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A Critical Analysis of Multiculturalism, Cultural Competence, and Cultural Humility: An Examination of Potential Training Opportunities for Pre-Service Teachers

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A CRITICAL ANALYSIS OF MULTICULTURALISM, CULTURAL COMPETENCE, AND
CULTURAL HUMILITY: AN EXAMINATION OF POTENTIAL TRAINING
OPPORTUNITIES FOR PRE-SERVICE TEACHERS

by

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“A CRITICAL ANALYSIS OF MULTICULTURALISM, CULTURAL COMPETENCE,
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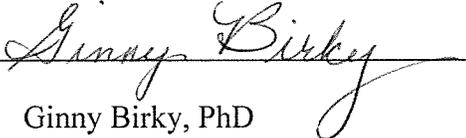
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ABSTRACT

This dissertation is a critical analysis of the concepts of multiculturalism, cultural competence, and cultural humility. The intent is to examine the historical background of these concepts, the changing demographics of the United States that are forcing an assessment of the meaning of these terms (especially the frequently used notion of multiculturalism), and comparison of cultural competence and cultural humility. The dissertation also engages in a reflection on new possibilities and opportunities offered by a focus on cultural humility for pre-service teacher training.

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CHAPTER 1

Multiculturalism, Cultural Competence, and Cultural Humility: An Overview

*Teaching is a profession from within versus providing an exogenous shock to it
from the outside.*

-- David Berliner, University of Arizona

Introduction

Research addressing cultural humility in the field of education is limited. The scarcity of articles in educational journals in the United States indicates that the concept of cultural humility has not been widely established as a component of training for pre-service teachers in this country. There is, however, a great deal of literature regarding cultural humility in journals of medicine and the social sciences. In these fields, cultural humility has contributed significantly to training programs for physicians, psychiatrists, nurses, and social workers providing considerable inroads into preparing professionals for working directly with patients and clients of multicultural origins (Hook, Davis, Owen, Worthington, & Utsey, 2013; Ortega & Faller, 2011; Schuessler, Wilder, & Byrd, 2012; Tervalon & Murray-Garcia, 1998).

The term cultural humility appeared in seminal research conducted by Tervalon and Murray-Garcia in 1998. Up to this time, cultural competence had been a benchmark in training procedures for health care and social services professionals. In 2012 Moule provided a definition for cultural competence stating, "...developing certain personal and interpersonal awarenesses and sensitivities, learning specific bodies of cultural knowledge, and mastering a set of skills that, taken together underlie effective cross-cultural teaching" (p. 5). Tervalon and Murray-Garcia (1998) introduced the language of cultural humility that would become an expansion of cultural competence by defining cultural humility as, "... incorporat[ing] a lifelong

commitment to self-evaluation and self-critique, to redressing the power imbalances in the patient-physician dynamic, and to developing mutually beneficial and non-paternalistic clinical and advocacy partnerships with communities on behalf of individuals and defined populations” (p. 117).

In the field of education, teacher educators are considered to be responsible for training pre-service professionals in developing an awareness of and sensitivity to cultural diversity in their classrooms. Coursework significantly influences what pre-service teachers learn. My exposure to authors such as Elmer (2006), Hockett, Samek, and Headley (2010), Noddings (2013), Palmer (2007), and Poplin (2008) provided thoughts that sparked my awareness of the influence of cultural humility. Teachers would be among the professionals trained to serve and be sensitive to increasing multicultural populations in the national public school system. Palmer (2007) stresses the value of a teacher’s inner life, asking the reader to seek out “who is the self that teaches” (p. 10). Noddings emphasizes the importance for teachers to collaborate over the need to compete. Additionally, underscoring the practice of communication as dialogue, which requires listening and speaking in the development of interdependence, Noddings (2013) comments that this skill is vital in identifying and solving our social problems. Poplin (2008) stresses the importance of not neglecting one’s own worldview while teaching others’ worldviews so that students can form a complete world vision that results in a classroom where no student feels excluded. Hockett, et al. (2010) and Elmer (2006) speak to the importance of humility in effective servanthood cross-culturally and the development of a framework defined by cultural humility.

Worldwide immigration, a result of global political, economic, and educational changes in the 21st century, presents greater diversity in classrooms. Trends of multiculturalism directly

influence education and impact pre-service teachers' preparation for the classroom. Nationally, as populations shifted from formerly traditional locales in the Southwest and Southeast, communities previously unaffected by global changes find themselves challenged to address new and diverse populations. Educators find themselves needing more than cultural competence in order to conduct effective practices in the classroom. The 21st century educator also needs an understanding of a lifelong commitment to self-reflection and self-critique as vital to developing awareness and sensitivity (Dondero & Muller, 2012; Eng, 2013; Gamoran, 2001; Guzman & McDonnell, 2002; Kandal & Cromartie, 2004; Passel & Cohn, 2008; Spring, 2008; Yeager & Bauer-Wu, 2013).

