs did not question the content that was selected, neither did they question the form or type of activities they were asked to do. They appeared fully engaged with the pre-selected body of knowledge, cooperatively implementing TE instructions.

With the professional partnership relationship TEs and PSTs viewed each other as professionals, as being “in this together” and there was a realisation of the importance of the work they were doing. TEs assumed the roles of open, approachable motivators, role-modelling the types of relationships they were teaching. This professional partnership saw PSTs communicate with TEs and each other in an open and relaxed manner, expressing their views candidly and passionately and working collaboratively on essentially TE-constructed activities.

The third type of social relationship, namely the critical minority relationship was evidenced by a small amount of data that suggested that when PSTs required and requested assistance, some TEs were standoffish and not approachable. There was a view that the social relationship between TE and PST was fundamentally a power relationship, and that this invariably had an impact on the nature of the relationship.

The fourth type of social relationship, namely the silent minority relationship, was evidenced by a cultural minority of pre-service teachers who remained conspicuously silent during student-centred, collaborative activities. Data evidenced what appeared to be a contradiction in teacher educator practice, in that culturally responsive teaching was being taught in a culturally unsafe environment in which a minority of learners from Maori and Pasifika cultural backgrounds did not engage. The well-intentioned teacher educator appeared to be unaware of the disconnect between his theory and his practice.

With regard to teaching and learning activities, three types of activities were discernable, namely dialogic activity, monologic activity and reflective activity. Dialogic activity consisted of rich dialogic interaction between TE and PST and PST and PST. Activities were essentially student-centred and often resembled an inquiry

approach to learning which was informed by the notion of learning as a teacher rather than learning as a student. The majority of TEs viewed themselves as facilitators of learning and PSTs expressed a strong preference for being actively involved in the learning process. At the same time, front-of-class, lecture style, monologic activity was also evident. PSTs expressed a strong dislike for this type of activity asserting that they got nothing out of it while TEs viewed this teaching activity as sometimes necessary to relay large chunks of important information. The third type of activity evidenced by data was individual reflective activity which took the form of quiet, self-reflection inside the classroom, or outside in the form of course assessments.

The empirical findings on pedagogy reported above are integrated with Vygotskian sociocultural theory and research literature to derive at deeper theoretical insights regarding the role of social relationship and activity in relation to the intersubjective space. The study proposes that Vygotskian sociocultural learning theory is a compelling framework to inform practice in culturally diverse classrooms. Furthermore it argues that the intersubjective space is a theoretical concept that not only explains but also makes possible effective teaching and learning across cultures. These propositions are discussed in detail in Chapter Eight.

Research Question Three: Perceptions of Effectiveness.

How effective are the initiatives in preparing pre-service teachers for culturally diverse classrooms? In particular:

- a. In what ways do teacher-educators think they are preparing their students for culturally diverse classrooms?*
- b. In what ways do pre-service teachers think they are being prepared for culturally diverse classrooms?*

- c. *What knowledge, insights and strategies do pre-service teachers think they gain from their professional-practices in schools that will assist them to meet the needs of culturally diverse classrooms?*
- d. *What knowledge, insights and strategies do teacher educators think pre-service teachers gain from their professional-practices in schools that will assist them to meet the needs of culturally diverse classrooms?*

This question explored TE and PST perceptions of effectiveness and overall, while TEs believed that they prepared PSTs reasonably well for culturally diverse classrooms, PSTs claimed that their preparation was not effective enough.

Three categories that suggested a continuum of perceptions of effectiveness were evident, ranging from fairly effective to not effective enough, to not effective at all. At the most positive end of the continuum, the majority of TEs asserted that PSTs were reasonably well prepared for culturally diverse classrooms. They indicated that PSTs were prepared in ways that helped them to gain an in-depth understanding of themselves which supported them to work effectively in culturally complex classrooms. Somewhere in the middle of the continuum, the majority of PSTs asserted that the ways the teacher education programme prepared them for culturally diverse classrooms was not effective enough. They argued that they had only been prepared conceptually and not enough practically. They asserted that the predominantly theoretical focus of the courses did not prepare them for the practical challenges of incorporating cultural diversity into their lessons. At the other end of the continuum, a minority TE view suggested that PSTs were not prepared effectively at all for the reality of culturally diverse classrooms as they did not have the level of critical awareness to make the necessary links between theory learned and the practical application required. A one-size-fits-all compulsory course

on cultural diversity was not sufficient to prepare PSTs for the reality. There was acknowledgement that the university tried really hard to think of ways to prepare PSTs for cultural diversity, but that overall the preparation was insufficient and ineffective.

