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Culturally Related Curriculum and how it Influences Preservice Teachers

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Dissertation Submitted in Partial Fulfillment

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Abstract

Variation in the way that teacher preparation programs implement culturally related curriculum leads to different preservice teacher perceptions on preparedness to teach in culturally diverse classrooms. Research has indicated that preservice teachers can feel prepared after taking a culturally related course, but there is a gap in understanding how culturally related curriculum influences preparedness. Thus, the purpose of this qualitative, explanatory study was to explore how preservice teachers' perceived intercultural competence and self-efficacy, which contribute to preparedness, are influenced by forms of culturally related curriculum in a U.S. university teacher preparation program. Deardorff's model of intercultural competence, Bennett's developmental model of intercultural competence, and the concept of self-efficacy were the conceptual framework of the study. Data included interviews with 4 preservice students, student work, and documents from the teacher preparation program. Pattern matching was used to analyze the data. The results revealed that the students felt that they had increased intercultural competence and confidence to teach culturally diverse students because of the culturally related curriculum that was infused throughout the program. Background experiences were also found to be an important factor in participants' views and abilities. This study can lead to improved curriculum of teacher preparation programs across the United States by providing information on what can better support the development of preservice teachers' intercultural competence and self-efficacy to teach and meet the needs of all students in a culturally diverse classroom.

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Chapter 1: Introduction to the Study

Introduction

Many researchers and scholars have examined how people's views, skills, and behaviors differ in cross-cultural settings and how to develop these dispositions for interaction. Because of this research, most university teacher preparation programs now include some form of culturally related curriculum in their programs (Acquah & Commins, 2013; Bierema, 2010; Bodur, 2012; Fitchett, King & Butler, 2015; Starker, & Salyers, 2012). However, there is variation in the way that teacher preparation programs implement culturally related curriculum. There are also inconsistencies in the literature regarding how prepared preservice teachers feel to teach and meet the needs of all students in a culturally diverse classroom (Acquah & Commins, 2013; Bhopal et al., 2012; Gao & Mager, 2011; Hardy, 2014; Nadelson et al., 2012).

To fill the gap in the literature, this study was conducted to explore how preservice teachers' perceived preparedness to teach in culturally diverse classrooms are influenced by the culturally related curriculum in one university teacher preparation program. In this study, preparedness is broken down into intercultural competence and self-efficacy. According to Deardorff's model of intercultural competence (MIC) and Bennett's model of intercultural sensitivity, increased cross-cultural skills, knowledge, and personal views of cultures influence intercultural perspective and interaction with other cultures (Bennett, 1993; Deardorff, 2006). Researchers have also found that preservice teachers with a higher self-efficacy are more confident in applying what they learned from their teacher preparation courses (Fitchett et al., 2012; Kolano & King,

2015; Negishi, 2012). Thus, teachers who have had support in increasing intercultural competence and self-efficacy can be more skilled and confident in their ability to interact and communicate with people of various cultures.

Research has indicated that when teachers have biases, inaccurate views of other cultures, or a lack of cross-cultural interaction skills, student achievement is negatively impacted (Abreo & Barker, 2013; Acquah & Commins, 2013; Azevedo, 2015; Burkart & Thompson, 2014; Cunningham & Katsafanas, 2014; Gaines, 2015; Sandell & Tupy, 2015). Therefore, it is important that preservice teachers get support in developing intercultural competence and feel confident to apply these knowledge, skills, and attitudes in their teaching. In this chapter, I will provide a brief overview of the current literature on this topic as well as the main components of this study including the problem, purpose, research questions, conceptual framework, and nature of the study. This chapter will also include definitions, assumptions, delimitations, limitations, and the significance of the study.

Background

Teacher preparation programs in the United States began the discussion of including some culturally relevant curriculum or instruction around the 1960s and 1970s (Aydin, 2013). Since then, many programs have slowly implemented some type of culturally related curriculum into their courses. The way programs execute this curriculum varies from a course, multiple courses, field experience, or incorporating it into methods courses. However, scholars have suggested embedding the curriculum throughout the program. Regardless, most programs have chosen to require preservice

teachers to take at least one isolated culturally related course (Aydin, 2013; Kea & Trent, 2013; King & Butler, 2015). The focus of these courses varies, with the most common themes being societal structure and its role in race and class, exploration of personal beliefs, multiculturalism, intercultural skills, and concepts of race and diversity (King & Butler, 2015). But there are no studies that show if one subject is more effective than others in developing intercultural competence. The research also does not indicate whether courses should include more than one main topic, but there is mention that providing depth of the content is important to avoid the "multicultural festival approach" (Burkhart & Thompson, 2014; Hardy, 2014; King & Butler, 2015). This approach, which is focused on celebrations, food, and clothing of cultures, provides a superficial view of the term culture and about cultures. This view can be harmful because it reinforces existing stereotypes or misconceptions of cultures (Gay, 2013).

The curriculum materials and activities of culturally related courses in teacher preparation programs have a wide range as well. The activities within the courses are typically fieldwork, reflection, and group discussion (Acquah & Commins, 2013; Akiba, 2011; Basbay, 2014; Kolano & King, 2015; Lee et al., 2014; Sandell & Tupy, 2015; Savage & Cox, 2013; Yuan, 2017). Even though these are the most common methods, the way programs or instructors implemented them have differed. For example, reflection activities include personal views toward other cultures, own culture, field experiences, or discussions. Although all of these methods have been shown to impact some aspect of intercultural competence in preservice teachers, there has been little indication of how these strategies impact a person's intercultural competence outcomes.

The differences in course themes and implementation of course activities demonstrate that there is variation in how teacher preparation programs organize their culturally related curriculum. According to the literature, there are four main causes that contribute to the variation in programs: accreditation requirements, standardization of K-12 curriculum, inadequate support and preparation for teacher educators, and misconceptions of culturally related terminology (Aronson & Anderson, 2013; Cushner, 2012; King & Butler, 2015; Lee et al., 2014). These causes may also be why many teacher preparation programs do not embed a culturally related framework throughout the entire program.

Most university teacher preparation programs in the United States are accredited through an accreditation organization (Aronson & Anderson, 2013). Until recently, there were two accreditation organizations: the Teacher Education Accreditation Council (TEAC) and the National Council for Accreditation of Teacher Education (NCATE). In 2010, these two organizations merged to form the Council for Accreditation of Educator Preparation (CAEP, 2015). The standards of each of these organizations all encouraged including a "multicultural" experience or course but were vague in expectations of implementation (CAEP, 2015; NCATE, 2014; TEAC, 2014). This left teacher preparation program leaders to decide how they wanted to carry out the standard. Some programs counted their existing social studies method course or fieldwork as meeting the standard. Others added one or more culturally related course to their program (Azevedo, 2015; Aydin, 2013; King & Butler, 2015, Yuan, 2017). Thus, varied forms of implementation were acceptable to the accreditation organizations.

The second factor in curriculum variation is the standardization of the K-12 curriculum, which is derived from the No Child Left Behind Act implemented in 2001. This policy caused a narrowing of the curriculum in K-12 schools because the focus of assessment was primarily on math and language arts (Abreo & Barker, 2013). Teacher preparation programs and licensure tests also adapted to focus more on these subjects than any others, which left little attention toward culturally related curriculum (Aronson & Anderson, 2013).

Inadequate support and preparation of faculty regarding culturally related curriculum is the third factor affecting programs' lack of incorporation of more curriculum and variation. The literature reveals that teacher educators do not feel confident or knowledgeable to teach culturally related content to preservice teachers (Bigatti et al., 2012; Lee et al., 2014). Teacher preparation programs also do little to support their intercultural competence development. When teacher educators do not feel confident in their knowledge or understanding of the content, they are less inclined to incorporate it into their courses or support the intercultural competence development of pre-service teachers (Kumar & Hamer, 2013; Malinen et al., 2013).

Finally, the misconception of culturally related terminology affects implementation of culturally related curriculum. Programs, scholars, and researchers use a variety of terms when it comes to culturally relevant curriculum. Some terminology they use includes *cultural sensitivity*, *intercultural competence*, *multicultural*, *cultural awareness*, and *intercultural communication*. Different terminology helps with specificity; however, the terms should not be used interchangeably or with an unclear or

incorrect definition (Cushner, 2012). The incorrect use of the terms is common, especially regarding the term *intercultural competence* (Azevedo, 2015; Bigatti et al., 2012). An unclear definition of the terms can hinder students' development in these areas.

Regardless of the reasons why, the variation in culturally related curriculum has different outcomes. Many studies have shown how one course can positively impact components of intercultural competence. The most common changes in preservice teachers are knowledge of terms, knowledge of other cultures, cultural awareness, or cultural sensitivity (Acquah & Commins, 2013; Chappell, 2014; Sandell & Tupy, 2015). A few studies have also mentioned positive changes in cross-cultural skills as a result of one course (Kolano & King, 2015; Moloney & Oguro; 2015; Savage & Cox, 2013). Some other studies have mentioned that the preservice teachers felt prepared to teach in a culturally diverse classroom after the course (Acquah & Commins, 2013; Gangoso-Aquila et al., 2018; Senzaki et al., 2018). However, research has also not addressed preparedness or indicated that the students were not confident in applying what they learned (Chappell, 2014; Kumar & Hamer, 2013; Yurtseven & Altun, 2015). There is little understanding of how curriculum influences the preservice teachers' perceived outcomes of intercultural competence, which include internal beliefs and external behaviors and interactions. There is also an issue with no criterion regarding what preparedness constitutes.

It is important to address culturally related curriculum leading to preparedness, as positive changes in intercultural competence can increase preservice teachers' self-

efficacy. Researchers have found that when students had increased self-efficacy along with development in some aspect of intercultural competence they also had more confidence in implementing what they learned (Fitchett et al., 2012; Kolano & King, 2015; Negeshi, 2011). In addition, experiences must be meaningful to impact self-efficacy (Bandura, 1993). However, Nadelson et al. (2012) and Jefferson (2013) found that culturally relevant courses did not positively influence self-efficacy. These results show that not all culturally relevant courses positively influence self-efficacy, but those that do impact how confident preservice teachers are in implementing their intercultural knowledge, skills, or sensitivity. However, further research is needed to explain why some culturally related courses increase self-efficacy and some do not.

Based on reviewing the literature, there is a gap in understanding how culturally related curriculum in teacher preparation programs influences preservice teachers' perceived intercultural competence and self-efficacy, which both contribute to their preparedness to teach culturally diverse students. Thus, this study was needed to better understand whether and how culturally related curriculum influences preservice teachers' perceptions of preparedness to teach in culturally diverse classrooms. This preparedness is important because of the demographic disparity in K-12 schools is continuously widening, which refers to the increase in diverse students along with the stagnant demographics of teachers (Piowlski, 2014). Statistics show that minority students make up almost half of the student population and 80% of the teacher population is White (Gaines, 2015). This cultural gap between teachers and students can be an issue if the teachers do not have any intercultural competence knowledge, sensitivity, awareness, or

skills. This disparity is also concerning when research shows that most preservice teachers and teachers hold biased or stereotypical views toward students with different cultures from their own (Burkhart & Thompson, 2014; Savage & Cox, 2013; Yurtseven & Altun, 2015), even when they are of minority race (Lynn et al., 2010). These views have a negative effect on student achievement, motivation, dropout rates, and connection with students (Abreo & Barker, 2013; Bodur, 2012; Gaines, 2015). However, support in developing intercultural knowledge, awareness, sensitivity, and skills can lead to sustaining internal and external outcomes of intercultural competence that transfer to impact on students (Deardorff, 2006).

Problem Statement

Much of the literature indicates a variation in the way that university teacher preparation programs have implemented culturally relevant curriculum, which has led to inconsistent preparation for preservice teachers in their perceived ability to teach culturally diverse students. The models on intercultural competence and definition of self-efficacy support the idea that levels of intercultural competence and self-efficacy contribute to perceived preparedness to teach in culturally diverse classrooms. Although there is literature that shows how one culturally related course can positively influence aspects of intercultural competence, there have been few studies on how the curriculum influences participants' intercultural competence outcomes. In many cases, preservice teachers have increased knowledge, skills, or awareness but do not feel confident in applying or know how to apply these attributes in the classroom (Bhopal & Rhamie, 2012; Desimone et al., 2013; Hardy, 2014; Yurtseven & Altun, 2015). Additionally,

higher self-efficacy in preservice teachers positively impacts their confidence in teaching culturally diverse students, but there is limited literature regarding how culturally related curriculum can influence preservice teachers' self-efficacy. Lastly, there are no studies on why some preservice teachers feel more prepared to teach in culturally diverse classrooms than others. Thus, this exploration into the curriculum and how that influences preservice teachers' perceptions can help to understand what aspects of the curriculum help preservice teachers feel more prepared than others to teach in a culturally diverse classroom.

Purpose of the Study

The purpose of this study was to explore how preservice teachers' perceived intercultural competence and self-efficacy to teach in culturally diverse classrooms are influenced by the culturally related curriculum in one U.S. university teacher preparation program. I used a qualitative explanatory case study approach to interview preservice teachers from one university teacher preparation program. I also gathered secondary data including syllabi and other applicable documents from the program. A third source of data included student work. The individual interviews were focused on participants' experiences with the culturally related curriculum, perceived intercultural competence, perceived self-efficacy, and their overall perceived preparedness to teach in culturally diverse classrooms.

Research Questions

The following research questions were addressed:

1. What are the perspectives of preservice teachers on how prepared they feel to teach culturally diverse students after engaging in the culturally related curriculum required by their teacher preparation program?

2. How does the curriculum of culturally related courses of one U.S. teacher preparation program impact preservice teachers' perceived intercultural competence?

3. How does the curriculum of culturally related courses in one U.S. teacher preparation program impact preservice teachers' perceived teaching self-efficacy?

Conceptual Framework of the Study

The conceptual framework for this study was based on three models including Deardorff's MIC, Bennett's developmental model of intercultural sensitivity (DMIS), and the concept of self-efficacy. The MIC was developed to understand the processes and outcomes of intercultural competence (Deardorff, 2006). The DMIS shows the six developmental stages of progression toward intercultural competence (Bennett, 1993). Finally, the concept of self-efficacy is derived from Bandura's social cognitive theory (Bandura, 1993). These models helped understand and assess the preservice teachers' intercultural competence and self-efficacy.

Deardorff's MIC was derived from her study that was intended to develop a fixed definition and assessment method for intercultural competence (Deardorff, 2006). Deardorff used a three-round Delphi technique to gather data from experts in the field of intercultural competence and university program administrators. The model depicts the

various processes of intercultural competence, which are exhibited through four dimensions. The four dimensions are attitudes, knowledge, skills, internal outcomes, and external outcomes. The model assumes that intercultural competence development is continuous starting with developing positive attitudes toward others. The model then moves toward knowledge, self-awareness, and cross-cultural skills. After development in those areas, a person should begin to notice internal outcomes including perception changes. External outcomes, including effective cross-cultural communication and interactions, may also be noticeable. This model was useful in understanding the processes that preservice teachers may experience as they engage in culturally related curriculum.

For the second model, Bennett developed the DMIS because he wanted to understand how and why different people communicate cross-culturally, especially in educational settings (Bennett, 2004). The model is displayed as a continuum with six stages: denial, defense, minimization, acceptance, adaptation, and integration (Bennett, 1993). The first three stages are ethnocentric stages, meaning people in those stages tend to avoid or ignore cultural difference. The last three stages are ethnorelative, which means people in those stages are more positive and curious about cultural difference (Bennett, 2004). The DMIS has many assumptions with the main one being that experiences are constructed. The model also assumes that changes in a person's skills, knowledge, and attitudes impact their worldview. Those working on becoming more interculturally competent are expected to move forward on the continuum, but changes in context can cause a person to move back and forth between stages (Bennett, 1993).

Bennett (1993) also assumed that intercultural competence development is a continuous process and it cannot be achieved completely in one course.

Lastly, self-efficacy comes from Bandura's social cognitive theory. It refers to a person's beliefs in his or her capabilities to achieve something (Bandura, 1997). Thus, the focus is on how confident someone is more than skills, but skills are not completely ignored in self-efficacy. Bandura (1977) also presented four main sources of information that contribute to personal self-efficacy expectations: enactive mastery experiences, vicarious experiences, verbal persuasion, and psychological and affective states. The most impacting of these sources is enactive mastery experiences because the person experiences failure or success with the task first hand. Self-efficacy has been shown to impact cognitive, development, selective, and emotional processes (Bandura, 1993, 1997). Some of these outcomes are present in the literature on teacher self-efficacy and culturally related curriculum. Though the literature varies on whether students gained confidence to teach in culturally diverse classrooms after engaging in the curriculum (Gao & Mager, 2011; Kolano & King, 2015; Nadelson et al., 2012; Negishi, 2011; Salyers, 2012), those who had higher self-efficacy were more excited about teaching and were more confident in their knowledge and skills. The concept of self-efficacy was an important aspect of the research questions and helped guide the interview questions.