Dramatic demographic shifts in the United States have resulted in an urgency to attend to knowledge of personal attitudes, attributes, and skills that enhance cultural awareness and sensitivity leading to cultural humility; an important aspect of training future generations of educators (Hourani, 2012; Hsiao & Yang, 2010; Reiter & Davis, 2011; Strolberg, 2008; Unruh & McCord, 2010).

In 2014 Moyer conducted a study of how requirements for preparing teachers for certification in New York State evaluates cultural humility as a natural outgrowth of cultural competence. As an assessment of a lifelong commitment to self-evaluation and self-critique, Tervalon and Murray-Garcia (1998) offer a view of how cultural humility contributes to the future of education. An understanding of cultural competence versus cultural humility supports our teachers in identifying unintentional and intentional biases and prejudices, as they become life-long learners using such techniques as reflective journaling. Training programs for pre-service teachers currently offered through colleges and universities, along with frameworks incorporating components of cultural humility, support much needed skills promoting

educational practices and effective learning paradigms for multicultural classrooms benefiting all students (Moule, 2012; Spinthourakis, 2007).

Statement of the Issue and Analytical Questions

This dissertation is a critical analysis of the concepts of multiculturalism, cultural competence, and cultural humility. The intent is to examine the historical background of these concepts, the changing demographics of the United States that are forcing an assessment of the meaning of these terms (especially the frequently used notion of multiculturalism), and comparison of cultural competence and cultural humility. I also engage in a reflection on new possibilities and opportunities offered by a focus on cultural humility for pre-service teacher training.

While this dissertation does not attempt to pursue an empirical research investigation, I will critically examine a number of important, general analytical questions as a way to explore the concepts of multiculturalism, cultural competence, and cultural humility and potential possibilities for pre-teacher training:

What is the general meaning and use of multiculturalism in traditional pre-service teacher training?

What demographic changes are forcing a critical reevaluation of the meaning and use of multiculturalism in schools and pre-service teacher training?

What is the general meaning of cultural competence and how is it related to the concept of cultural humility?

What opportunities might exist to incorporate cultural humility into pre-service teacher training at colleges and universities?

Key Terms

There are a number of important concepts employed and explored throughout this dissertation. The following provides a list of key terms and their meanings as presented in this work.

Cross-Cultural – Involving or bridging the differences between cultures; reaching across boundaries. (Cross-cultural (n.d.) Dictionary.com Unabridged retrieved from [www:http//dictionaryreference.com/browse.cross-cultural](http://dictionaryreference.com/browse.cross-cultural); retrieved from www.united-church.ca).

Culture – Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand be considered as products of action, on the other hand, as conditioning influences upon further action (retrieved from www.tamu.edu/faculty/choudhury/culture.html).

Cultural (self)-awareness – As a skill area, self-awareness involves understanding the myriad ways culture impacts human behavior; [it is] the first step in intercultural effectiveness; primarily a cognitive function; an individual becomes conscious of a thought or action and processes it intellectually (Hardy & Laszloffy, 1995; Lynch & Hanson, 2011; Moule, 2012).

Cultural competence - a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enables that system, agency or those professionals to work effectively in cross-cultural situations (Cross, Bazron, Dennis, Dennis, & Isaacs, 1989). It includes "...developing certain personal and interpersonal awarenesses and

sensitivities, learning specific bodies of cultural knowledge, and mastering a set of skills that, taken together, underlie effective cross-cultural teaching” (Moule, 2012, p.5).

Cultural humility – As defined by Tervalon and Murray-Garcia (1998), “... incorporates a lifelong commitment to self-evaluation and self-critique, to redressing the power imbalances in the patient-physician dynamic, and developing mutually beneficial and non-paternalistic clinical and advocacy partnerships with communities on behalf of individuals and defined populations...” (p. 117).

Cultural sensitivity – Hardy and Laszloffy (1998) explain, “primarily an affective function; an individual responds emotionally to stimuli with delicacy and respectfulness” (p. 227).

Diversity – This term can be most effectively expressed as an array of differences existing among groups of people with definable and unique cultural backgrounds (Moule, 2012).

Democratic - Of or relating to, or appealing to the broad masses of the people; favoring social equality. Retrieved from www.merriam-webster.com/dictionary/democratic.

Globalization – Is considered as an intertwined set of global processes affecting education, such as worldwide discourses on human capital, economic development and multiculturalism (Dale & Robertson, 2003).