With regard to the effectiveness of the practicum experience, while there was an overall appreciation for the value of the practicum experience in terms of preparing pre-service teachers for cultural diversity, there was variability in perceptions of what constituted value. Three positions were evidenced. One view argued that that immersion in culturally diverse classrooms and experiencing the reality of cultural diversity first hand was valuable in and of itself. Another claimed that the practicum experience had very little value in and of itself if it was not preceded by relevant theory that deliberately developed PST awareness of cultural diversity and related issues. Without the relevant theory PSTs would not be able to see cultural differences and not understand why or how culture was important to teaching and learning in the classroom. Yet another position revealed that the practicum experience was only valuable if they were placed with the right teacher, that much was learned when observing a teacher who was able to work effectively across cultures, and that very little was gained by observing what some PSTs called “shocking” and “archaic” practices in terms of cultural diversity.

Research Question Four: Diversity Capacity

- a. In what ways do teacher-educators think that their own cultural backgrounds impact on their capacity to prepare students for culturally diverse classrooms?*
- b. In what ways do pre-service teachers think that their own cultural backgrounds impact on their capacity to be prepared for culturally diverse classrooms?*

Participant perceptions on the ways teachers' cultural backgrounds impacted on their ability to teach effectively in culturally diverse settings reflected perceptual variations on the extent of this impact and these were grouped into three categories, namely *minimal impact*, *some impact* and *significant impact*.

Those who claimed that the teacher's cultural background had a *minimal impact* argued that pedagogical knowledge and competence were more important than cultural background and would have a greater impact on effectiveness in culturally diverse settings. However the majority of participants claimed that the teachers' cultural background inevitably had *some impact* on the ways teachers related to their learners, but they argued that teaching effectively across cultures was a competence that could be learned and developed through education programmes such as a teacher education programme. Learning to connect with other cultures was important as well as having rich cross cultural life experiences. The third albeit minority perception indicated that cultural background had a *significant impact* on the teacher's effectiveness in culturally diverse settings, since a teacher that shared the same background as a student would be able to connect more easily with that student. This was argued to be especially true for teachers and learners that came from minority cultural backgrounds.

As mentioned earlier the empirical findings of the study are analysed further in Chapter Eight where they are integrated with pertinent research findings and examined in terms of Vygotskian sociocultural theory, concluding with an articulation of three propositions on how to prepare pre-service teachers for culturally diverse classrooms.

At this stage a key limitation of the study needs to be reiterated, namely that it is a case study of *one* teacher education programme at *one* New Zealand

university. The empirical findings of the study cannot therefore be generalised on a larger scale. With that in mind, however, the study is significant in that it offers some deep insights into teacher preparation for culturally diverse classrooms. It is hoped that teacher education institutions and schools all over the world will find these insights as well as the propositions useful as comparative and critically reflective frameworks for their own contexts. Ultimately the purpose of this study is to make a contribution to the conversation on not only how to effectively prepare pre-service teachers for culturally diverse classrooms, but more importantly how to construct meaningful teaching and learning spaces for the growing number of culturally diverse children all over the world.

Part Two: Suggestions for Future Research

This qualitative research study on teacher education for culturally diverse classrooms was conducted on multiple levels. Without exception, the findings for each level evidenced variability pointing to the multiple perspectives and meanings present in this setting, demonstrating the complexity of views and perspectives on this issue. This is due to the in-depth, case study nature of the research which demonstrates complexity of meanings rather than highlighting general patterns. The research community may benefit from further in-depth scrutiny of each of these levels of inquiry – separately. These could be shorter studies on one level of inquiry, the findings of which could be compared to the findings of this study. Multiple qualitative instrumental case studies could be conducted and then compared to identify patterns and recurring themes across cases.