Nature of the Study

A qualitative approach allowed for an in-depth exploration of the program and perspectives of the preservice teachers. An explanatory case study design was the most appropriate for the purpose and research questions of this study. The study was focused

on how the culturally related curriculum in one program influences preservice teachers'

preparedness to teach in culturally diverse classrooms. This design was the best choice

because it allowed me to explore the program and the preservice teachers' views in depth.

The case in this study refers to the university teacher preparation program. The main

source of data included individual interviews with preservice teachers from the

undergraduate elementary education program who are close to completing or have

completed all culturally related requirements from the program. Secondary sources of

data included culturally related course documents such as syllabi, materials, and

assignments. Other valuable information included program goals, program structure, and

program support documents. Another main source of data was student work. Although

the main source of data is from the perspectives of the participants, the other data sources

were valuable in answering the research questions of the study. I was the only person

collecting and analyzing the data. I used pattern matching coding for data analysis (Miles

& Huberman, 2014).

Definitions

Identifying accurate definitions is important in this dissertation, as there can often

be misinterpretation and misuse of culturally related concepts. The following definitions

will clarify how these commonly used terms are connected but entail separate

components. The current literature aids in defining them.

Cross-cultural: Refers to the similarities and differences between cultures

(Cushner, 2012). A cross-cultural interaction is one where various cultures are present in

the same setting (Bennett, 2012).

Cultural awareness: The cognitive process of intercultural competence that includes the knowledge of one's own or other cultures (Deardorff, 2011).

Culturally related curriculum: For the purpose of this study, culturally related, or culturally relevant, curriculum refers to the activities, assignments, and projects in teacher preparation program courses that aim to support students' development of knowledge, skills, perceptions, or behaviors toward people of other cultures (Banks, 2016; Bennett, 2012; Deardorff, 2011).

Intercultural competence: The ability to effectively and appropriately interact in an intercultural situation (Deardorff, 2011; Perry & Southwell, 2011). Dimensions or components that make up intercultural competence include intercultural attitudes, cultural awareness, and skills (Cushner, 2012; Deardorff, 2011).

Intercultural sensitivity: The affective process of intercultural competence or a person's emotional ability to understand and appreciate differences in culture (Chen, 2010). It is the ability to identify and experience cultural difference (Perry & Southwell, 2011; Sinicrope et al., 2007).

Intercultural: The interaction between cultures (Cushner, 2012). An intercultural interaction is one where a cross-cultural interaction influences meaning making between those interacting (Bennett, 2012).

Multicultural: Refers to more than one cultural group (Cushner, 2012). A multicultural person is one who has clarified and positive cultural identities, positive views toward other cultures, and committed to civic action (Banks, 2016). Multicultural

education is intended to increase knowledge about cultures, social structures, and social justice (Akiba, 2011; Alismail, 2016).

Preservice teachers: A term used to describe students who are enrolled in a teacher education or preparation program with the intention of obtaining teacher certification (IGI Global, 2017).

Assumptions

This study is based on the following assumptions:

- Teacher preparation programs and preservice teachers would be willing and able to participate in the study. As a researcher, I had to assume that teacher preparation programs want to prepare students to teach in culturally diverse classrooms and that preservice teachers want to be effective teachers. Without this assumption, I would have a program or participants open to participate.

- Preservice teachers were honest and thorough in their interview responses. The study would produce inaccurate results if this assumption is not true.

- The teacher preparation program includes culturally related curriculum in some form in the program. The data would not yield useful results or answer any of the research questions if there was no culturally related curriculum in the program.

Scope and Delimitations

This study will focus on how the culturally related curriculum at one university teacher preparation program influence preservice teachers' intercultural competence and teaching self-efficacy. There are a few delimitations that need to be acknowledged to understand why the scope of this study was defined in the way it was, which will be

explained further in the following paragraphs. There are three major delimitations that impact the scope of this study.

The first delimitation is the absence of a quantitative self-efficacy and intercultural competence scale to quantitatively assess students in addition to qualitative methods of assessment. According to researchers on intercultural competence, the best way to assess intercultural competence is through a combination of qualitative and quantitative measures (Deardorff, 2006). There are various scales and surveys that exist which quantitatively assess students' intercultural competence or self-efficacy, which allow for a quicker and more objective method of assessment in these areas. However, a mixed-methods approach requires more time and the participation of more teacher preparation programs, which could add another potential obstacle. Additionally, even though the use of both methods provides a more complete assessment of intercultural competence, researchers and scholars prefer qualitative means over quantitative approaches (Deardorff, 2006; Perry & Southwell, 2011; Ukpokodu, 2012). This is because qualitative data such as interviews, student work, and observations can provide a more comprehensive look at a student's development. I attained various forms of qualitative data to increase validity in the results.

Second, the study was focused on preservice teachers' perspectives after they have already engaged in all or most of the culturally relevant curriculum rather than assessing their development throughout the program. The main reason for this is time constraint because programs differ in how they implement culturally related curriculum. One program might just incorporate all culturally related curriculum in one course,

whereas another might incorporate culturally related curriculum in more than one course and in field experiences. Thus, the conditions could vary from a semester to a few years depending on how long the program is, which is difficult to do without the proper resources. However, I discuss the potential of a longitudinal study in the Recommendations section in Chapter 5.

The last delimitation is the decision to examine only one university teacher preparation program. This was a choice between breadth versus depth. Because the purpose was to explore the culturally related curriculum and preparedness of preservice teachers primarily from the perspectives of the participants, the nature of a qualitative study was more focused on depth (Maxwell, 2005). The exploration of more programs allowed for more generalizability but might have left valuable data out due to time or resource constraints. As the sole researcher in the study, the option to examine more than one program was not as feasible either in regard to time.

Limitations

There were limitations that impacted how the study was conducted. Limitations are often out of researcher's control. The first limitation is the potential for preservice teachers to overestimate their level of intercultural competence or self-efficacy. For instance, Sandell and Tupy (2015) found that there was a gap between perceived and actual intercultural competence development, with most of the preservice teachers overestimating their growth in intercultural competence. Overestimation from self-report formats is one reason that quantitative instruments are criticized (Sinicrope, Norris, & Watanabe, 2007). Because the same can occur with interviews, I reduced this limitation

through follow-up questions to get a more in-depth response from participants. The inclusion of student work also helped to triangulate the data from interviews, which can increase validity in the results.

The second limitation includes background experiences as influencing factors on intercultural competence. This is especially important to consider in this study because I interviewed preservice teachers on how the curriculum in their program has influenced them. There is conflicting research on whether outside factors such as gender, race, frequent cross-cultural interaction, study abroad experiences, or family influence intercultural competence. For example, Acquah and Commins (2013) found that certain factors including belief systems, lack of exposure to other cultures, and knowledge about diversity can impede intercultural competency development. Sandell and Tupy (2015) also noted that study abroad, increased exposure on a diverse campus, and creating relationships with people from other cultures may increase levels of intercultural competence. However, other studies show no significant relationship between some of these factors and intercultural competence development. Personal characteristics in particular were found to be insignificant in intercultural competence development (Nadelson et al., 2012; Yurtseven, Altun, 2015). Akiba (2011) and Yurtseven and Altun (2015) found that having friends with other cultures, nationality, going abroad, or other prior experiences did not significantly impact preservice teachers' initial beliefs or intercultural competence development.

Although the research is conflicting regarding whether outside factors influence intercultural competence development, certain measures can help reduce this potential

limitation. I asked participants about their past experiences to get a sense of how those experiences may have influenced their initial views or development. In the discussion portion of the results, I discuss these experiences to remain transparent about any possible influencing factors other than the culturally related curriculum.

Significance

This study has the potential to contribute to the area of culturally related curriculum in teacher preparation programs in various ways. Because I explored the perspectives of multiple preservice teachers, the results can provide more insight into why some preservice teachers feel more prepared than others to teach in culturally diverse classrooms after engaging in culturally related curriculum. This study is not generalizable to all programs or preservice teachers, but the perspectives of these preservice teachers add to the lack of literature regarding potential reasons for feeling unprepared.

The results can also contribute to the literature on supporting intercultural competence and self-efficacy in preservice teachers through curriculum, which can inform teacher preparation programs about potential curriculum changes or inclusions. In addition to the contributions to the literature, this study can provide value to teacher preparation programs in how they design and implement their culturally related curriculum. With the assumption that teacher preparation programs want to help preservice teachers to feel more prepared to teach culturally diverse students, leaders of the participating program in the study may be open to changes that can make their

program more effective and valuable. Changes in teacher preparation programs can influence preservice teachers' instruction, which also impacts student achievement.

Preservice teachers who are unprepared to teach in culturally diverse classrooms impact student achievement in many ways. First, the demographic disparity is part of the reason why proper preparation is important. The demographic disparity refers to the increase in the racial diversity of K-12 students alongside the stagnant and unbalanced demographics of teachers (Piowlski, 2014). The K-12 student population is consistently growing more diverse with minority students making up almost half of the students (Gaines, 2015). Meanwhile, approximately 80% of the teacher work force is White, and similar demographics are seen among preservice teachers (Boser, 2014; Gaines, 2015). The demographic disparity is a concern because of the bias and misconceptions that exist among teachers and preservice teachers.

The literature also shows that preservice teachers have low levels of intercultural sensitivity and global competence (Burkhart & Thompson, 2014; Cushner, 2012; Yurtseven & Altun, 2015). This means that many either ignore diversity, have stereotypical perceptions of other cultures, or minimize the value of other cultures. Various studies show how teacher misconceptions and biases can negatively impact students such as student expectations (Alismail, 2016; Azevedo, 2015), suggesting that they are either unaware or not empathetic about students' concerns (Cunningham & Katsafanas, 2014; King & Butler, 2015). This can cause a disconnect between the teacher and students, which is one of the biggest influences on student achievement (Gaines, 2015). This is partially due to the loss of interest and motivation among students when

they do have a trusting or understanding relationship with their teacher (Abreo & Barker, 2013; Azevedo, 2012). There has also been a correlation noticed between teacher–student connection and student dropout rates (Abreo & Barker, 2013). Lastly, low intercultural competence levels of teachers can hinder how they impact the intercultural competence of students. Teachers cannot positively alter students' perspectives, increase their knowledge, or support skill development when they do not have the knowledge, skills, and views of an interculturally competent person (Burkhart & Thompson, 2014).

Summary

This chapter entailed the main components of this study to understand what it is about and why it is important. I included a brief overview of the background literature that provides details on the issue of inconsistent implementation of culturally related curriculum in teacher education programs. This variation has led to many preservice teachers feeling unprepared and unconfident to teach in culturally diverse classrooms. This qualitative multiple case study was conducted to explore how the culturally related curriculum in one teacher preparation program influences preservice teachers' perceived intercultural competence and teacher self-efficacy to get an understanding of their preparedness to teach in culturally diverse classrooms. These results can contribute to the literature in the field, influence teacher preparation program curriculum, and change how teachers interact with students of all cultures. Other major components that I included in this chapter were the research questions, conceptual framework, definitions, assumptions, delimitations, and limitations of the study. Chapter 2 will comprise of a more in-depth exploration of the current literature on culturally related curriculum in teacher preparation

programs and provide more detail on the gap in the literature. A more thorough

discussion of the models in the conceptual framework will also be in Chapter 2.

Chapter 2: Literature Review

Introduction

Studies have indicated variation in how university teacher preparation programs implement culturally related curriculum (Burkhart & Thompson, 2014; Hardy, 2014; King & Butler, 2015; Kolano & King, 2015; Nadelson et al., 2014). The literature also shows that some preservice teachers and beginning teachers are more prepared than others to teach culturally diverse students. However, there is little understanding of how curriculum influences preservice teachers' perceived self-efficacy and outcomes of intercultural competence, which include internal beliefs and external behaviors and interactions. This chapter include the literature review in which I analyze the current literature surrounding the background leading to the problem and the gap that exists in the literature. I also discuss the research that supports the necessity of this study. The chapter also includes a review of the conceptual framework for this study and the literature search strategy.

Literature Search Strategy

The primary databases that I used to access relevant literature for the literature review include Google scholar and the Walden University library. Google scholar, I searched for peer-reviewed journals within the last 5 years on intercultural competence in teacher preparation programs, intercultural competence changes in teacher preparation programs, and intercultural competence in elementary education programs. I also switched out the term *intercultural competence* with *multicultural education*, *cultural sensitivity*, *cultural knowledge*, *intercultural communication*, *culturally proficient*

instruction, and *cultural diversity course* to gather more journal articles. In the Walden University library page, I searched for articles within the Education Research Complete, ERIC, ProQuest, and Academic Search Complete databases. My search began by examining articles of peer-reviewed scholarly journals within the last 5 years. However, if there was minimal literature on a certain concept, I extended the search to included articles within 10 years. I used the same terminology, except I was able to use Boolean/Phrase search mode to include all the terms in one search.

For the conceptual framework, I first examined the literature I already found to learn about what theoretical or conceptual frameworks were used or mentioned. Once I decided which models and concepts I planned on using, I again used Google scholar and the Walden library page to search for articles and books regarding the concepts or models. The search terms included *Deardorff's model of intercultural competence, Bennett's developmental model of intercultural sensitivity*, *self-efficacy*, and *teacher self-efficacy*. These terms were searched separately and alone at first to acquire the original documents about them. The date of publication was also not restricted to this part of the search. To find studies that used these concepts as the framework, I added *teacher education* or *pre-service teachers* to each of the above phrases to narrow the focus toward the concepts' purpose in teacher education. The search for relevant studies was limited to the last 5 years and peer-reviewed documents.

Conceptual Framework

This study was focused on how the culturally related curriculum in a teacher preparation program influences preservice teachers' intercultural communicative

competence and self-efficacy. Therefore, there were three components of the conceptual framework. Part of the framework was focused on two models that describe the development of intercultural competence: Deardorff's MIC and Bennett's DMIS. The other part of the framework was focused on the concept of self-efficacy derived from Bandura's social cognitive theory.

Multiculturalism, cultural sensitivity, cultural awareness, diversity, and intercultural communication are some of the terms that are used interchangeably with intercultural competence in the literature and university courses (Cushner, 2012; Sinicrope, Norris, & Watanabe, 2007). However, these are separate concepts, and I chose intercultural competence because many of them, such as cultural sensitivity and awareness, are part of the meaning of intercultural competence. Additionally, *multicultural* is a term that is sometimes misunderstood. Someone with a multicultural perspective has a positive cultural identification on a personal and national level and positive attitudes toward those with cultures different from their own (Banks, 2004). This relates to intercultural competence, but what is missing from a multicultural mindset is the skills and desire to interact with people who have different cultures. Global competence is more similar to intercultural competence than multiculturalism, as it involves interaction with other cultures (Banks, 2004). Many researchers have aided in understanding intercultural competence, and some have placed intercultural competence on a continuum or as the focus of a model.

Deardorff's Model of Intercultural Competence

Deardorff (2006) developed the MIC based on a grounded theory study that attained the views of various scholars and experts in the field of intercultural competence. Because there were many definitions and terms associated with intercultural competence, the purpose of the study was to determine a definition and assessment method for intercultural competence. The process of developing the definition involved a three-round Delphi technique that included open-ended questions and two rounds of close-ended questions with 21 experts in the field. Deardorff also sent a questionnaire to university administrators regarding the school's definition and assessment of intercultural competence as well. Deardorff developed a general definition of intercultural competence out of the results, but the participants preferred not to include many specific components.

The MIC was grounded from the data and entails the general agreed upon components of intercultural competence by the participants. Deardorff (2011) developed it due to the need for a way to assess intercultural competence. There are four main dimensions: attitudes, knowledge/skills, internal outcomes, and external outcomes. There are items within each dimension, which were intentionally left broad so they could be developed into more specific indicators within each context. As seen in Figure 1, the model proceeds from the level of attitudes and perspectives toward skills and outcomes (Deardorff, 2006).