Teacher education for cultural diversity is an educational issue that cannot be resolved by addressing the preparation of pre-service teachers alone. Schools have a vital role to play as well. If, as Savage et al (2011) argues, most New Zealand schools are still monocultural and if, as some of the participants of this

study advocate, teaching practice in culturally diverse classrooms in New Zealand are “shocking’ and “archaic”, then this highlights the extent of the problem that we currently face. It seems pointless to prepare teachers to be socioculturally competent for monocultural schools. Learning to teach effectively across cultures, when the broader institutional, systemic and structural frameworks of schools represent one culture only is not going to solve this problem. Further research on pre-service teachers’ experiences during practicum or even the experiences of newly qualified teachers during their first year of teaching may help to provide further insight into not only the challenges that pre-service teachers will face in schools, but also provide deeper insight into the nature and extent of school systemic and structural responsiveness to cultural diversity.

One of the key findings of this study, namely the disconnect between theory and practice, emerged intrinsically through the inductive coding process of the data on curriculum. It is interesting that this finding emerged as strongly as it did without being a specific focus of the study. This suggests that it is a strong underlying issue and needs to be explored more. Future research on whether and how theory – in particular cultural diversity and learning theory - explicitly and consciously inform practice, as well as how practice feeds back into theory, may lead to new insights.

A Final Word

The final words of this thesis must be about the qualitative research journey and its impact on me as the principal researcher of this inquiry. I end with a few insights.

As the principal researcher of this inquiry into teacher education for culturally diverse classrooms, I have been consciously subjective and aware of my personal reactions to what I saw, what was said and what I read. I was aware of what I

agreed with and what I didn't, what resonated with me and what didn't. Most importantly I was aware that these responses came from a place within me. They were subjective and personal. They were my interpretations of the world as I saw it. How do you conduct an inquiry of this magnitude and suspend who you are, while you carry on with the business of constructing knowledge? In my view you can't and it is naïve to think that this is possible. This qualitative research inquiry conducted from a critical constructivist perspective is academically rigorous precisely because it places interpretation and subjectivity at the heart of the construction of knowledge. As the principal researcher my heightened consciousness of my own subjectivity enhanced rather than compromised the rigour. Thus I explicitly declare the limitations of my interpretations and knowledge claims in various ways throughout the study, highlighting that these knowledge claims are ultimately socioculturally and historically situated.

Qualitative critical constructivist research is critically self-reflective. In this sense, as the researcher, it cannot but change you for when you self-reflect, honestly, afterwards you are changed. My critical constructivist voice is present throughout the thesis - whether as a direct, personal voice or as a more distant intellectual voice - there can be no mistake of its presence. I have used it carefully for, as a novice researcher, I have stood on the shoulders of experts - from Lev Vygotsky to Joe Kincheloe to my research participants. From their vantage points I have been able to see what I could not see before. It has been an opportunity for me to learn within my zone of proximal development. In this sense I have only seen as much as I am able – for now. But no doubt my potential level of development has shifted and with that will come new insights. I look forward to these.

Finally, qualitative research framed in the context of critical constructivism can produce knowledge that some find threatening. Admittedly I make some strong statements and present some critical ideas. However, I also leave a lot to the interpretation of the reader. This is deliberate because the issue that I have researched is complex, not unlike many social issues that we currently face. One of the key critical ideas that the study puts forward is the complexity of the world and the people who live in it. The multiple layers of meaning and experiences embedded in this qualitative instrumental case study illustrate this. Despite the complexity of the issue, however, I have endeavoured to provide propositions for a way forward. There is a strong underlying message in this. As constructors of knowledge I believe it is critical that we suggest ways to move forward. We are at our most effective or most useful to the world when we consider complexity - not reduce it or shy away from it or ignore it – but account for it and offer ways forward. As researchers and ultimately educators, the culturally diverse children in our schools are counting on us to do so.

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GLOSSARY

Aotearoa: New Zealand.

Apartheid: System of legalised racial segregation in South Africa that spanned a period of more than fifty years.

Black: Legal racial classification usually referring to people with a black skin colour during the system of Apartheid in South Africa. People from indigenous backgrounds generally fell in this category, including the Zulu, Xhosa, Tswana, and Khoisan people.