Process Model of Intercultural Competence (Deardorff, 2006, 2009):
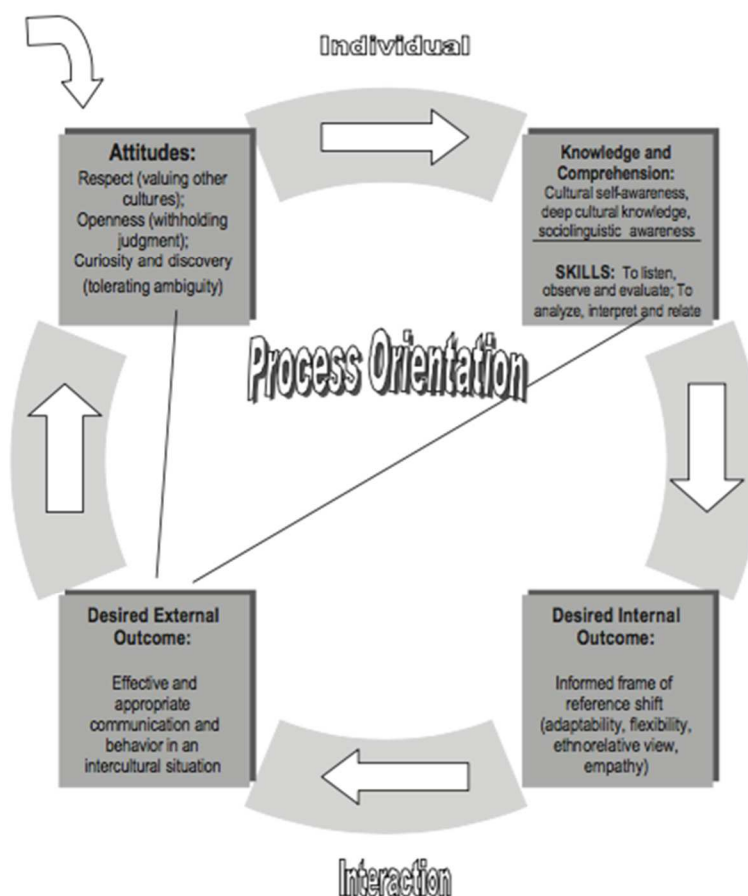
Figure 1. Deardorff's process model of intercutlural competence.

Attitudes and perspectives serve as the basis of the model, meaning that attitudes and perspectives impact other parts of intercultural competence. Within this first dimension are respect, openness, and curiosity toward other cultures. The next dimension is knowledge, comprehension, and skills. The knowledge and comprehension section involve learning about your beliefs and culture as well as other cultures. The skills portion is focused on critical thinking skills such as interpreting, analyzing, and evaluating various cross-cultural contexts. Deardorff (2011) noted that skills are more

important in development than knowledge, but both are needed to support intercultural competence development.

Internal and external outcomes are the two components of outcomes in the model. The internal outcome includes a shift in frame of reference and having the ability to understand the perspectives of others. External outcomes refer mainly to communication, such as being able to effectively interact and have appropriate behaviors in intercultural situations. The main assumption of the MIC is that intercultural competence development is an ongoing process (Deardorff, 2011). Thus, even though people may achieve both external and internal outcomes, they must continue to work on developing each of the individual dimensions. Additionally, the model is broad and was intended to adapt to various environments and contexts, and the classroom setting can help address some of these dimensions because intercultural competence is transformational learning (Deardorff, 2011).

The current literature that included the MIC as the framework in relation to preservice teachers is limited, which could be because it is still a relatively new concept. However, there were a few studies and articles that showed how Deardorff's framework can be used to influence teacher preparation or university programs. Landa & Stephens (2017) used Deardorff's model to explore a preservice teacher's feelings toward diverse students changed over the course of the 2-year teacher preparation program. The findings showed that the participant's responses fell under Deardorff's model, which suggests that model can be a useful framework to assess intercultural competence. Similarly, Dimetrov et al. (2014) explored the impact of intercultural teaching competence, which includes

components of Deardorff's model, in two teacher assistant programs. They found that participants developed better cross-cultural communication and interaction skills after completing the program. There was no indication of how the participants used those skills in contexts with students. Lastly, Lee et al. (2014) used the model to help define intercultural effectiveness in their study on preservice teachers' memorable intercultural learning moments. These studies provide an insight in how Deardorff's model is used to frame a higher education program or certain components of a program.

There were also studies that included the model as the framework to measure or understand participants' intercultural competence, which is similar to how it was used for this study. For example, researchers have used the model to focus on changes in intercultural competence after study abroad experiences, finding a positive effect (Root & Ngampornchai, 2012; Salisbury, An, & Pascarella, 2013). However, this research also indicated that although sensitivity and knowledge increased, there was not much change in skills or attitudes toward other cultures (Root & Ngampornchai, 2012; Salisbury et al., 2013). Covert (2013) also found that students have gained a more superficial level of intercultural competence rather than a deep internal or external change. There was only one study found that used the model as a means for measurement on preservice teachers. Spooner-Lane et al. (2012) discussed the components and outcomes of a program developed to enhance preservice teachers' intercultural competence in another country. The two groups of participants showed positive changes in intercultural competence, which were identified using Deardorff's model. This study was not in a U.S. university setting, but it still highlights the use of Deardorff's model to understand preservice

teachers' intercultural competence. These studies reveal that the model can be an effective tool to analyze intercultural competence among university students, particularly preservice teachers.

Bennett's Developmental Model of Intercultural Sensitivity

Another model that served as a framework to understand how preservice teachers internalize and exhibit intercultural competence is Bennett's DMIS. Bennett based this model on the concept of cultural sensitivity and cultural competence, developing the model to explain why some people are better than others at communicating in cross-cultural settings. He also wanted to help educators prepare students for cross-cultural communication (Bennett, 2004). Similar to the MIC, the DMIS was developed using the grounded theory approach. The model is built on the assumption that experience is constructed, so constructivist concepts are used to describe the process of learning and developing from experiences. Bennett (1993) also noted that a developmental model should be a guide in creating concepts and methods as a strategy for learners to understand differences. Another assumption of DMIS is that a changed attitude alone will not change a person's behavior, skills, or knowledge (Bennett, 2004). This assumption is similar to the MIC because people need to work to enhance their knowledge of cultures and interaction skills along with shifting their frame of mind to progress in their intercultural competence. The next assumption of the DMIS is that a person is expected to move forward in the stages (Bennett, 1993. However, it is normal for a person to change back and forth between stages depending on the context. Additionally, an individual cannot move forward unless issues have been resolved at the previous stage

(Bennett, 2012). Finally, similar to the MIC, the DMIS assumes that development is continuous and a lifelong commitment (Bennett, 1993). A person cannot achieve intercultural competence in one course; he or she must continue to develop it through the course of their life.

There are six states in the DMIS (see Figure 2). The first three states are considered ethnocentric, meaning those with an ethnocentric mindset tend to avoid all cultural difference in some way (Bennett, 2004). When a person is culturally sensitive, there is a complete absence of ethnocentrism. The last three states are ethnorelative, meaning those with a mindset in these states seek cultural difference in positive ways (Bennett, 2004). The six states are (a) denial, (b) defense, (c) minimization, (d) acceptance, (e) adaptation, and (f) integration (Bennett, 1993). There are two or three stages identified within each state.

Development of Intercultural Sensitivity

Experience of difference

Denial   Defense   Minimization   Acceptance   Adaptation   Integration

Ethnocentric Stages   **Ethnorelative Stages**

© Milton Bennett
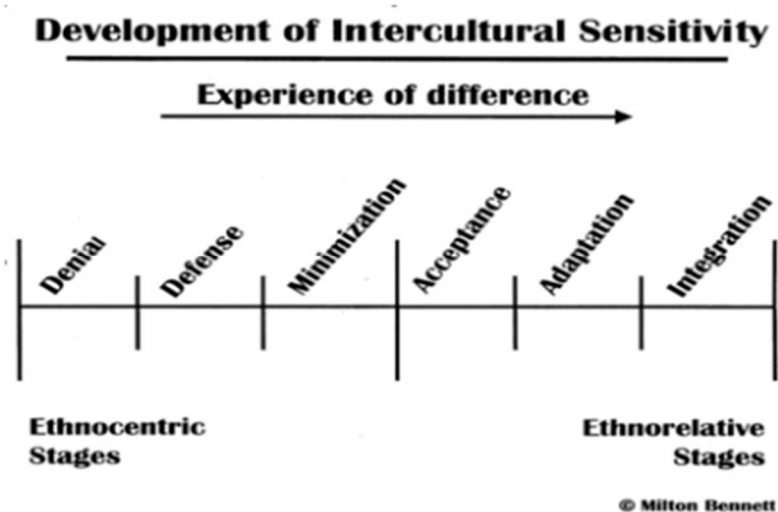
Figure 2. Bennett's developmental model of intercultural sensitivity.

State 1: Denial. At the first state, denial, a person experiences his or her own culture as the only "real" one. Those from other cultures are tolerated, treated unfairly, or annihilated. The two stages of the denial state are separation and isolation. Separation is intentional while isolation is often unintentional (Bennett, 1993, 2004).

State 2: Defense. The defense state involves an increased experience of cultural difference, but these differences are stereotyped. A person in this stage views his or her culture as more "evolved" than others. The stages within this state are denigration, superiority, and reversal. Denigration means negatively stereotyping others, and superiority involves a person positively emphasizing his or her own cultural group. The reversal stage is when a person positively emphasizes another culture he or she has affiliated with and negatively stereotypes his or her original cultural group (Bennett, 2004; 1993).

State 3: Minimization. Within the minimization state, a person believes in a universal worldview. One perception is that everyone is instinctively the same despite outward differences. A person can experience cultural differences at a superficial level, but he or she does not have a clarified appreciation of his or her own culture at this state. The two stages within the minimization state are physical universalism and transcendent universalism. Physical universalism is when a person believes everyone is the same because of innate human needs. Transcendent universalism is when a person thinks everyone is the product of a transcendent being such as God (Bennett, 1993).

State 4: Acceptance. The fourth state, acceptance, involves people knowing that their culture is not the only important one. A person in this state understands that

difference in cultures is essential in human interaction. He or she is respectful of cultural

differences but may not necessarily agree with everything those cultures do. Finally, a

person within this state acquires cultural self-awareness. The stages in the acceptance

state include respect for cultural differences and respect for value difference (Bennett,

1993).

State 5: Adaptation. The fifth state, adaptation, involves a person's ability to use

knowledge, skills, and views to relate and communicate cross-culturally. One's

worldview is expanded to include aspects of other cultural worldviews. This state is the

basis for becoming bicultural or multicultural (Bennett, 1993). The two stages within this

state are empathy and pluralism. Empathy is the temporary and intentional shift in

perception to understand how another person is feeling. Pluralism is an unintentional and

permanent shift in perception (Bennett, 2004).

State 6: Integration. The last state is integration, where a person becomes

bicultural or multicultural. Bennett noted that this phase does not necessarily mean that

one has a higher level of cultural sensitivity; it merely means that there is a shift in

cultural identity. Sometimes at this state, a person will be in an encapsulated stage where

a shift between cultures causes alienation in both cultures. In the constructive stage

within the integrated state, the transition between cultural worldviews is positive and vital

(Bennett, 2004; 1993).

Bennett developed the model within education settings, but it is used in a variety

of settings including various workplaces. There are few studies that use the DMIS as a

framework to understand pre-service teachers' intercultural competence within university

teacher preparation programs. Often, researchers that frame their study with the DMIS use it alongside the intercultural development inventory (IDI) or another quantitative instrument to assess the intercultural competence of a group. Burkhart & Thompson (2014) used the global competency index and sensitivity index to assess pre-service teachers in various universities. They found that dominant groups were less interculturally competent than other groups of pre-service teachers. The authors did not indicate what stages of the DMIS these groups fall in though. Sandell & Tupy (2015) examined how the intercultural competency of pre-service teachers compared before and after a culturally related course using the IDI. They found that both groups of participants started out with ethnocentric views according the DMIS. The first group stayed within the ethnocentric stages of the DMIS after the course. However, when the professor made changes to the course, the students showed significant positive changes in their intercultural competence.

Other studies that used the DMIS as a way to examine pre-service teachers' intercultural competency were in a study abroad setting. After engaging in a semester long education study abroad program, the participant in Marx and Moss's (2011) study showed intercultural development. The researchers used the IDI and the DMIS to understand and interpret that development. The participants' development moved from ethnocentrism to ethnorelativism. Similarly, Roller (2012) examined university students' intercultural competence before and after a culturally related course abroad. The results of the IDI showed no significant growth according to the DMIS, but there were positive changes in skills and knowledge. Cushner and Chang (2015) also used the DMIS to

evaluate changes in a student teaching abroad program. The participants did make some growth along the DMIS, but no significant changes. The reason many of the studies with pre-service teachers and the DMIS focus on study abroad is due to the significance that Bennett places on immersion experiences in intercultural competence development. He asserts that the primary way and possibly the only way to reach the sixth state of the continuum is through immersion in another culture (Bennett, 2004). These studies do not support this assumption, but they are short-term so they may not be long enough to observe those extensive changes. Even though all of these studies use the IDI with the DMIS, they still display how the DMIS is used to determine intercultural competence of university students.

Self-Efficacy

The last part of the conceptual framework focuses on self-efficacy. Self-efficacy refers to a person's beliefs in their capability to "organize and execute the courses of action required to produce given attainments" (Bandura, 1997). The concept of self-efficacy is a core component of Bandura's social cognitive theory, which focuses on how a person thinks about and responds in various environments (Dinther et al., 2014). The central assumption of the theory is that psychological processes contribute to the development and enhancement of personal efficacy (Bandura, 1977). Self-efficacy emphasizes a person's perception of their abilities in various situations (Gunning & Mensah, 2011). Thus, much of what a person aims to accomplish is in their belief of whether they can do so or not. The focus is more on confidence in self rather than skill

(Bandura, 1997). Likewise, a person may have adequate skills to accomplish a task, but a low self-efficacy can impede implementation.

There are four main sources of information that contribute to expectations of personal self-efficacy. These are enactive mastery experiences, vicarious experiences, verbal persuasion, and psychological and affective states (Bandura, 1977). Enactive mastery experiences are the most influential of the four sources because they provide authentic evidence of a person's skills. Gao & Mager (2011) found that the participant's lack of experience had an impact on their self-efficacy and science teaching outcomes. When a person succeeds in a particular task, expectations rise. However, consistent failures can lower expectations in self (Bandura, 1977). Some variables impact the extent that master experiences alter self-efficacy including preconceived efficacy, task difficulty, effort, external support, environmental circumstances, patterns of success and failures, how the person internalized the experience (Bandura, 1997). Thus, not every experience will be a mastery learning experience and mastery experiences will have varying degrees of influence. The second source of information includes vicarious experiences. These experiences involve modeled attainments (Bandura 1997). This source is also an effective method of impacting self-efficacy because seeing others complete a task without repercussions can produce greater motivation efforts. The third source, verbal persuasion, is when a person is led to believe that they can succeed in a new task or a previous defeat (Bandura, 1977). This is less effective than other sources because there is often not any positive or negative experiential base. Who the persuader is also impacts how enduring the sense of self-efficacy is. Lastly, psychological and

affective states impact self-efficacy expectations because stressful or challenging situations produce emotional triggers (Bandura, 1977). Measures to reduce anxiety and increase positive mood state can help to raise expectations.

Self-efficacy has the potential to impact various processes within a person. Cognitive process outcomes include the perception of ability, a response in different situations, and internalization of accomplishments (Bandura, 1993; 1997). Development and regulation of motivation are also largely influenced by self-efficacy. Even when there is a lack of skills to achieve a goal, high self-efficacy beliefs can motivate someone to acquire the skills needed. Next, just as stress and anxiety can impact a person's self-efficacy expectations, existing low self-efficacy can also influence a person's affective processes (Bandura, 1997). When a person anticipates failure or difficulty in a situation, their stress, depression, or fear can increase (Bandura, 1993). Lastly, selective processes are impacted by self-efficacy. A person may choose fewer challenging situations or tasks if they have low perceived self-efficacy in that area.

Much of the literature on self-efficacy within education often refers to teacher self-efficacy. Teacher self-efficacy is the teacher's belief in his or her ability to carry out a certain teaching task (Bandura, 1997). Teacher self-efficacy is considered context specific since the teaching task can vary in many situations (Bandura, 1997). There are relationships between teacher self-efficacy and pre-service teachers identified in the current literature. Some studies were subject specific, where the researchers focused on teacher self-efficacy in science, math, or special education (Bjerke and Erikson, 2016; Briley, 2012; Faez & Valeo, 2012; Gunning and Mensah, 2011; Stephens et al., 2013;

Velthuis, Fisser, & Pieters, 2014;). Other studies in the current literature focused on behavior aspects of teacher education including classroom management, motivating students, and instruction methods (Dinther et al., 2014; Jamil, Downer, & Pianta, 2012; Malinen et al., 2013).