Coloured: Legal racial classification usually referring to people with a brown skin colour during system of Apartheid in South Africa. A culturally diverse group of people of mixed Khoisan, Asian, European and African ancestry.

Indian: Legal racial classification usually referring to people from India during system of Apartheid in South Africa.

Maori: Indigenous people of New Zealand / Aotearoa.

Pakeha: New Zealand European.

Tangata whenua: Indigenous people of New Zealand / Aotearoa.

White: Legal racial classification usually referring to people with a white skin colour during system of Apartheid in South Africa. European South Africans generally fell in this category.

APPENDICES

Appendix A: Semi-Structured Interview Schedule

Curtin University of Technology
School of Education

SEMI-STRUCTURED INTERVIEW SCHEDULE

Teacher Education for Cultural Diversity

1. Curriculum
 - a. Are you doing/teaching any courses on cultural diversity, where you look at what cultural diversity means and how it impacts on teaching and learning? (If yes) Can you tell me about them? What have you learnt about cultural diversity from these courses?
 - b. Do you at any time in any of your courses / courses that you teach self-reflect on your own cultural background / get students to self-reflect and critically analyse their own cultural background? (If yes) Can you tell me what you do?
 - c. What do you think about the curriculum that you are being taught / that you teach? Can you shape, in any way, what you are taught / teach? Elaborate.
2. Pedagogy
 - a. Can you describe some of the learning activities that you do in class? Can you / do you shape, in any way, what activities you do in class?
 - b. How would you describe the relationship between you and your lecturers / students? (If necessary) Can you please expand? Why do you feel that way?
3. Perception of effectiveness
 - a. In what ways do you think you are being prepared / preparing your students for culturally diverse classrooms? How effective is this preparation in your view?
 - b. Do you think your practicum experience helps to prepare you / your students for culturally diverse classrooms? (If yes) How does it prepare you / them?
4. Diversity Capacity
 - a. Do you think your cultural background impacts on your capacity / ability to teach effectively in culturally diverse classrooms? Why? Why not? Can you please elaborate?

Appendix B: Example of Summary Matrix (PST)

MATRIX: Interview Analysis: Curriculum Question 1: Pre Service Teachers (PSTC1)