There is also quite a bit of literature found on self-efficacy in relation to culturally related curriculum or instruction within teacher preparation programs. Various studies examined pre-service teachers' self-efficacy and views toward culturally diverse students after a methods course or after completion of the program (Fitchett, Starker, & Salyers, 2012; Gao & Mager, 2011; Kolano & King, 2015; Nadelson et al., 2012). Similarly, Jester's (2012) study focused on the perceptions of pre-service teachers in graduate courses and how prepared they felt to teach culturally diverse students. Other studies examined the relationship between field experiences and self-efficacy in pre-service teachers. Siwatu (2011) wanted to understand how various school contextual factors have on pre-service teachers' self-efficacy. The pre-service teachers in Lastrapes and Negishi's (2011) study tutored students of various cultures in an urban school. Though there is not a lot of research in this area, the literature that exists provides valuable knowledge about how self-efficacy can impact pre-service teachers' preparedness to teach culturally diverse students. The concept of self-efficacy is important in this study because it can help to understand more about the pre-service teachers' preparedness to teach in culturally diverse classrooms.

Literature Review Related to Key Concepts

This literature review contains current studies that help to understand the issue, the gap in the literature, and the purpose of this study. The first part consists of the historical and current status of culturally related requirements and curriculum in teacher preparation programs. I also analyze the literature on the factors that have contributed to the current status. Then, I examine the current literature regarding outcomes of culturally related courses in teacher preparation programs. Finally, I explore the contrasting literature that discusses pre-service teachers' perceptions of preparedness to teach culturally diverse students and why proper preparation in this area is needed.

Historical Background

The discussion of culturally related curriculum began shortly after Brown vs. Board of Education was enacted in 1954 when some university teacher preparation programs started to include more materials regarding diverse populations (Aydin, 2013). In the 1960s, educators began to look into ways that they could change their teaching to address the needs of diverse learners (Lindsey, Robins, and Terrell, 2009). This exploration resulted in the emergence of multicultural education in the 1970s and 1980s, which became popular in schools that attempted to adjust to demographic changes (Cushner, 2012). Culturally related courses, however, did not become more widespread at universities until a couple of decades later when the accreditation organizations required that accredited teacher preparation programs include some form of multicultural course (Villegas, 2008). Unfortunately, even though research began to emerge on multicultural education, programs misinterpreted the content and struggled to correctly implement it,

which meant that many teacher preparation programs still did not make much progress in this area. Assessments and accountability methods showed that pre-service teachers still needed better preparation to teach diverse students (McDiarmid & Clevenger-Bright, 2008). Reviews also showed that a large population of university programs still did not include culturally related courses. Only about half of the universities required a multicultural course in the 1990s (Nadelson et al., 2012).

In the early 2000s, university teacher preparation programs attempted to improve the curriculum of multicultural courses by including more fieldwork and altering courses to include more diversity topics (Hardy, 2014). The amount of universities that required a culturally related course also began to increase a little. A 2003 report showed that 68% of universities required at least one course and some of those required two (American Association of Colleges and University in Bierema, 2010). Other related terms, including diversity and cultural proficiency, started to become more popular in teacher preparation programs as well (Lindsey, Robins, & Terrell, 2009). The new terms were not meant to be only changes in terminology, but also a change in perception. The focus shifted from exploring cultural and racial differences to also understanding societal systems and what causes them.

Culturally Related Courses in Programs Today

Teacher preparation programs are structured alike in the sense that they typically have three main tiers including foundational courses, methods courses, and field experiences (Liston, 2014). Most teacher preparation programs reported that they incorporate diversity topics throughout the entire program or that they recognize the need

to embed a diversity curriculum (Burkhart & Thompson, 2014; Nadelson et al., 2014). However, a closer examination of programs does not reflect their intentions or claims (Hardy, 2014). King and Butler (2015) found that 12 of the 14 teacher preparation programs that they examined had a required diversity course, but only four required at least 20% of courses to be culturally related. Most programs have what researchers call add-on courses to incorporate culturally relevant curriculum (Deardorff & Arasaratnam-Smith, 2017; Kolano & King, 2015).

Various researchers and scholars in the field promote embedding a culturally related framework within the entire program though (Bennett, 1986; Banks, 2001; Deardorff & Arasaratnam-Smith, 2017; Lindsey, Robins, & Terrell, 2009). This is mainly because intercultural competence is complex and should be continuously supported. Irving's (2010) study explored how university as a whole enacted an intercultural competence framework throughout the entire university. Sobel et al. (2011) provided the one examples of a teacher education program that integrated culturally related practices and content within all courses. The leaders of the program understood that complete revision of the program was necessary to better prepare their students for teaching in diverse classrooms. The article was written soon after the transformation began, so the authors did not have any results to report, but they noted that they were seeing positive influences among the faculty and were looking forward to the outcomes. Unfortunately, there are no recent examples of teacher preparation program transformations within the U.S.. Sobel et al. noted that it was hard work and is an ongoing process. The increased effort and resources required may discourage faculty and staff of programs across the

country from embarking on that kind of change. Current research shows that not much has evolved in the last decade in regards to culturally related courses in teacher preparation programs.

When embedding a culturally proficient framework is not possible, research shows that even multiple courses can be more beneficial to students. While there are not many studies that show the differences in pre-service teacher outcomes when they have various amounts of exposure to culturally related curriculum, Vasquez et al.'s (2015) study is an example of this. There were three block courses aimed toward cultural proficiency in pre-service teachers. The researchers found that after the first block, they accepted differences and had more ethnorelative views, which continued to develop through block two. After the third block students showed more intercultural competence growth. The results support the view that having more culturally relevant courses are more beneficial to pre-service teachers than only one culturally relevant course.

Curriculum in culturally related courses. The themes within culturally related courses in U.S. teacher preparation programs are also not standard. King and Butler's (2015) study showed that among fourteen universities, the courses differed but stayed within six general topics: racism/classism/societal structure, exploring own beliefs and culture, roles of schools, multiculturalism, skills in interacting with people of other cultures, and the concept of culture and diversity. Most of the courses covered one or two of the concepts, but not any more than that since they were usually only a semester long. Out of those fourteen teacher preparation programs in the study, the most common concepts explored topics were culture and diversity. Despite the theme chosen, many of

these courses were shown to have a more surface level exploration of culture (Hardy, 2014). This approach is known as the "multicultural festival approach," which only provides students with a surface-level view of culture (Banks, 2001). This method is discredited among scholars because students do not reflect on their culture, their view of other cultures, and how those perceptions impact interactions (Burkhart & Thompson, 2014; King & Butler, 2015). Students do not explore other cultures or their own culture in depth or explore social issues surrounding culture. Another problem with the festival approach of culturally-related courses is that the teaching strategies and material that university faculty use are often geared toward white pre-service teachers (Hardy, 2014; Nademanu, 2014).

There are some similarities regarding the main activities and assignments within the courses. The three most common activities of culturally related courses seen among the literature included fieldwork, reflection, and group discussion (Acquah & Commins, 2013; Basbay, 2014; Kolano & King, 2015; Lee et al., 2014; Sandell & Tupy, 2015; Savage & Cox, 2013). Almost every study regarding a culturally related course or curriculum in programs mentioned fieldwork. Even though most of the programs or courses included some fieldwork, the field work requirements varied. Some of the programs required only observations of teachers in culturally diverse classrooms in which the number of hours varied from five to thirty-six. The field experience in other programs required working with individual students or teaching a whole classroom (Gangoso-Aguila et al., 2018; Sandell & Tupy, 2015). Reflection was also a common task in the courses. Some of the reflection assignments focused on field experiences (Acquah &

Commins, 2013; Maloney & Oguro, 2015) while others centered on the pre-service

teachers' beliefs and worldviews (Chappell, 2014; Kolano & King, 2015). Other less

common but mentioned curriculum strategies included group discussions, having an open

class environment, using film and literature to learn about cultures, interviewing, and

planning interculturally competent lessons.

This section has shown that there is minimal effort from programs to embed

culturally related content and methods within all courses or to include more culturally

related courses. Many teacher preparation programs do require at least one culturally

related course, but the curriculum within the courses vary widely. There are various

factors found in the literature that has contributed to the limited implementation and

variety of curriculum in culturally related courses. These factors include state licensure

requirements, accreditation standards, standardization of curriculum, inadequate

preparation for teacher educators, and a confusion of culturally related concepts. I will

analyze these factors in depth in the following section.

Factors that Influence Culturally Related Courses

      Accreditation and teacher licensure requirements. Accreditation organizations

and state requirements play a significant role in why many university teacher preparation

programs differ in how they incorporate culturally related curriculum. The main

accrediting organization today is the Council for the Accreditation of Education

Preparation. When accreditation organizations were created in the 1950 though, the two

main accreditation organizations for university teacher preparation programs were the

NCATE and the TEAC (Aronson & Anderson, 2013). At this time, the U.S. Department

of Education and the Council for Higher Education recognized the NCATE as the leading accreditation organization so most of the literature that exists tends to focus on the NCATE. Both of these organizations eventually required some form of diversity content as stated in their standards (NCATE, 2014; TEAC, 2014). There were no explicit descriptions from the organization standards regarding what the programs needed to include, which left the opportunities for individual teacher preparation programs to decide how they wanted to implement this standard. Because of this flexibility, some programs chose to include a culturally related or general diversity course into their program while other programs considered the social justice aspects of their social studies content courses as adequate towards meeting the standard (King & Butler, 2015). The lack of specific identifiers or a clear definition of the term multicultural provided little motivation for programs to make substantive changes toward a culturally diverse framework. In 2006, the NCATE adapted their multicultural standard to recommend that teacher preparation programs include a diversity framework in programs, but these were not requirements and there was no support in how to do so (Azevedo, 2015).

The vague requirements from the accrediting organizations have been criticized by researchers for the lack of commitment to preparing teachers to teach culturally diverse students (Aronson & Anderson, 2013; Azevedo, 2015; Nadelson et al., 2012). Azevedo's (2015) study explored the ways in which four teacher education programs interpreted and applied the NCATE diversity standard. Results showed that the programs were similar in that they included course materials, vision, and intended outcomes in their reports. However, most of the programs did not mention the specific processes that would

occur in order to develop students' skills, knowledge, or awareness to teach in diverse classrooms. This means that they did not include how they implemented the standard. Also, none of the programs included a definition of what was meant by multicultural, diversity, or the term they used to address the diversity standard. The absence of a clear definition shows that there may be a lack of framework or guidance in how they developed their outcomes and courses. Finally, the programs all compartmentalized diversity within the diversity standard only, revealing the lack of diversity immersion throughout the entire program.

In 2010 the NCATE and TEAC merged to form the CAEP. The CAEP identified diversity as an overarching theme in their standards (CAEP, 2016). Unfortunately, there was still a lack of consistency or depth regarding culturally related content. Diversity is mentioned at various points throughout the standards. For example, standard one refers to cultural competence in passing and standard two applied to diversity within field experiences, but there is no specific culturally related standard included or specific requirements (Azevado, 2015; Sandell & Tupy, 2015). Finally, the end of the standards includes a suggestion on embedding a culturally related framework throughout all courses, but there is still no support for programs to begin that transformation (CAEP, 2016).

The state requirements that university teacher preparation programs must comply with for pre-service teachers to attain their licensure are similarly vague regarding culturally related curriculum. There is no form of culturally related education promoted by the U.S. department of education, so many state licensure programs mimic

accreditation organization standards for their requirements (Azevado, 2015). According to King and Butler (2015), most U.S. states have diversity-related requirements for teacher preparation programs. These requirements are ambiguous, and there are no stipulations about the assessment of these requirements, so there is no way of knowing whether students are properly trained to teach in diverse classrooms. The lack of clarity from accreditation organizations and state licensure requirements to incorporate culturally related courses or content allows for a wide variation and lack of focus regarding this curriculum in programs.

Standardization of curriculum. Another contributing element in the lack of culturally related curriculum in teacher preparation programs is the standardization of curriculum within K-12 schools. The implementation of No Child Left Behind in 2001 sparked the change of focus in K-12 schools toward specific content areas. Social studies and other culturally related curriculum in K-12 schools were reduced or removed in many schools since they did not test students in those subjects (Abreo & Barker, 2013). This change affected the teacher assessments to reflect more content knowledge since content knowledge is more easily quantifiable than pedagogy. In turn, the accreditation standards focus also altered from pedagogy to content proficiency in primarily math and language arts topics (Aronson & Anderson, 2013). The use of scripted curriculum programs became more popular when No Child Left Behind Act was in place, so again this was more justification for teacher preparation programs to increase their focus on reading and math content knowledge rather than pedagogy (Husband & Hunt, 2015). Though No

Child Left Behind Act is no longer in effect in most states, the lingering impact still exists in the curriculum within K-12 schools and teacher preparation programs.

Many states have now adopted the Common Core Standards for language arts and math to use in K-12 schools (Common Core State Standards Initiative, 2017). These standards do encourage culturally related material for language arts, but they provide flexibility for states and schools to choose if and how they plan to include those materials. Thus, there is still no incentive or push for K-12 schools to do so, which also does not pressure teacher preparation programs to embed or add more culturally related content.

Limited preparation for teacher educators. The third factor in why programs vary in their culturally related curriculum is because of the lack of preparation that program faculty receives in this area. When teacher educators have a limited knowledge of culturally relevant content and how best to teach that, they may be less inclined to incorporate that content into their courses (Deardorff & Arasaratnam-Smith, 2017). This may be especially true for math or science faculty in the programs who do not think that culturally related curriculum is related to their topic. Research has shown that while faculty does think culturally related curriculum and pedagogy is important, they do not feel confident enough to teach it (Lee et al., 2014). The most recent study from Bigatti et al. (2012) supports this notion. They found that even though university faculty used inclusive materials in their courses, the faculty did not feel prepared to teach multicultural education due to the lack of preparation or support. The university teacher preparation program in Sobel et al.'s (2011) document discovered how ongoing and thorough support

for teacher educators is vital in incorporating a culturally related framework. The time and resources that went into training the faculty was necessary for them to develop their own skills, knowledge, and views in order to support those aspects of pre-service teachers' development. However, the literature shows that many programs do not engage in this level of intercultural competence training for their faculty (King & Butler, 2015.), which influences how confident and knowledgeable teacher educators are in incorporating that curriculum and pedagogy in their courses.

Misinterpretation of culturally related concepts. The last factor to influence differences and minimal inclusion of culturally related curriculum in programs is the misinterpretation that occurs with culturally related terminology. This misunderstanding is projected through the various terms that describe culturally related courses within the literature including cross-cultural, multicultural, diversity, cultural competence, and culturally sensitive. Misunderstanding of culturally related terms is also visible in the course names of teacher preparation programs. The issue is not the use of various terms, but when these terms are used interchangeably or are unclear (Cushner, 2012). Programs must have a clear understanding and definition of the culturally related term or terms that are their focus in order create and achieve attainable outcomes for pre-service teachers in those programs. Azevedo's (2015) study is an example of the ways in which programs included culturally related courses or curriculum, but none of them had a clear definition of multicultural education or the term that they used in their visions. Bigatti et al. (2012) found in the seminal study that most teacher educators in the study used their own definition of multicultural teaching to develop and teach their courses. Thus, their

definitions may not have been consistent with that of the program or with other faculty members. A lack of consistency and clarity could end up hindering the development of pre-service teachers' intercultural competence.

The factors presented have provided clarity in the problem of minimal culturally related courses and differences in those courses in university teacher preparation programs. These factors included vague accreditation standards and state licensure requirements, standardization of K-12 curriculum, lack of faculty training, and the misconception of culturally related terms. The literature supports embedding culturally related curriculum within the entire program and shows how multiple courses are more beneficial to pre-service teachers than one. However, since many programs include only one culturally related course, the following section analyzes the current literature on outcomes of pre-service teachers after one course.

Literature on Outcomes of Culturally Related Courses

Outcomes of one culturally related course. There is literature available that shows how one culturally related course can increase certain components of intercultural competence. Based on Deardorff's MIC and Bennett's DMIS, components of intercultural competence refer to cross-cultural interaction skills, attitudes or sensitivity toward one's own and other cultures, and knowledge of other cultures and own culture.

Much of the current literature that revealed significant impacts on students after participating in a culturally related course found that the course increased pre-service teachers' knowledge or awareness of their culture and other cultures. For example, Chappell (2014) found that pre-service teachers' knowledge of other cultures increased

after taking a multicultural course, but self-awareness did not, even though it was an objective of the course. In Acquah and Commins' (2013) study, the variety of curriculum helped the pre-service teachers become more aware of their views, have increased positive attitudes toward culturally diverse students, and acquire more knowledge about multiculturalism. Similarly, Gangoso-Aguila et al. (2018) discovered that cross-cultural interaction within the course helped to increase aspects of intercultural competence. Lastly, the culturally related course in Sandell and Tupy's (2015) study altered pre-service teachers' orientations toward other cultures. The increased interaction supported their growth in awareness and understanding of other cultures. These studies revealed positive outcomes in increasing cultural knowledge and awareness for pre-service teachers after one course but did not impact other aspects of intercultural competence.

Some culturally related courses in teacher preparation programs positively impacted students' cross-cultural skills. Kolano and King (2015) used student narratives to understand how students' perceptions changed and observed that students gained awareness and cross-cultural skills from the multicultural course. Another study from Savage and Cox (2013) showed changed in pre-service teachers' attitude, empathy, and communication skills after repeated conversations with English Language Learners in their course. Cui (2016) also found that pre-service teachers' aspects of intercultural competence increased when they had more interaction with people of diverse backgrounds.

Finally, increased intercultural sensitivity was mentioned as an outcome of culturally related courses in only a couple of studies. Savage and Cox (2013) found that

participants' empathy toward culturally diverse students increased after engaging in various activities through their culturally related course. Sandell & Tupy (2015) utilized the IDI to measure intercultural sensitivity before and after a culturally related course in a university setting. Significant changes in intercultural sensitivity were found among the pre-service teachers after the course. While there are further studies that discussed changes in pre-service teachers' intercultural sensitivity, they were limited to study abroad experiences (Cushner & Chang, 2015; Marcus & Moss, 2015; Vatalero, Szente, & Levin, 2015).

The previous studies all show that a culturally related course will influence some process of cultural competence, but varies on which process or how many processes are influenced. Very few studies focus on outcomes of intercultural competence, which are often in the form of behaviors during cross-cultural contexts and internal worldview changes (Deardorff, 2006). After evaluating much of the literature in the field, Sotiropoulou (2016) noted that there is little research that explore the effect of course or program content on teaching experiences. In the case of teachers, some noticeable outcomes would include how they apply their knowledge, sensitivity, awareness, and skills in the classroom. Only a few researchers mentioned the pre-service teachers' perceived preparedness after the culturally related course, which will be discussed in the following section.

Preparedness in pre-service teachers. The literature regarding pre-service teachers' preparedness to teach in culturally diverse classrooms after one course shows contrasting views. Among the literature that showed positive changes in intercultural

competence, only a few researchers asked about preparedness and most of the results were unfavorable. The participants from Acquah and Commins (2013) study were the only ones who stated that they felt more competent and prepared to teach culturally diverse students after the course. Forty-four percent of the participants in Hardy's (2014) study indicated that they did not receive helpful strategies to teach culturally diverse students and all of the participants noted that the program could have done more to help them feel more prepared to meet the needs of all students. The participants from Lehman's (2016) study believed they needed more training to increase their awareness, knowledge, and skills in working with diverse students. None of the other studies that examined intercultural competence changes asked the participants about how prepared they felt to teach in culturally diverse classrooms or apply what they learned.

The literature that examined self-efficacy after one culturally related course revealed that when self-efficacy increased, many pre-service teachers felt more confident in teaching culturally diverse students. Kolano and King (2015) noticed that students gained confidence in teaching culturally diverse students after engaging in various course strategies. Fitchett, Starker, and Salyers (2012) also found that the pre-service teachers were more confident in carrying out culturally relevant instruction after an in-depth course. Lastly among the positive results, Jefferson (2013) also found that the amount of culturally related courses positively impacted self-efficacy attitudes in pre-service teachers. These studies all provide positive examples of pre-service teachers whose self-efficacy increased after a culturally related course and felt more prepared in applying what they learned from their course experiences. However, there were some opposing

results as well. Nadelson et al. (2012) in the most recent study found that coursework in this study did not influence the pre-service teachers' level of multicultural efficacy. Similarly, Gao and Mager (2011) found that diversity preparation increased the pre-service teachers' attitudes, but not their teaching skills or self-efficacy.

Other studies regarding perceptions about teacher preparation programs overall also revealed dismal results. A report from MetLife (2010) showed that 76% of new teachers who responded to the survey noted they took some type of culturally related course but did not feel prepared when they began teaching in a culturally diverse classroom. Sometimes the students are satisfied with what they learned in courses but noted that the issue is attempting to implement those strategies (Desimone et al., 2013; Jefferson, 2013; Yurtseven & Altun, 2015). Kumar and Hamer (2013) observed that when student learning is tested in real life situations, critical thinking often decreases and teachers resort back to prior beliefs. This finding can be applied to literature and implies that even though there may be an increase in certain aspects of intercultural competence after an intercultural course, these changes or knowledge might not remain or transfer to behavior when students begin teaching.

All of these studies reveal the gap in understanding how differing curricula influences pre-service teachers' preparedness. Some pre-service teachers had increased intercultural competence and felt prepared while others had increased intercultural competence, but did not felt prepared. Those that had increased self-efficacy felt prepared, but some of the courses did not positively impact self-efficacy. The positive results do highlight that when aspects of intercultural competence or self-efficacy are

positively influenced, students have the potential to feel more prepared to teach in culturally diverse classrooms. However, there is a need to understand what aspects of the curricula influence positive changes in both intercultural competence and self-efficacy. The following section discusses why proper or improper preparation of pre-service teachers to teach in culturally diverse classrooms is important to the impact on students and their achievement.

Impact of Unprepared Preservice Teachers

There are teacher preparation programs, scholars, educators, and policy makers that understand how important developing intercultural competence and preparing pre-service teachers to teach in culturally diverse classrooms. However, there are also still many people who do not fully understand the importance of doing so and how the lack of preparation in this area can ultimately impact achievement. The demographic disparity between K-12 students and teachers is one reason that the lack of intercultural competence preparation is a concern. The demographic disparity refers to increasing number of diverse students in the classroom and the unchanging high rate of white teachers. The second main reason that lack of preparation is a concern involves the research showing how these negative views can have an impact on students' learning and achievement. This is an issue because the literature shows that bias and misconceptions of other cultures exist among teachers, especially those who never had frequent interaction with people of other cultures. Both of factors will be discussed further in the following paragraphs.

Demographic disparity. The demographic disparity, or cultural disparity, as some researchers call it refers to the growing demographic gap between K-12 students and their teachers (Piowlski, 2014). The student population has become more diverse and is expected to continue to do so. According to Alismail (2016), the number of minority students has quadrupled in the last century and now make up almost half of the student population (Gaines, 2015). That number is continuously growing and is expected to continue to increase every year (Fitchett, Starker, Salvers, 2012; Piowlski, 2014). The majority of the teacher population, however, is still primarily white. White teachers make up approximately 80% of the teacher force in the U.S. (Boser, 2014; Gaines, 2015). The student population is becoming more diverse and the cultural environments and interactions within the schools are ever-changing, so the teachers need to equipped to effectively respond to those interactions. The discussion and concern of the demographic disparity are common among researchers and scholars in the field, especially since almost every state in the U.S. has a demographic gap (Boser, 2014). The growing demographic disparity shows how important culturally related courses and the development of intercultural competence in pre-service teachers is.

Teacher biases and misconceptions. The need to properly prepare teachers is especially important since research shows that many pre-service teachers and practicing teachers have misconceptions, biases, and low intercultural sensitivity toward culturally diverse students. Some studies have found that the intercultural sensitivity and global competence of pre-service teachers, especially in the majority group, are at a low level (Burkhart & Thompson, 2014; Yurtseven & Altun, 2015). One study that used the IDI in

relation to Bennet's DMIS found that most of the pre-service teachers entered their multicultural course in or below the minimization stage (Sandell & Tupy, 2015). The participants either ignored diversity, viewed diversity in stereotypical ways, or minimized the value of other cultures compared to their own. This is supported by another study where 67% of the pre-service teachers indicated they preferred teaching in schools with students like them (Savage & Cox, 2013). In another study, 49% of the respondants had no issues with teaching diverse students and 44% were aware of the importance of incorporating culture in the curriculum (Taylor, Kumi-Yeboah, & Ringlaben, 2016). While the results of this study are slightly more positive, there is still a concern with half of the participants feeling uncomfortable in diverse classrooms.

The studies on practicing teacher perceptions yielded indifferent results. Mahon's (2009) study showed that 84% of the teachers were in the minimization stage or below and Bayles (2009) found that 91% of the teachers were at minimization or below. Chiner, Cardona-Molto, and Puerta (2015) found that teachers with no classroom experience were more sensitive toward diverse students than experienced teachers. However, in general, they all had higher sensitivity toward diversity in personal contexts rather than professional contexts. Lynn et al. (2010) found that white teachers were not the only ones to hold stereotypes and biases against minority students, though. The study showed that the African American teachers who participated in the study held higher standards for white students. Thus, biases and misconceptions are present among many teachers regardless of teaching level, school setting, and race. These research activities are the most recent studies in this area.

Inadequate preparation from programs. According to scholars and researchers in the field, lack of effort from teacher preparation programs are one reason that pre-service teachers and practicing teachers have low intercultural sensitivity, biases, or misconceptions. Field experiences and classroom curriculum are the two most mentioned issues in the literature. Regarding field experiences, some researchers do not think that there is enough time spent in the field to allow students to practice approaches and methods they learned in their teacher preparation courses (Alismail, 2016). There is also a concern for the types of schools chosen for field experiences and the belief that the schools should have a very culturally diverse population (Yuan, 2017). The length of field experiences was a common interest as well. Among the current literature, the highest number of hours for field experience reported was 36 hours (Bodur, 2012). Some researchers push for a longer student teaching experience because it can be more beneficial to self-efficacy and acquiring skills (Beutel & Tangen, 2018; Eckert, 2013). Since some pre-service teachers do not have much prior exposure to interacting with different cultures, extended field experiences in diverse schools could be helpful in their intercultural competence development. The last issue that researchers have regarding field experiences is the reflection and connection that is important to making the experiences more meaningful (Azevedo, 2015; Katsafanas, 2014). The scholars argue that the type of reflection that occurs is important because reflection will not produce desired outcomes if it is not meaningful.

Teachers' impact on students. The views that teachers have about various cultures and culture, in general, have an overwhelming impact on students' views of

school and student achievement. Teachers' views and attitudes influence their

expectations and behavior of students (Alismail, 2016; Azevedo, 2015; Sandell & Tupy,

2015). When teachers have not experienced being a minority, it is difficult for them to

understand the perspectives they bring to the classroom (Cunningham & Katsafanas,

2014). Teachers often enter the workforce unaware of the societal structures that exist

regarding cultures and race or what these terms mean when they do not have personal

experience with them (King & Butler, 2015). This unawareness causes a disconnection

between the teachers and students and ignores the realities of teaching a culturally diverse

classroom (Burkhart & Thompson, 2014). They also fail to realize how different their

culture is from their students, which can prevent them from taking those various cultures

into account and incorporating them into the classroom curriculum and instruction.

Students are expected to bring their cultural experiences, knowledge, and learning

styles to the classroom, and those unique attributes should be used to enhance their

learning. However, rejecting or ignoring those differences can lead to conflict between

the teacher and student and between fellow students (Sandell & Tupy, 2015). There have

been positive academic results seen when teachers embrace and invite students to bring

their cultures into the classroom and their learning (Smyth, 2013). Research shows that

the connection between students and teachers is one of the most important factors in

student development (Gaines, 2015). A lack of connection can result in lower

expectations for students and students' loss of interest and motivation (Abreo & Barker,

2013; Azevedo, 2015). Bodur (2012) noted that the impact of teacher views and

interactions with students is comparable to the impact of socioeconomic status on student

achievement. With inadequate preparation, teachers often teach in the mindset of their beliefs and values, which ends up creating a larger achievement gap and loss of connection (Gaines, 2015).

The decrease in student interest and motivation also affects student behavior and dropout rates. The difference in these rates between minority students and white students is alarming. In 2012, the minority dropout rate was at 44% and only at 5% for white students (Gaines, 2015). Minority students also experienced twice as many referrals as white students. While outside factors do play somewhat of a role in these rates, research has shown that instruction and curriculum are significant factors in dropout rates and academic achievement (Abreo & Barker, 2013).

Another issue that arises when teachers have low intercultural competence or misconstrued views is that their students do not get proper support in their development of intercultural competence skills, views, or knowledge. With the increase in globalization, especially in different occupations, there is a greater need to develop all students' skills and views to properly interact with people of various cultures (Burkart & Thompson, 2014). The main goal of the common core standards is to prepare students for college and career readiness (Common Core Initiative, 2017). Both of those settings involve effective `cross-cultural interaction in order to be more successful.

Just as teachers in K-12 schools are faced with the role of preparing students to interact and have an active role in society, teacher preparation programs have the same if not more responsibility. The literature presented showed how necessary it is to prepare pre-service teachers with the competencies to embrace and nurture the cultural diversity

of students. Diversity, especially cultural diversity, within a society should be used a valuable tool to decrease stereotypes and prejudice. Programs that ignore the views of learners and the need to increase intercultural competence are contributing to the gaps in education (Gaines, 2015). Hardy (2014) asserted that minority students would continue to receive a limited education until programs transform to embed an interculturally competent framework.

Summary and Conclusions

The current literature highlights the reasons behind the variation of culturally related curricula in university teacher preparation programs. The literature also showed that increased self-efficacy or increased intercultural competence after engaging in the programs' culturally related curriculum can positively influence pre-service teacher preparedness. However, there are cases where the curriculum does not always positively influence preparedness or it is unknown whether preparedness was influenced. This study explores how pre-service teachers' perceived intercultural competence, self-efficacy, and overall preparedness to teach in culturally diverse classrooms are influenced by the culturally related curriculum at a teacher preparation program. Chapter three reviews the methodology and research design that is used to explore the gap in the literature.

Chapter 3: Research Method

Introduction

In this study, I explored how the culturally related curriculum of a university teacher preparation program influences preservice teachers' perceived intercultural competence and teaching self-efficacy. This exploration can help to understand why there are contrasting views on how prepared preservice teachers feel to teach in culturally diverse classrooms after engaging in culturally related courses and curriculum with their program. The first two chapters of this study provided a review the current literature that highlighted the problem and revealed the gap of knowledge in the literature, which contributed to the development of the purpose and research questions of this study. This chapter entails a more detailed description and rationale for the research design, methodology, researcher role, and ethical considerations.

Research Design and Rationale

Research Questions

The following guided this study:

1. How does the curriculum of culturally related courses of a U.S. teacher preparation program impact preservice teachers' perceived intercultural competence?

2. How does the curriculum of culturally related courses in a U.S. teacher preparation program impact preservice teachers' perceived teaching self-efficacy?

3. What are the perspectives of preservice teachers on how prepared they feel to teach culturally diverse students after engaging in the culturally related curriculum required by their teacher preparation program?

Central Concepts and Design

Because of the purpose of the study, the focus was on the culturally related curriculum and perspectives of preservice teachers regarding the curriculum at one university teacher preparation program. An explanatory case study was the most appropriate approach to address the purpose and questions of the study. Qualitative studies are more in-depth and complex, adaptable, and are focused on an interpretive view of the world (Ormston et al., 2014). Additionally, case studies are typically used for *how* and *why* questions, when the researcher has no control over behavioral events and the focus is on contemporary events (Yin, 2013). A case study design is an in-depth look at a case or a bounded system through various forms of data (Yin, 2013). A case study approach fit the purpose and questions of this study because the culturally related curriculum of the program needed to be explored to understand how they impacted the perspectives of the participants.

Rationale

An explanatory case study method was the most effective method considered for this study. Explanatory case methods are used when a researcher wants to explain what is going on within a case (Yin, 2013). This worked with the purpose to explain preservice teachers' perceived preparedness in related to the culturally related curriculum. I also wanted to help minimize the problem and gap in the literature. The literature review

showed that there is research on intercultural competence in teacher preparation, but none have shown an in-depth view of all aspects of intercultural competence as well as self-efficacy of the participants in relation to the culturally related curriculum of the program.

Another considered method was phenomenology. Phenomenology is focused on the lived experiences of participants who all engaged in the same phenomenon or situation (Maxwell, 2012). Although the preservice teachers' experiences and reflections of the culturally related curriculum in their programs were the main source of data in this study, the secondary documents were significant to the study as well. Because phenomenology is focused on describing the participants' meanings through their experiences rather than interpreting the meanings, researchers need to leave their interpretations out of the study. However, because the other sources of data were significant to this study, I needed to include interpretation to get a better understanding and holistic view of the issue. None of the other widely known approaches were considered because of the disconnection between the characteristics of the approaches and the nature of this study.