<p>Holly: Comes up in many papers, important topic, faculty focus on it. Did CLD paper with Patrick the previous year, thought it was really good. Had a lot of diverse cultures in the class at the time which allowed for a lot of different input, thought Patrick sometimes raised some obvious things that they already knew and he thought that it was new knowledge for them, but they already thought about it before. Especially true for “the younger” students came straight from school, cultural diversity happening more and more at school. Did Summer School paper, Motivation and Behaviour, was optional, taught by Mike, was the best paper she had ever done. Mike pointed out things they never thought about before and explained why things were important and gave examples, “this very useful and lacking in other papers”, said “it was a shame” that the Summer School paper was not compulsory, told students in the years below her to do it. Didn’t do Inclusive Education paper because it didn’t fit in with timetable.</p>	<p>Ben: Yes, did CLD course on cultural and linguistic diversity previous year, looked at question of diversity and how it impacted on them as teachers, but did not look at strategies. Took other papers that looked at strategies about how to approach diversity in the classroom</p>	<p>Tina: Did one paper in third year which focused solely on cultural diversity, third year too late – “you don’t have the knowledge before you go into your first practicum, or half way through your second practicum, which does pose problems” The CLD paper was “a bit oversimplified”. A good paper but lacked concrete examples of what to expect in classroom and how to deal with it. Paper “sort of ambiguous and not clearly defined, it’s very hypothetical” and needs to focus on concrete examples and strategies and not just on understanding cultures. For example, “what does a Maori tangi involve and how long should a student be away for”. A lot of other papers had elements of cultural diversity in them. Didn’t do Motivation and Behaviour paper.</p>	<p>Zoe: Did CLD paper, was just another paper. It was good, got you thinking, but a lot of people in the class wanted to know the practical value of it, how it could be used realistically in the classroom. Another paper, Introduction to Teaching in the Curriculum, briefly touched on it but didn’t focus on it</p>	<p>Sally: Did CLD paper - the main paper that looked at cultural diversity. Some lecturers integrate it into their papers, for example Biology, when dissecting animals, lecturer informed class that some Muslims are not allowed to touch animals that have not been slaughtered in a particular way, so should have other activities for them. Most papers touch on it in this way.</p>	<p>Sean: First year didn’t do anything on culture. Third year did CLD course but best paper was Summer School paper, Motivation and Behaviour, “absolutely amazing”. Not compulsory, not even recommended. “It should be compulsory for every single student”. Has a large cultural component that very good. “I got a real-life perspective and learned techniques on how to deal with certain situations and problems and how to get parents involved”, learned more in that paper than CLD paper. Said it was “the best paper in terms of preparation for culturally diverse classrooms”. One other option paper that is highly recommended is the Inclusive Education paper. Didn’t do it, didn’t fit in with timetable. Did another paper that contradicted Summer School paper and almost promoted the deficit type of thinking, that there’s not much a teacher can do for children that come from lower socio-economic backgrounds. It’s based on statistics. There are two groups of lecturers, those that think the deficit model is fine and those that think it should be thrown out, “which gives you a balance opinion, I guess at the end of your education”.</p>
<p>All pre-service teachers identify CLD paper as main paper - focuses specifically on cultural diversity. All do paper in third year. Views on the CLD paper are that it is good, but two criticisms: Firstly, it is a bit ‘oversimplified’ and teaches knowledge that “obvious” and that students before. One PST (Holly) commented that this was especially true for “the younger” students coming straight from school as they are experiencing cultural diversity more and more at school. Second criticism (all agree) is that it lacked practical component specifically in terms of teaching strategies that could be implemented “realistically” in classroom. Tina’s words: “It’s very hypothetical” and needs to focus on concrete examples and strategies and not just on understanding cultures, for example “what does a Maori tangi involve and how long should a student be away for”. All agreed issues of cultural diversity were “covered” or “touched on” in other papers throughout degree, Holly explicates: “In each of our other papers it comes up because it is such an important topic and they do seem to focus on it so it always comes up in our teaching papers”. A third (two) of PSTs expressed very strong views on summer school paper, Motivation and Behaviour, suggesting that it was ‘the best paper in terms of preparation for culturally diverse classrooms’ (Sean), and that it “was a shame” (Holly) that it was not compulsory for all students. Holly said she encouraged students in year below to do paper. According to Sean, value of paper was that he got a “real-life perspective and learned techniques on how to deal with certain situations and problems”. Holly expressed similar view and said lecturer pointed out things that they never knew or thought of before and “this was very useful and lacking in other papers”. Two PSTs mentioned that other paper relevant to cultural diversity was Inclusive Education paper. It was “highly recommended” but couldn’t do it because of timetable clashes. Two PSTs indicated they didn’t do any papers on cultural diversity in first year, didn’t choose optional paper and third year too late, according to Tina, “you don’t have the knowledge before you go into your first practicum, or half way through your second practicum, which does pose problems”.</p>					

Appendix C: Example of Summary Matrix (TE)

MATRIX: Interview Analysis: Curriculum Question 1: Teacher Educator (TEC1)