Role of the Researcher

The researcher's role in qualitative research is typically more complicated than in quantitative research. The researcher is the instrument for data collection (Patton, 2015). As the researcher, my role was an observer because I did not interact in the natural setting of the teacher preparation program. I have not worked in a university or teacher preparation program environment and have not stayed in contact with faculty or staff at any teacher preparation program or university before this study. The only familiarity with

a university teacher preparation program is with the one I attended while attaining my bachelor's of science degree in elementary education. I attended the same university when I acquired my master's degree in literacy, language, and sociocultural studies (LLSS). However, the university I attended was not part of this study. I also do not know and was not in contact with the participants who currently attend a university teacher preparation program. Thus, there are no conflicts of interest regarding the case for this study.

The potential for increased interaction with participants in qualitative studies highlights another consideration of the researcher's role in relation to the participants. In this study, my only interaction with the participants was through individual interviews. However, it is still important to address the issue of power relationships between the researcher and the participants and protect the participants from any harm. There were no physical risks to participants. However, I asked participants to sign the approved consent form to assure participants that their rights, statements, and identities were protected. The consent form ensured participant confidentiality and protection of rights as well as gave a full disclosure of what their participation entailed. The form also suggested potential benefits this study can provide to the participants to have reciprocity between the researcher and participants and strengthen the relationship. This also helped the participants build trust in the researcher and the study.

Methodology

Participation Selection Logic

The population of the participants were undergraduate preservice teachers who are close to completing the program in their elementary education teacher preparation program. I used purposeful random sampling for participation selection, Purposeful random sampling involves randomly selecting students from a purposefully selected group (Patton, 2002). This type of sample can increase credibility of the study when purposeful selection of a group is needed. In this case, there were two criteria for selecting participants: (a) all participants had to be a part of the elementary education program at the chosen university and (b) all participants had to be in their final year of the program. Even though I originally wanted to recruit students who had not yet worked in schools, one purpose of the teacher preparation program was to help students feel comfortable in the classroom by placing them in a classroom setting throughout the whole program. Additionally, some of the preservice teachers already had experience working with students or in a school. Thus, experience in the classroom was not a factor in recruiting participants. By having participants who are close to graduating, there was a higher probability that they will have completed most or all the program's culturally related curriculum. The program director only contacted students in the final year of their program for recruitment.

The number of participants was dependent on how many preservice teachers volunteered to be interviewed. However, in many qualitative studies the aim is to achieve saturation. Saturation is achieved when new data no longer provides additional or

different information relevant to the study (Fusch & Ness, 2015). There were 22
participants invited to participate in the study. I received five responses, but one
participant withdrew from the study. In total, there were four students from the program
who participated in this study. The sample size was adequate for the study because there
was not much discrepant interview data and thus saturation was achieved.

The case in this study was the university elementary education teacher preparation
program. Because there is often more data collection with a case study, more than one
case would entail a significant amount of data that would take a lot of time for one
researcher. The case, or program, was purposefully selected as well. The criteria
considerations for the program included size of program and location. The size of the
program was a factor because a program with more students provided a greater chance
for more participant volunteers. The location was an important consideration because I
would have preferred to speak with the program director and instructors in person to
attain information and consent to examine their program and courses in depth. The
teacher preparation program chosen for this study is described more in depth in Chapter
4.

Instrumentation

There were various forms of data collected in this study. The main data collection
instrument was an interview protocol used to conduct individual, semistructured
interviews with the participants about their experiences with the culturally related
curriculum and the development of their intercultural competence and self-efficacy. The
interviews were all conducted via phone conference. The interview protocol for this study

was adapted from Creswell's (2013) sample protocol (see Appendix A). The questions in the interview protocol were developed with guidance from the research questions and conceptual framework of this study.

The interview protocol was developed by the researcher using the research questions and conceptual framework as a guide for the interview questions. The use of open-ended questions in the interviews allow for participants to respond in detail and depth with minimal direction from the interviewer. In order to increase content validity of the interview protocol, my committee members reviewed the questions beforehand to check for bias and content issues. I also ensured that I had permission from the participants to ask follow up questions if needed after the interviews were conducted. Lastly, the use of other forms of data to triangulate the interview data helped to increase content validity.

Secondary forms of data that were important to this study include archival records. One of the documents is the program of study, which is the sequential guide to the courses and experiences that the students need to complete throughout the program. I also collected the syllabi of the primary culturally related course and attained more detail about the field experience. I collected these documents and information from the program director and through an internet search of the program on their university web page.

The last important source of data includes student work. I collected the student work from the participants. All of these sources of data are relevant and important to the study because they provide more information in understanding the case in depth and how the culturally related curriculum influenced the pre-service teachers.

Procedure for Recruitment, Participation, and Data Collection

The following procedure explains how I obtained permission from the program director and recruited participants.

1. Obtained approval of the study proposal from Walden University's Institutional Review Board. Approval number: 10-27-17-0438973

2. Contacted the directors of the potential undergraduate elementary education teacher preparation programs by email to share study intentions and attain approval.

3. Once I received the response from the case program's director, she gave me contact information for someone within the research department to submit required documents and attain approval.

4. I gathered relevant program documents including course syllabus, sequence of courses, purpose, and other course information from the program director and from the program website.

5. I asked the program director for assistance in contacting potential pre-service teacher participants. She first sent out an email to the students with my letter and contact information.

6. After minimal responses from the students, I requested permission from the director to email the students individually. She agreed and I sent emails to potential participants with information on my study and an invitation to contact me if they are interested in participating.

7. I set up interview times with participants who responded to my email. I sent out consent forms for participants to sign before the interviews.

8. At the beginning of each interview I reviewed the purpose of the study, ensured the confidentiality of the participant, and confirmed that the participants were comfortable with recording the interview. I will be taking notes during the interview, but the interviews will also be audio recorded with the permission of participants.

9. After the interview, I asked permission from the participants to follow up via email with additional questions I may have. I also sent out follow up emails with a small gift card compensation for their time.

10. Once the final document of this study is approved, results of the study will be shared with participants and the program director.

Data Analysis Plan

Data analysis in qualitative studies is descriptive and involves quite a bit of interpretation and involvement from the researcher (Yin, 2013). The first step in data analysis is to collect and organize the data. This step includes transcribing interviews and entering all the data into a data analysis software system. I used NVivo as a tool to store data and keep the data and codes organized. I chose this program over others because I have worked with this program before and am comfortable with it. Since, I recorded the interviews, I transcribed them within a week of when the interview occurred.

The next step, as suggested from Creswell (2007), was to read through all the data before beginning to code. This allowed me to get an overall sense of what the data entails

and make notes about the data. The coding process that followed involved sorting the data and making meaning from it using the conceptual framework and research questions. This general strategy for analyzing data is called relying on theoretical propositions, which helps to guide how the researcher looks at the data (Yin, 2014). Patton (2015) suggests using a convergence process in data analysis. Convergence involves looking for regularities in the data that can be sorted into categories or codes. Often there are a large number of categories so they should be prioritized according to relation, value, feasibility, and credibility. The discrepant data was also identified in the analysis because all important data should be included even if it does not align with the rest of the data or the conceptual framework.

Once I coded the data and recognized themes, I used thick description to describe the data in order to provide the reader with a thorough overview of the case (Patton, 2015). Thick description involves being clear and detailed in the report. The fourth chapter shows how the data answered the research questions. Finally, the discussion part of the study includes the interpretation of the patterns or themes among the data. This interpretation involves relating the results to previous findings (Creswell, 2007).

Issues of Trustworthiness

Credibility

Credibility refers to the accuracy of findings and the steps taken to ensure that the results are trustworthy. The measures that are relevant to this study include triangulation, member checking, presenting contradicting data, and peer debriefing. Data triangulation occurs when a study finding is supported by multiple sources of data (Yin, 2013). Since

each source is analyzed separately and provide multiple measures of the same finding, the credibility of the study is strengthened. The assignment rubrics and student work were used to support the interview data regarding participants' perceived intercultural competence.

Addressing researcher bias helps to increase credibility of a qualitative study because of the potential for views or expectations to influence how the researcher collects and analyzes the data (Maxwell, 2013). Doing this helps to decrease researcher bias since any misunderstandings of the participants' meanings are clarified. Secondly, having quality questions can also help to address the concern of researcher bias. The research questions in this study were open ended questions and worded in a way that removes my personal views on the topic (See Appendix A). In chapters four and five I also avoid using language that is biased by gender, race or ethnicity, sexual orientation, disability, or age (Yin, 2013). I also made sure the participants were comfortable with me contacting them regarding follow up questions.

Transferability

Transferability is the extent to which the results of the study can occur in other settings (Creswell, 2007). Qualitative research is generally not as transferable as quantitative research because of the smaller number of participants involved and the subjectivity in data. However, there are still some ways to increase transferability in the study including thick description of data. Thick description involves being clear and detailed in discussing the findings. Using thick description provides a good understanding of the case and allows the reader to decide if the findings can be applied to their setting.

Dependability

Dependability of a study pertains to the consistency and reliability of the researcher's approach in the study (Creswell, 2013). Double checking the transcripts to make sure they are accurate can help make the study more dependable. Triangulation also makes the study more dependable because the various types of data can support the findings making them more reliable.

Confirmability

Finally, I want to address my knowledge in the area of intercultural competence in higher education. Since the researcher is the primary instrument in qualitative research, researcher reflexivity should be highlighted in relation to confirmability of the study. I have read quite a bit of the literature in the area of intercultural competence and culturally related terms. I have used my knowledge of resources in this area to compare with the results of this study. However, I have put aside my prior knowledge on the central topics while developing and asking the questions as well as in analyzing the data.

Ethical Procedures

The participants in this study are all over the age of 18 and are not considered a vulnerable population (Creswell, 2013). They all signed a consent form in which they agreed to participate. The form serves to provide all information about the study and acknowledge that the participants' rights will be protected. When obtaining consent, I also expressed my intentions to keep the identity of the program and participants confidential through the use of pseudonyms. The participants were made aware of their freedom to withdraw from participation at any time with the consent form and at the

beginning of the interview. The form was sent to the participants to review and sign via email before the interviews. Before contacting the teacher preparation program director and participants, I had to attain approval from the Walden University Institutional Review Board (IRB; approval no. 10-27-17-0438973). Approval from the teacher preparation programs' IRB was also obtained before data collection begun.

Keeping the program and participants' information confidential was easy to manage since I was the only one collecting the data. I was the only person who analyzed and described the data. All data was saved on my password protected computer in the NVivo program and on a flash drive that will be stored in a secure place. The Data will be kept for 5-10 years, but then shredded or erased after that time to avoid other researchers using it incorrectly (Creswell, 2013).

Summary

This chapter focused on the structure of the study including the research design, methodology, and reasoning for those choices. I displayed a procedure plan for recruitment and data collection as well as the process for analyzing data. I also addressed my role as the researcher and my strategies for making the study more trustworthy overall. There can be more possibility for trustworthiness concerns in qualitative studies since they are typically more subjective than quantitative studies. However, I discussed what I did to increase credibility, transferability, dependability, and confirmability in this study. Finally, the ethical procedures section included attaining IRB permissions and plans to protect participants' confidentiality and rights. Chapter four examines the setting, participants, data collection methods, and the analysis and results of the study.

Chapter 4: Results

Introduction

The purpose of this explanatory case study was to understand preservice teachers' perceptions of their preparedness after engaging in culturally related curriculum from their university teacher preparation program. Preparedness was identified as a combination of intercultural competence and self-efficacy. The following research questions guided the study:

1. How does the curriculum of culturally related courses of one U.S. teacher preparation program impact preservice teachers' perceived intercultural competence?

2. How does the curriculum of culturally related courses in one U.S. teacher preparation program impact preservice teachers' perceived teaching self-efficacy?

3. What are the perspectives of preservice teachers on how prepared they feel to teach culturally diverse students after engaging in the culturally related curriculum required by their teacher preparation program?

The objective of this chapter is to provide the setting of the case, demographics of the participants, and data collection methods used. Most importantly, this chapter will review the results of the study and methods used to ensure trustworthiness.

Setting

The case of this study refers to a U.S. university teacher preparation program. The cooperating program is part of an extended campus of a larger university located in a

large urban city in the Southwest region of the U.S. The program is focused on preparing teachers to teach in an urban and diverse area. It is a 4-year elementary education program (K-6) that allows the students to obtain an elementary education bachelor of arts degree with an English as a second language concentration. The students in the program take courses throughout the 4 years as well as participate as a classroom apprentice for about half of the day from Monday through Friday. The classroom apprenticeship is for the first 3 years of the program where the students receive support and guidance from a retired master teacher and get paid by the school, and student teaching begins in the final year of the program. Student teaching is different from the apprenticeship because they do more whole group teaching and a certain amount of time solo teaching. The program course requirements include university foundation courses such as math, English, science, social studies, art, multiculturalism, and physical education. The methods courses provide students with information and support in teaching foundation topics. The students also take child psychology courses and courses that reflect on field-based experiences and student teaching. Lastly, there are multiple courses on teaching English language learners (ELLs).

The participants were undergraduate preservice teachers who are close to completing the requirements for their teacher preparation program. I chose this program because of the multiple culturally related courses required and the focus that the program put on teaching culturally diverse students. Thus, I knew that there would be culturally related curriculum that the participants would have taken. The director of the program was also responsive to my study. She responded to the request conduct the study, was

helpful in attaining IRB approval from their university, and supportive in recruiting participants.

Demographics

There were four participants in this study. The participant demographics were 100% female with the ages ranging from 21 to 60. Even though all participants were female, there were no requirements regarding the gender of the participants. The ethnicities of the participants varied and included Hispanic/Latina, White, Italian, and Native American backgrounds. These ethnicities were identified by the participants.

Data Collection

There were three forms of data that I collected for this case study. The first source of data was interviews with the four participants. The interviews were conducted via phone conference and ranged from 20-40 minutes long. I had originally planned for the interviews to be conducted in person or through video conferencing. However, due to scheduling issues and participant preference, the interviews were all held by teleconference. The interviews were recorded using a voice recorder instrument on my computer, which were then transcribed by me. I developed the interview protocol using the research questions and the conceptual framework to guide the interview questions. Even though there was a developed protocol, the interviews were semistructured to elicit a more conversational dialogue and freedom for me to ask additional questions if needed. The questions were open ended to encourage participants to be descriptive in their answers. Faculty committee members overseeing this study were able to review the

protocol before the interviews took place. A sample of this protocol can be seen in Appendix A.

The second form of data were documents that provided information about the teacher preparation program. Some of the documents included the program description, course of study, and course descriptions. I obtained most of these documents from the university program website. Other important documents consisted of the course syllabus from the U.S. multiculturalism course in the program and culturally related assignments. These documents were provided by the program director and participants. The last source of data was student work from the participants. Three of the four participants provided a completed assignment that was related to the development of their intercultural competence. All of data were collected by me and saved within the NVivo program on my computer.

Data Analysis

Data collection occurred simultaneously with analyzing the data. I used flexible pattern matching analysis to create categories and themes related to the research questions and conceptual framework of the study. Pattern matching analysis refers to a comparison of patterns in the data with predications and patterns from the research and theories in the field (Yin, 2009). I transcribed the interviews within a week from when each interview occurred. After transcribing the interviews, I began organizing and reviewing all data using the NVivo qualitative analysis program. While reviewing the data, I began making notes regarding common words and phrases in the data. I then

referred to the conceptual framework of the study and questions to make connections between the data and the research questions.

The codes that I observed from the data were primarily related to the conceptual framework. Some of these codes were titled "sensitivity, knowledge, confidence, openness to other cultures, awareness, cross-cultural interaction, and reflection of own culture." Other codes that I detected in the data were "background influence and cultural infusion within program." I was then able to answer the questions from these codes. I then noticed that some of the main themes focused on positive reactions regarding the culturally related curriculum within the program and positive views about aspects of participants' intercultural competence and confidence in teaching culturally diverse students. There was also a common theme of background experiences being influential to participants. These codes, categories, and themes are explained further in the results section of this chapter.

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Evidence of Trustworthiness

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Credibility

My plan was to use triangulation, member checking, presenting contradicting data, and peer debriefing to increase credibility of the study. I used data triangulation throughout the analysis. The themes mainly derived from the interviews. However, the other forms of data including documents and student work were analyzed to ensure that the themes were supported. I did not need to use member checking because I asked follow-up questions throughout the interview when I did not understand or wanted to know more about something the participants discussed. Each participant was open to me

contacting them for follow up questions if needed though. There was not much

contradicting data among the participants, but the little that was found is explained

further in the Results section. Additionally, in the Interpretation section of this document,

I discuss any literature that is contradicting toward the results of this study. I used peer

debriefing throughout this study by sending my work to my committee for review. I also

had the committee look over the interview protocol before the interviews. Additionally,

the use of pattern matching analysis increases credibility of the study because there is a

correlation between the themes and previous literature. Finally, the use of purposeful

random sampling increased credibility, because I invited all participants within the final

year of the teacher preparation program and relied on volunteers.

Transferability

Qualitative studies typically are not as transferable as quantitative studies because

of the smaller participant size. However, certain strategies can help to increase the

transferability of a qualitative study as much as possible. The use of thick description to

increase transferability is evident in the Results section of this document. Because there is

often less transferability with qualitative case studies, thick description of the data allows

the audience to examine the details of the case and results to determine whether the study

implications can apply in their context (Creswell, 2013).

Dependability

Dependability is focused on consistency of the study (Miles et al., 2014). Data

triangulation was the main method I used to make this study more dependable. The

results show parallelism across data sources. The use of in-depth questions rather than *yes*

or *no* questions also allowed for more authentic responses from the participants, which reduces the possibility that they responded untruthfully. The confidentiality of the study provided the participants with trust in me and encouraged them to be more honest with their responses. The consent form that I asked all participants to sign provided more information about the study and assured them that their participation would remain confidential.

Confirmability

Confirmability refers to the objectivity of the study and increasing confirmability is done through decreasing bias (Miles et al., 2014). Peer review from my committee members helped increase confirmability because they examined the study to search for bias. In Chapter 3, I also described my knowledge on the literature in the field and possible biases I may bring in the study. Finally, thick description of the data as well as the study procedures strengthened confirmability.

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Results

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The purpose of this qualitative case study was to explore how preservice teachers' perceived intercultural competence and self-efficacy, which contribute to preparedness, are influenced by various forms of culturally related curriculum in a U.S. university teacher preparation program. This study had three research questions that served to understand the problem and minimize the gap in the literature. I chose to display the data by answering the research questions.

The codes that I developed centered on key words or phrases found in the data. Most of these codes related to the models of the conceptual framework of the study.

Because of this, I was able to categorize the codes in relation to the questions. Thus, the research questions can be seen as the categories. For example, the codes that referred to aspects of intercultural competence were placed under Question 1 regarding the participants' intercultural competence.

The main themes of the data were apparent from the categories. The first was that the participants felt they had a high level of intercultural competence and were confident in their ability to teach culturally diverse students. Second, the way the curriculum was designed within courses and the program influenced their preparation. Lastly, background experiences throughout the participants' lives had an influence on them as well. These themes are described in detail in Chapter 5, where I also discuss how these themes correlate to the literature in the field.

Research Question 1

How does the curriculum of culturally related courses of one U.S. teacher preparation programs impact preservice teachers' perceived intercultural competence?

Each participant was asked about their understanding of intercultural competence and what they think about their own intercultural competence. The participants all felt positive in their level of intercultural competence and their development of that intercultural competence from their program. One participant talked about how culture is emphasized and respected in the program. Another stated,

> I think [my intercultural competence] has changed just because [the instructors] stress it so much. I think it's always been in my head that I'm just open to [other

cultures] but I think now it's more about being open to it as a teacher and how you are going to bring it into the classroom.

Other questions allowed the participants to expand upon their intercultural competence by examining certain aspects. Each of the participants mentioned being aware and sensitive of other cultures. One participant talked about her experience in a foreign language course and how frustrating it can be when you do not understand the language. Another participant felt she was more aware of cultures around her and of the interaction between cultures. A third participant discussed her experience in her work setting in which she interacts with students from various cultures including many who do not speak English well. She noted, "One of my goals is to get to know more about their cultures or their traditions so to be sure I am going to respect that line between the families and the student." She said she is always asking the teachers "How can we make our [school] a place where [all our students] can feel welcome to go?" The core culturally related course, titled *Multiculturalism in the United States*, focused on aspects of sensitivity toward other cultures as objectives of the course. The syllabus noted "Students will increase awareness and respect for the history of culture, various ethnic groups, immigration…[and] will encourage understanding and appreciate any differences due to background experience, or lack thereof as it pertains to historical context, nuances and substance." These objectives are evident of the emphasis placed on students' sensitivity toward other cultures. Some of the participants mentioned the multiculturalism course as a memorable and supportive course in their development.

The participants also talked about gaining knowledge about other cultures through the courses. The participants discussed the use of books and articles in learning about the past and current issues pertaining to culture, race, and societal structures within the country. They also mentioned learning from presentations and discussions relating to traditions and histories of various cultures within the United States and around the world. One participant was intrigued by an assignment that required the students to pick a language they were not familiar with to study. An assignment in another one of the courses had students pick a historical figure from a different culture to write about. One of the examples of student work from a participant was a presentation in which she interviewed the family of one of the students she works with. The presentation included the location and current issues about the family's home country, their experience as immigrants, in depth details about their culture, and the interviewer's reflection on the project. These examples demonstrate the curriculum in the program that contributed to the participants knowledge of other cultures.

In analyzing the data, I found that every participant also discussed their willingness and eagerness to learn about other cultures in some way. One participant mentioned that one weakness of her intercultural competence is knowing about many different cultures, but she is open to learning more. Another participant noted, "l like to learn more about cultures and talk about it… I think as teachers it is one of our jobs to [know why] some students learn [certain ways]." They all referenced the importance of knowing about their students' cultures and how that impacts the students.

Interaction with people of other cultures was an important contribution to the participants' intercultural competence as well. Three of the participants talked about the diversity among the campus and in their courses. One participant said that the diversity is one of the aspects of the teacher preparation program that she really loves. She stated, "I [have] been interacting with different classmates from different cultures and I like to observe them and I like to observe their comments or whatever they bring into the class." Another participant enjoyed how she gets to know more about their background and culture through discussions. The third participant stated "I feel [interaction with diverse classmates] has definitely helped me interact with people who don't speak English or people who don't have English as their primary language and how to apply those skills to talk to [ESL] students. The participants also got opportunities to interact with people of other cultures outside of the university. One of the participants touched on an assignment where she worked with an ELL student at least once a week. She learned about the student's culture and the country where her parents are from. The participant also learned about modifying assignments to help the student understand the curriculum better. Obtaining interactions skills with people of other cultures was also noted as an objective in the multiculturalism course syllabus.

Something that is important to mention about the influence of interaction with cultures on intercultural competence are background experiences. While each of the students talked about interacting with people of other cultures through courses and their student teaching, they each also commented on their experiences of interacting with diverse populations growing up. They all had different interaction experiences. Two of

them grew up in an area where they were part of the minority ethnic group. One noted, "I guess because I am from a different culture too. I get the feeling of not being a part of this culture. Do you know what I mean? I understand families and students and how it feels when you are in the school and you don't feel like maybe welcome to the culture or maybe you don't feel part of that culture. "The other two participants had interactions with diverse people in school and everyday interactions. They all had close friends who were different ethnicities. One commented, "I grew with a very wide spread culture and a lot of different cultures around me being that I went to [urban area] schools. So just I don't know, I was around it enough that it is not a shock to me." These remarks display how the participants' background experiences have impacted their intercultural competence as well.

Research Question 2

How does the curriculum of culturally related courses in one U.S. teacher preparation programs impact pre-service teachers' perceived teaching self-efficacy?

All the participants stated that they felt confident in their ability to apply what they learned from their program in the classroom. Each one of them currently work in a classroom setting in some capacity. According to the course of study, part of the program entails being in the classroom throughout the four years. According to the director, the pre-service teachers have an apprenticeship for the students to be in a classroom for a 4-4.5 hours every day for the first three years. The last year is student teaching where they are in the classroom most of the week and have between six to eight weeks of solo teaching. One participant stated, "I run a reading group and a math group [in my

classroom] so that's really nice because I've just been able to jump in [to teaching]." She also noted, "I have been a nanny for years so this is my first experience in the classroom and its nice in the aspect that I'm working with kids with behavioral issues and a lot of learning disabilities." The time in the classroom allows the students in the program to observe a skillful teacher and become better able to manage a large group of students.

Another aspect of the program that contributed to participant self-efficacy was the way the courses were structured and sequenced in the program. One of the participants discussed how repetition in the program helped her to feel confident in her ability to apply skills and knowledge with students. The program course of study shows that students in the program take multiple courses in each subject. In addition to the core course, the students are required to take at least three teaching method courses related to literacy, math, social studies, science, and teaching ESL students. There are also several field-based experience courses that are mandatory for the students in which they have assignments that support their personal and professional development. The reiteration of subject matter and teaching strategies assisted in the participants' increased teaching self-efficacy.

Reiteration of content and methods was a common theme regarding culturally related content as well. There is one multiculturalism course, a cultural anthropology course, and five ESL courses. However, according to the participants', culture was emphasized throughout all courses of the program and not just the culturally related courses. One participant said, "Every single class I have had, there has been [culturally related material] in one way or another no matter what topic it is. Like for instance in

teaching literature, we talked about it there, and how you can help ESL students to read books in the class that are [written in] their language and making signs and stuff like that. [In] social studies, we talked about it there too and just making sure you understand the kids' culture and are willing to learn about it." Another said "Almost everything is tied to multiculturalism at that school." When discussing assignments that supported their intercultural competence development, the participants would mention assignments in various courses not intended to focus on culture such as sociology, social studies, language arts and even math. Thus, the repetition of culturally related materials appeared to help increase their self-confidence in being able to apply those strategies in the future.

Research Question 3

What are the perspectives of pre-service teachers on how prepared they feel to teach culturally diverse students after engaging in the culturally related curriculum required by their teacher preparation program?

Chapter two of this document reviewed the literature that supported how preparation in this case can be established by participants' intercultural competence and self-efficacy. The four participants from the cooperating teacher preparation program all felt prepared overall to teach culturally diverse students. One participant stated, "I feel that the university has definitely prepared me to work with students with different cultures. I have taken many classes on how to deal with and create diversity in my classroom." This view was similar among all participants. Another participant was positive about her preparation, but also noted that she knew instruction differentiation would be difficult since she is not currently working with a diverse group of students.

Regardless, she was confident in her ability to interact with students with various cultural

backgrounds and to create a culturally responsive atmosphere. Two other participants

also expressed sentiment that there is not much diversity in their classrooms. Because of

this, they have not had a chance to implement their strategies to engage, embrace, and

teach students of various cultures. However, they noted that the program does have many

opportunities to practice applying skills and teaching methods they learned in courses.

One example of this is the participant who discussed her experience working with the

student who is an ESL learner. She was able to differentiate instruction for that student in

order to help her understand the curriculum better. That student was not in the

participant's classroom, but she was in the same school. One of the student work

examples from a participant was a final test for one of the courses in the program. In this

test, the students are given a hypothetical teaching situation in a very diverse classroom

and asked to describe what their morning schedule will entail and why. This test asks

students to think about what they know about differentiating instruction, classroom

management, and interacting with a diverse group of students including some who do not

speak English. Another piece of student work provided by one of the participants was a

lesson plan assignment in which the students were asked to "Interview a teacher of a

diverse class, ask about the support that he or she uses to promote the child's learning and

participation, while promoting cultural awareness, sensitivity, and value. Based on that

teacher's response, you will need to… create four days of lessons and each of the centers

must be culturally aware and promote cultural value." This assignment allowed the

participant to learn from a teacher in a diverse classroom and think about what to apply to

her own classroom. The participants were still able to apply their knowledge and skills in some aspect even if they were not necessarily in their classroom.

The one participant who is in a diverse teaching environment expressed that she often applies what she learns from her courses. She stated, "there are some good assignments that I like to…share with [other] teachers… like let's try to do that activity with student and to see how they are going to react. I feel like I have been getting so much knowledge from courses. We [also] use a lot of visuals like their books from [the students'] countries, ask them to bring items from their culture to the classroom and just leave it there so the kids can be surrounded different cultural items. We also ask the families to come and be involved in some kinds of activities with the students like read a book in their language or maybe cook something." She described many ways that she incorporates the students' cultures in order to help them learn and appreciate other cultures.

Discrepant Data

The participants' views were similar overall in regard to their preparation and program content. There was a comment from one of the participants that did stand out from the rest of the data that needs to be mentioned. She stated, "we read that information and we discuss as a group in the class, but I am not sure if everybody is really… maybe they can say things with their mouth but I do not think they are talking from their heart." This quote does bring into question whether some of the participants may have overestimated some aspects of their intercultural competence.

Summary

This chapter reviewed data collection and data analysis methods as well as the procedures used to increase credibility and trustworthiness of the study. The results were organized by the research questions. The interview data showed that the participants' perceived that their intercultural competence had increased due to their culturally related content. They also had positive views about their teaching self-efficacy. Overall, they felt confident in interacting and applying strategies to effectively teach in culturally diverse classrooms. The student work supported these findings by showing various aspects of their intercultural competence. The following chapter will discuss my interpretation of the results using the conceptual framework and current literature in the field.

Chapter 5: Discussions, Conclusions, and Recommendations

Introduction

The purpose of this study was to explore how preservice teachers' perceived intercultural competence and self-efficacy were influenced by various forms of culturally related curriculum in a U.S. university teacher preparation program. The results showed that the four participants had positive perceptions about their program, intercultural competence, and self-efficacy. They felt prepared to interact appropriately and teach a diverse group of students. The data suggest that the participants' intercultural competence and self-efficacy increased after engaging in the culturally related curriculum and experiences of the teacher preparation program. This chapter will include the interpretation of those findings in relation to the conceptual framework and current literature. This chapter will also include limitations of the study, recommendations for future research, and implications for social change.

Interpretation of the Findings

Intercultural Competence Development and Confidence

The models used as part of the framework of the study were Deardorff's MIC and Bennett's DMIS. The MIC has four main dimensions, which are attitudes, knowledge/skills, internal outcomes, and external outcomes. There was either mention or reference to of all these dimensions in the interviews with the participants. Although the participants stated they felt more confident in some aspects of intercultural competence, the evidence of these dimensions were also apparent in the way the participants discussed program experiences as well as some of the secondary data.

Attitudes. The first dimension, attitudes, includes having respect, openness, and curiosity. This is the foundation of intercultural competence and impacts all other aspects of the model (Deardorff, 2011). Each of the participants discussed how learning about other cultures through the program has opened their eyes to various cultural values, traditions, and histories. This has also encouraged them to learn more and helped them to understand how important it is to become familiar with their students' cultures. They all expressed their increase in awareness from the courses and experiences in the program. The participants' views regarding attitude changes are consistent with findings in current literature. For example, Acquah and Commins (2013) found that preservice teachers in a university had increased awareness and changed views of other cultures after participating in a multicultural education course. Basbay (2014), Kumar and Hamer (2013), and Sandell and Tupy (2015) had similar findings in regard to changes in preservice teacher attitudes.

Knowledge. The second dimension of Deardorff's MIC is knowledge and skills. The knowledge aspect refers to knowledge about personal culture and deep knowledge of other cultures. The participants displayed knowledge of understanding other cultures more in depth than the multicultural festivals approach as described by Banks (2001). The participants' desire to bring in books and artifacts about students' cultures, get to know the families, and understand how they learn show a deeper awareness of what culture entails. The participants did not talk much about their own culture or biases during the interview, though they mentioned an "About Me" assignment in which they looked at their culture. They also seemed aware of their own ethnicities and cultures

when they talked about their experiences. The multiculturalism course syllabus also mentioned the use of reflection papers to understand the preservice teachers' personal views. However, there was no discussion about the participants' awareness of their biases or personal beliefs and how that might impact their teaching.

Much of the literature also supports that constant reflection on culture, biases, and experiences is important in the development of intercultural competence. However, Feucht, Brownlee, and Schraw (2017) discussed that reflection does not always lead to practice changes, and reflexivity is needed for changes to occur in actions. Reflexivity refers to the internal dialogue about personal epistemology that leads to transformative action in the classroom. Thus, although the participants were knowledgeable about other cultures and their own cultures, it is unclear whether they were aware of their biases and beliefs and how those might impact their students.

Skills. The skills aspect of the second dimension in the MIC focuses on whether a person can listen, observe, and evaluate in intercultural contexts (Deardorff, 2006). Each of the participants were given opportunities to listen to people with differing perspectives and cultural views through course discussions, guest speakers, projects to learn about students' families, and examining current political and social events around the country. Just participating in class discussions where the students can listen and understand the perspectives of their classmates about various culturally related topics, especially controversial topics, shows that they are developing these skills. The participants all discussed different situations in which they were able to listen and react to others in a respectful and understanding manner.