<p>MIKE Doesn't teach courses designated as cultural diversity, but teaches "significant parts of the curriculum that are aimed at cultural diversity and how to respond to cultural diversity with relevance and appropriateness when it comes to working particularly with Maori students", and also how to work alongside teachers in a more culturally responsive way. Teach in special education and inclusive education areas as part of the master of Special Education programme. He thinks it is important for students to "be aware of processes and strategies that can be applied . . . when working with Maori students and their whanau". Teaches the summer school paper, Motivation and Behaviour</p>	<p>LEWIS Teaches courses that look at cultural diversity and what it means, although the titles of the courses "may not include that language". Doesn't teach on the CLD and European Culture papers, but teaches on courses where cultural diversity is a "central issue and concern". Very important issue as "we are preparing teachers to work in culturally, linguistically, socioeconomic and so on diverse communities". Teaches the paper "Teaching and the Curriculum" at 100 level, compulsory for all conjoint secondary students. Been teaching it for the last 10-12 years by himself mostly and sometimes with other lecturers.</p>	<p>PENNY A social studies educator. Works in the department called Policy, Culture and Social Studies Education. Teaches social studies mostly in the secondary area of the curriculum. Teaches aspects of diversity as part of the social studies course – cannot leave it out. "Whilst it isn't a cultural diversity programme I think it's still very much positioned from that trajectory of culture". Culture is a "pivotal point in terms of looking at any aspect of social sciences". Was involved in setting up the CLD paper a few years ago and used to teach "aspects of intercultural relationships and aspects of the three articles of the Treaty in relation to culture and diversity". Her class is "an incredible diverse group of men and women from a range of cultures and experiences" so it is impossible not to "deal with cultural diversity in your pedagogy or in your vision for social studies".</p>	<p>PATRICK Teaches the CLD paper at 100 level, next year will be at 200 level. Takes all the students in the conjoined programme. Most students take the paper in the third year of their training programme. So this year's fourth years would have done the paper last year. Thinks it is a compulsory paper, but this can be confirmed with the coordinator.</p>
<p>One TE (Patrick) teaches a course called CLD to all the conjoined degree students. It is a compulsory, 100 level course, that most students do either in their second or their third year. Next year it will be changed to a 200 level course. This year's fourth year students would have done this paper either in their second or third year. The other three TEs do not teach courses designated as cultural or linguistic diversity, but all teach aspects of cultural and linguistic diversity in their courses. Mike thinks that it is important for students to become aware of "processes and strategies that can be applied . . . when working with Maori students and their whanau", and as part of some of his course he teaches students "how to respond to cultural diversity with relevance and appropriateness when it comes to working particularly with Maori students". Lewis teaches on courses where cultural diversity is a "central issue and concern". He thinks that it is a very important issue, since they are preparing teachers to work in "culturally, linguistically, socioeconomic and so on diverse communities". Penny teaches aspects of diversity as part of the social studies course and views "culture as a pivotal point in terms of looking at any aspect of social sciences". She describes her class of students as an "incredibly diverse group of men and women from a range of cultures and experiences" and it would be impossible for her not to deal with cultural diversity in her pedagogy or in her vision for social studies. She was involved in the setting up of the CLD paper and used to teach the "three articles of the Treaty in relation to culture and diversity".</p>			

Appendix D: Observation Schedule

**Curtin University of Technology
School of Education**

CLASSROOM OBSERVATION SCHEDULE

Teacher Education for Cultural Diversity

1. Curriculum

- a. Summary of the content covered in class
- b. Summary of activities on self-reflection and critical analysis of cultural background.

2. Pedagogy

- a. Summary of teaching activities done in class
- b. Do students appear to have input in what activities they do in class and/or how they do it?
- c. Description of the relationship between teacher-educator and pre-service teachers.
- d. Description of teacher-educator's relationship with content
- e. Description of pre-service teachers' relationship with content

Appendix E: Information Sheet (PST)

Curtin University of Technology
School of Education

PARTICIPANT INFORMATION SHEET: PRE-SERVICE TEACHER

My name is Shireen Maged and I am currently completing a piece of research for my Doctor of Philosophy: Education degree at Curtin University of Technology. The title of my study is: *Teacher Education for Cultural Diversity*

Background and purpose of Research

As an ex-teacher and teacher-educator I have become increasingly aware at how socially and culturally diverse our classrooms are becoming. This diversity presents many challenges to us as teachers as we constantly try to make learning meaningful to our students. In this study I am investigating how teachers are currently being prepared for culturally diverse classrooms.

Your Role

You are currently enrolled in a teacher education programme. I am interested in finding out information on the curriculum content itself, how it is delivered to you and how effectively you think you are being prepared for culturally diverse classrooms. The interview process will take approximately 30 - 45 minutes and will be recorded.

Consent to Participate

Your involvement in the research is entirely voluntary. You have the right to withdraw at any stage without it affecting your university studies. Your participation in this research is confidential and the university will not be informed of your participation or non-participation, whatever the case may be. When you have signed the consent form I will assume that you have agreed to participate and allow me to use your data in this research.

Confidentiality

The information you provide will be kept separate from your personal details, and only I will have access to this. The interview transcript will not have your name or any other identifying information on it and in adherence to university policy, the interview tapes and transcribed information will be kept in a locked cabinet for five years, before being securely destroyed.

Further Information

This research has been reviewed and given approval by Curtin University of Technology Human Research Ethics Committee (Approval number HR50/2007). If you would like further information about the study, please feel free to contact me on **027 3572820** or by email: maged@xtra.co.nz. Alternatively, you can contact my supervisor:

Dr Susan Beltman: S.Beltman@exchange.curtin.edu.au

Thank you for your involvement in this research. Your participation is appreciated.

This study has been approved by the Curtin University Human Research Ethics Committee (Approval Number HR50/2007). If needed, verification of approval can be obtained either by writing to the Curtin University Human Research Ethics Committee, c/- Office of Research and Development, Curtin University of Technology, GPO Box U1987, Perth, 6845 or by telephoning 9266 2784 or emailing hrec@curtin.edu.au

Appendix F: Information sheet (TE)

Curtin University of Technology
School of Education

PARTICIPANT INFORMATION SHEET: TEACHER EDUCATOR

My name is Shireen Maged and I am currently completing a piece of research for my Doctor of Philosophy: Education degree at Curtin University of Technology. The title of my study is: *Teacher Education for Cultural Diversity*

Background and purpose of Research

As an ex-teacher and teacher-educator I have become increasingly aware at how socially and culturally diverse our classrooms are becoming. This diversity presents many challenges to us as teachers as we constantly try to make learning meaningful to our students. In this study I am investigating how teachers are currently being prepared for culturally diverse classrooms.

Your Role

You are currently teaching on a teacher education programme. I am interested in finding out information on the curriculum content itself, how it is delivered and how effectively you think your students are being prepared for culturally diverse classrooms. The interview process will take approximately 30 - 45 minutes and will be recorded.

Consent to Participate

Your involvement in the research is entirely voluntary. You have the right to withdraw at any stage without it affecting your university studies. Your participation in this research is confidential and the university will not be informed of your participation or non-participation, whatever the case may be. When you have signed the consent form I will assume that you have agreed to participate and allow me to use your data in this research.

Confidentiality

The information you provide will be kept separate from your personal details, and only I will have access to this. The interview transcript will not have your name or any other identifying information on it and in adherence to university policy, the interview tapes and transcribed information will be kept in a locked cabinet for five years, before being securely destroyed.

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Thank you for your involvement in this research. Your participation is appreciated.

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Appendix G: Consent Form: Pre-Service Teachers

Curtin University of Technology
School of Education

PRE-SERVICE TEACHER PARTICIPANT CONSENT FORM

Title of project: Teacher Education for Cultural Diversity

Name of researcher: Shireen Maged

I confirm that I have read the information on the participant information sheet. I have attended a meeting in which the nature of the project was explained to me and I have been given the opportunity to ask questions which have been answered to my satisfaction.

I agree to participate in this research and understand that I can change my mind or stop at any time without it affecting my university studies.

I agree for all interviews to be recorded. I understand that all information provided is treated as confidential and that the university will not be aware of my participation in this research. I understand that no personal identifying information like my name and address will be used and that all information will be securely stored for 5 years before being securely destroyed.

I agree that research gathered for this study may be published provided names or any other information that may identify me are not used.

Name: _____

Signature: _____

Date: _____

Phone number: _____

Email: _____

Appendix H: Consent Form: Teacher Educators

Curtin University of Technology
School of Education

TEACHER EDUCATOR PARTICIPANT CONSENT FORM

Title of project: Teacher Education for Cultural Diversity

Name of researcher: Shireen Maged

I confirm that I have read the information on the participant information sheet. I have attended a meeting in which the nature of the project was explained to me and I have been given the opportunity to ask questions which have been answered to my satisfaction.

I agree to participate in this research and understand that I can change my mind or stop at any time.

I agree for all interviews to be recorded. I understand that all information provided is treated as confidential and that the university will not be aware of my participation in this research. I understand that no personal identifying information like my name and address will be used and that all information will be securely stored for 5 years before being securely destroyed.

I agree that research gathered for this study may be published provided names or any other information that may identify me are not used.

Name: _____

Signature: _____

Date: _____

Phone number: _____

Email: _____