Internal outcomes. According to Deardorff (2006), the development in the first two dimensions of the MIC lead into outcomes of intercultural competence. Internal outcomes refer to a person becoming more interculturally sensitive. All the participants either mentioned understanding or identifying with students who do not speak English and those who feel like outsiders in the classroom. Various comments demonstrated that the participants all had an ethnorelative view compared to an ethnocentric view. Ethnorelative perspectives involve seeking and viewing cultural differences in positive ways (Bennett, 2006). The three states within the ethnorelative side of the DMIS are acceptance, adaptation, and integration. Although they all seemed to be on the ethnorelative side of the DMIS, some comments hinted at possible differences in the participants' levels of intercultural sensitivity. Two of the participants were more in-depth in their explanation of views toward other cultures. They appeared to be at a higher level than just acceptance because of their commitment to embracing and including all cultures in the classroom rather than just accepting and appreciating other cultures. Regardless of the state they are in, it is significant that they all showed indications of having ethnorelative views. Teachers who hold ethnocentric worldviews can greatly hinder the learning and development of their students (Gaines, 2015).

External outcomes. External outcomes of the MIC refer to interaction abilities in cross-cultural contexts (Deardorff, 2006). The participants all had interactions with people of other cultures through their program and even throughout their lives. Three of the participants discussed their competence in being able to appropriately communicate in contexts in which they were the outsider as well. Something that should be noted is

that without observation of the participants in intercultural situations, it is not possible to know exactly what DMIS state the participants are at or how they will teach in a diverse classroom. However, the in-depth interviews and secondary data suggested their beliefs and views. An important assumption of the MIC is that development in a person's attitudes, knowledge, and skills will lead to internal and external outcomes (Deardorff, 2006). This was evident from Dimetrov et al. (2014), who showed students increasing in intercultural awareness and knowledge and adapting their communication skills in various cross-cultural situations. Thus, even though I did not observe the participants engaging in a culturally diverse environment, it can be assumed that they should be able to exhibit intercultural competence outcomes based on the data supporting their levels of intercultural attitudes, skills, and knowledge.

Self-efficacy. The self-efficacy concept from Bandura (1993) is focused on a person's perception of their skills rather than the level of skills themselves. If people have confidence in their ability to do something, they will see challenges as opportunities to learn (Jamil, Downer, & Pianta, 2012). The students were confident in their abilities to interact and teach a diverse classroom of students. Their teaching self-efficacy was supported through their continuous apprenticeship and student teaching in the classroom for the duration of the program.

Bandura (1993) also noted that mastery experiences are the most important source of information to self-efficacy. The repetition of subject matter, skills, and strategies through the various courses in the program also helped to increase their confidence in knowing the material and various strategies to use in the classroom. For example, Jamil et

al. (2012) they found that preservice teachers' predispositions and beliefs were important predictors in their teaching self-efficacy. Additionally, Gao and Mager (2011) found that participants' perceived teacher efficacy, attitudes toward inclusion, and perceptions of diversity were all positively associated with one another in an inclusive teacher education program. This means that positive change in one of these can have an impact on the other. The findings of this current study correspond with the results of these recent studies. The participants exhibited positive perceptions of self-efficacy and of their intercultural competence.

Program Content

In examining current studies and literature from experts in the field, the four most commonly mentioned practices that support preservice teachers' preparation to teach culturally diverse students are field experiences, reflection on experiences and course readings, class discussions, and recurrent interaction with people of other cultures (Acquah & Commins, 2013; Basbay, 2014; Kolano & King, 2015; Lee et al., 2014; Sandell & Tupy, 2015; Savage & Cox, 2013). The program explored in this current study touched on all of these program components. The participants also had positive perceptions about their teacher preparation program curriculum, especially the culturally related curriculum. Some of the aspects that the participants noted as being the most impacting included the infusion of culturally related topics and support throughout the whole program, interaction with people of various cultures, and the apprenticeship experience.

The sequence of courses for the program noted that there was one multiculturalism course as well as five ESL courses. However, a common remark among all the participants was the inclusion of culturally related curriculum throughout all courses in the program. This is important to note because much of the literature regarding culturally related curriculum in teacher preparation programs emphasizes the importance of infusing it throughout all courses. There is little research on programs that do this, may be because many programs do not incorporate culturally relevant curriculum throughout the whole program. The experts in the field encourage the use of embedding the curriculum throughout the program to continue to support intercultural competence development (Bennett, 1986; Banks, 2001; Deardorff & Arasaratnam-Smith, 2017; Lindsey, Robins, & Terrell, 2009). Because intercultural competence is an ongoing process, repetitive familiarity and application of each component can support and enhance that process.

The multiculturalism course in the study had some notable characteristics as well. Two of the participants mentioned the multiculturalism course as influential in their intercultural competence development. However, they did not go into detail about the course. The syllabus of the course states that the course is focused primarily on race, culture, and ethnicity in the United States and the various roles and patterns that exist. The instructor is focused on terms, history, and the theories associated with these cultural components. Course assignments included reflections on course readings, class discussions, quizzes on the material, and a final open-ended paper that allows the

students to elaborate or explore a topic associated with any aspect of multiculturalism. The course explores various sides of multiculturalism including controversial topics.

This information on the course is supported by King and Butler's (2015), who found that the main topics that culturally related courses in universities focus on are racism/classism/societal structure, exploring own beliefs and culture, roles of schools, multiculturalism, skills in interacting with people of other cultures, and the concept of culture and diversity. The multiculturalism course in the studied program includes most of these topics except roles of schools according to the syllabus. Although most experts in the field agree that it is best to have depth over breadth of topics, this course was more of a foundational course for the rest of the courses in the program.

Interaction with people of diverse cultures was another positive aspect that the participants mentioned in their interviews. Only one got to interact with a diverse classroom of students daily, but the rest of the participants mentioned other opportunities from the program to work on their cross-cultural interaction skills. These included interviewing a family with a different culture, meeting weekly with an ESL student, weekly discussions with diverse classmates, and diverse guest speakers. Literature in the field promotes immersion in another culture as the best way to gather interaction skills (Dunn et al., 2014; Kasun & Saavedra, 2016; Nganga, 2016; Shiveley & Misco, 2015). However, some studies have shown that consistent interaction can impact intercultural competence. Savage and Cox (2013) found that pre-service teachers who had continuous exposure to conversations with university ESL student had changes in attitudes about students of various cultures and their role as teachers of diverse groups of students. Lee et

al. (2014) found that well planned classroom interactions can increase pre-service teachers' confidence and effectiveness in cross-cultural situations. These studies support the view that intercultural competence development can occur from meaningful interactions with people of different cultures within the program.

Sociocultural Background of Participants

The influence of life experiences and cultural background were mentioned by all the participants enough to assume that these experiences did have some impact on their initial intercultural competence. All the participants had diverse interactions growing up and two of the participants grew up immersed in another culture. Without interviewing or assessing the participants at the beginning of the program, it is unknown how much of a difference their experiences had on their intercultural competence before entering the program. The research in the field is also fairly divided on this topic. Jester (2012) noted that family socialization had the greatest impact on how the pre-service teachers understood diversity. However, Watts (2017) found that professional beliefs about diversity, rather than personal beliefs, predict perceptions of teachers toward diverse students. These findings indicate that teacher preparation programs may have more of an impact on teachers' beliefs in the classroom than background criterion. While the current literature does not support or reject this assumption, the possible impact of background influences needs to be mentioned. Regardless of their background, each of the participants noted that they felt the teacher preparation program did have an influence on their intercultural competence development.

Limitations of the Study

The primary limitation of the study is the possibility of over estimation of intercultural competence outcomes and self-efficacy from the participants' perceptions. The study from Sandell and Tupy (2015) found that there was a gap between pre-service teachers' perceptions of orientation to cultural differences and actual developmental orientation to cultural differences. Thus, without observation of the participants teaching a diverse group of students or pre and post program interviews, there is a possibility that participants overestimated their perceived preparedness.

Secondly, since the participants were volunteers, they may not be representative of all the pre-service teachers in the program. Saturation of data was reached with the four participants, but they might have chosen to participate because of their personal interest and confidence in working with culturally diverse students or because of their satisfaction with the teacher preparation program.

Lastly, while the participants noted that they felt like culturally related topics were infused throughout most of their courses, it is unknown how those topics were introduced. It is also unclear whether discussions or assignments in the courses focused on how to incorporate a variety of cultures in their classrooms or whether they primarily focused on strategies for ELL's. Thus, since I did not observe these courses or talk to the instructors of all the courses, it is unclear what the focus was.

Recommendations

One recommendation for future research would be to conduct a multiple case study with similar research questions and framework to explore how differing

curriculums might impact pre-service teachers. This type of study would continue to help close the gap in understanding why some pre-service teachers feel more prepared than others to teach in culturally diverse classrooms.

Another recommendation would be to conduct a longitudinal study where the researcher gathers the perceptions of pre-service teachers at the beginning of the program, the end of the program, and, if possible, into their first year of teaching. A longitudinal study would allow the researcher to examine the development and possible changes of a pre-service teachers' self-efficacy and intercultural competence throughout the program. Adding a quantitative intercultural self-assessment for participants to take at those points would also get a deeper understanding of their intercultural competence.

Implications

The results from this study can be used to contribute to the literature on implementing culturally related curriculum in preparing pre-service teachers. There is conflicting research in the current literature on whether one culturally related course can support pre-service teachers' whole intercultural competence and confidence in teaching culturally students. One difference in this study compared to those that exist in the field is the emphasis of culturally related material throughout the entire program. Another variance was the extended amount of time that the pre-service teachers of the program spent in the classroom. The pre-service teachers spend four years working and teaching in the classroom, which is not common among teacher preparation programs in the literature. There are not any studies in the literature that discuss a program similar to this one. These unique aspects of the program help minimize the gap in understanding why

some preservice teachers feel more prepared than others to teach in culturally diverse classrooms since all of the participants in this case felt prepared.

Implications for All Teacher Preparation Programs

The results of the study along with the current literature also provide some suggestions for teacher preparation programs to implement. The first suggestion is to provide a significant amount of time for pre-service to work and teach in a culturally diverse classroom. The participants in this current study all had confidence in their teaching skills, which may have been supported through their continuous time in the classroom from the start of the program. Placing pre-service teachers specifically in diverse classrooms can also support their knowledge in differentiating instruction and incorporating culture in the curriculum. Mitchell (2016) found that teaching experience was positively correlated with pre-service teachers' attitudes toward English Language Learners. This is important since Jefferson (2013) found that there is often a gap between theory and practice, especially regarding differentiating instruction and providing opportunities to incorporate culture in the curriculum. However, it should be noted that field experiences need to be carefully planned and guided by a theoretical framework and pedagogy (Yuan, 2017). If there is no intercultural competence and pedagogical support in field experiences, there can be negative outcomes in regards to intercultural competence in pre-service teachers (Rathje, 2007).

The next suggestion is to coordinate experiences independent of the field experience for the pre-service teachers to have continuous intercultural interactions. These can be weekly conversations with university students who speak another language,

interviews with people of other cultures, class speakers, or working with students who are English Language Learners. The literature in the field supports suggestion through studies focused on frequency of interactions (Cui, 2016; Evans, 2017; Gangoso-Aguila et al., 2018; Lopes-Murphey & Murphey, 2016). These types of interactions can help pre-service teachers learn more about other cultures, increase empathy toward ELLs, and learn various communication skills. The variety of experiences allow for gradual development of cultural intelligence (Lopes-Murphey, 2014).

The third suggestion is to guide the pre-service teachers to engage in meaningful reflection of their field experiences and intercultural interactions. Mindful reflection is a skill that instructors should support pre-service teachers in understanding. It may not be a skill that they automatically know how to do. Bandura (1977) argues that meaningful experiences need mindful reflection in order to make a difference in a person's development. Mindfulness requires interest in and attention to cultures and differences in culture (Lopes-Murphey, 2014). Moloney and Oguro (2015) found that structured and supported reflections of experiences helped shape their future practice and reflection as well as increased their awareness in critical cultural thinking. Similarly, the participants in Nganga's (2016) study gained cultural knowledge and skills through reflection. They also need to mindfully reflect on their own culture, biases, and views. This was one aspect that the participants in this study did not mention much in the interviews. However, the literature consistently promotes self-reflection as a necessary component to becoming more interculturally competent and a more culturally responsive teacher (Banks, 2001; Bennett, 1993; Jones et al., 2017; Yuan, 2017). Reflecting on one's own

culture involves looking at all aspects, including exploring the controversial and historical aspects of their race (Jefferson, 2013).

Finally, the most important suggestion for teacher preparation programs is to implement a culturally centered program. The experts in the field of intercultural competence and researchers have reiterated that infusion rather than an add-on multicultural course is the best way to support pre-service teachers' intercultural competence since it is a never-ending process (Banks, 2001; Bennett, 1986; Deardorff & Arasaratnam-Smith, 2017; Landa & Stephens, 2017; Lopes-Murphey, 2014; Yuan, 2017). The results of this study support this theory by showing how a program can infuse culturally related content throughout all courses in order to support pre-service teachers' intercultural competence.

Suggestions for Case Study Program

There were only two aspects of the program that could be enhanced in response to the data and the literature. The first is to increase diverse placements for student teaching. While the students did feel comfortable in their skills and knowledge to teach in a culturally diverse classroom, three of them had not been able to practice implementation of these strategies and skills with a diverse group of students. Nganga (2016) found that planned cultural immersion experiences helped the participants gain a deeper understanding and appreciation of diverse cultures. The placement of apprenticeships and student teaching is not entirely up to the program as the pre-service teachers may be working in a school before starting the program or may want to choose a school closer to where they live. However, it may be optimal for the program to try to encourage students

to choose diverse schools during their apprenticeship and student teaching or require a certain amount of time student teaching in a diverse environment.

The second recommendation is for more reflection on pre-service teachers' perceptions and how their views can impact students. The program did have participants reflect on their own culture and on various articles in the multiculturalism course. However, the participants did not mention any opportunities in which they got to closely examine their biases or perceptions of other cultures and how that might impact their students. This can be done by ensuring that reflections are meaningful, which are most often done in response to authentic situations (Savage & Cox, 2013). Meaningful reflections can develop mindfulness, which involves being cognitively aware of your own communication and interaction with others (Lee et al., 2014).

Conclusion

This study aimed to explore pre-service teachers' perceptions about their overall preparedness to teach culturally diverse students after engaging in the culturally related curriculum from one university teacher preparation program. The participants felt that their intercultural competence had been properly supported and they felt confident to teach in culturally diverse classroom. The results from the study support the recommendations from experts in the field regarding the need for teacher preparation programs across the country to implement more culturally related curriculum and experiences in their program. Most importantly, this study showed that implementing a culturally responsive framework throughout the whole program is possible and could be

the main factor in helping pre-service teachers feel more prepared to teach in culturally

diverse classrooms.

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Appendix A: Interview Protocol

Interview Protocol Project: An Exploration of Culturally Related Curriculum and how it Influences Pre-Service Teachers
Date:
Location:
Interviewer: Ana-Alicia Gonzales
Interviewee:

Hello! Thank you so much for agreeing to participate in this study. In order to ensure that I don't misinterpret the data, I would like to record this interview. Is that ok? Just a reminder that this is completely voluntary and you can choose to withdraw at any point. Also, your participation is confidential and your university will not be aware of who is involved.

The purpose of this study is to explore your perceived intercultural competence and overall preparedness to teach in culturally diverse classrooms are influenced by the culturally related curriculum in a university teacher preparation program.

Questions:

1. What does the word intercultural competence mean to you?

2. When looking at the research, Intercultural competence is best defined as the ability to effectively and appropriately interact in an intercultural situation. It includes attitude, knowledge, skills, and the ability to apply those aspects in intercultural contexts. Thinking about the definition of intercultural competence, how would you describe your intercultural competence? Do you think you are stronger in some aspects versus others? Weaker?

3. Were there any courses, assignments, or experiences in your program that helped you learn about other cultures? How did it impact your thinking?

4. Were there any courses, assignments, or experiences in your program that made you learn and reflect about your own culture and how it influences your views about other cultures?

5. What did you learn about your culture and your own views?

6. Were there any courses, assignments, or experiences in your program that allowed you to interact with people of other cultures? How did that impact your communication skills?

7. What course, assignment, or experience from the program made the biggest impact on your overall intercultural competence?

8. How confident are you in supporting student learning and differentiating instruction in an intercultural classroom?

9. How would you describe your willingness to incorporate students' cultures in lessons? (Sensitivity and views)

10. Has your intercultural competence changed throughout your time in your teacher preparation program? If so, how?

11. What made you interested in this program?

12. What life experiences outside of your program have impacted your intercultural competence (i.e. own culture, constant or no interaction with people of other cultures, travel)?

Those are all the questions I have for you at this time. Are there any documents (i.e. reflections, projects, observations) that you would like to share to get another example of your intercultural competence?

Thank you again for your participation. If there is anything unclear while I am reviewing the data, I may contact you via email to clarify. Also, I will email you later today about the gift card. Have a wonderful day!