Multiculturalism – As related to education, is considered as an appreciation and understanding of diverse populations incorporating culture, race, ethnicity, gender, age, social class, and providing a climate for academic and social success (Pulliam & Van Patten, 2007).

Pre-Service Teacher – A college student participating in a period of guided, supervised teaching. (Retrieved from www.vwc.edu/education/field-experience/pre-service-teaching.php).

Conclusion

This dissertation represents a scholarly examination of three important concepts: multiculturalism, cultural competence, and cultural humility. Two of these concepts, multiculturalism and cultural competence are frequently employed in educational settings, embedded in educational policy, and are emphasized in the pre-service training of prospective teachers. In other words, the notions of multiculturalism and cultural competence have found a home in the professional world of educators. Numerous books, articles, and professional associations attest to the degree to which these concepts and their undergirding assumptions have become ingrained in the field. However, dramatic demographic trends and changes are forcing both educational policy makers and practitioners to critically evaluate longstanding assumptions. A new and potentially powerful concept is emerging – cultural humility. The remainder of this dissertation will examine these prevailing concepts, demographic changes, and compare and contrast the related albeit separate concepts of cultural competence and cultural humility. I will conclude the dissertation with a reflection on the implications and potential possibilities afforded by these concepts and emerging ideas.

CHAPTER 2

Multiculturalism: A Central Theme in Education

Introduction

Those concerned with the direction of education generally support the concept of multiculturalism as a central emphasis. Numerous viewpoints, definitions, and comments from educators proclaim that multicultural education unifies rather than divides Americans (Kiersted & Wagner, 1993). Pulliam and Van Patten (2007) define multiculturalism as, “appreciation and understanding of diverse populations—culture, race, ethnicity, gender, age, social class—and providing a climate for academic and social success” (p. 326). Dewey (1907) famously declared that “schools are miniature societies” (p. 24). Our schools reflect forms of discrimination such as sexism, racism, and classism. Cultural and linguistic conflicts are evident in our schools side-by-side with the practice of discrimination. Poverty compounds discrimination as it threatens the nation’s social fabric and stability when one in four American children live in poverty” (Pulliam and Van Patten, 2007, p. 326).

Demographic changes contribute to concerns as well. Eng (2013) reports that, “Demographics tell us what issues we are dealing with and what kind of society we are becoming” (p. 272). Some new immigrants seek rural environments where familiar trades are a more abundant and stable resource than found in urban communities. Available employment, housing and education contribute to the security of that comes from employment, housing, and education. Rural school districts feel the impact of the influx of migrants to the community, primarily seen by the increased need for bilingual education. These changes in recognizing individual differences requires educators to ensure that quality education reaches all students.

Moreover, current trend projections indicate even greater immigrant growth reflected in the Latino/Hispanic population (Passel & Cohn, 2008).

The future holds a change in the how teachers were taught in the past and, to a great extent, how teachers currently teach. Teacher pools consist primarily of white, middle-class females. These teachers often referred to as white privileged, come to the classroom best prepared to teach white, middle-class students in K-12 programs. As the American population continues to experience growth from increased immigration, the faces in classrooms across the nation will also change. Not only are race, ethnicity, gender, and religious diversity increasing, but also the demand that teachers provide a widened multicultural education with greater equality will witness an increase in intensity. Reform will be required in the preparation of teachers, curriculum design, and assessments to incorporate the wider range of diversity in each classroom.

The Concept of Multiculturalism

According to Neufeldt and Guralnik (1988) a definition of multiculturalism includes both conceptualization and philosophy. They define *concept* as “an idea or thought, especially a generalized idea of a thing or class of things” (p. 288); whereas *philosophy* involves “theory or logical analysis of the principles underlying conduct, thought, or knowledge and the nature of the universe” (p. 1015). Thus, *multiculturalism* is regarded as “the policy or practice of giving equal attention or representation to the cultural needs and contributions of all the groups in a society; special emphasis may be given to minority groups underrepresented in the past, as through bilingual education” (p. 891).

Hirsch, Kett, and Trefil (1993) define multiculturalism in terms of cultural literacy: “The view that the various cultures in a society merit equal respect and scholarly interest” (p. 423). In

somewhat related terms, Pulliam and Van Patten (2007) describe multicultural education as, “the appreciation and understanding of diverse populations—culture, race, ethnicity, gender, age, social class—and providing a climate for academic and social success” (p. 362).

Especially interesting is Norris B. Johnson’s description of multiculturalism as “a process through which a person develops competence in several cultures” (cited in Kierstead & Wagner, 1993, p. 84). Gutek (2004) offers Dewey’s look into the future as he addresses the effort to develop and implement multicultural programs. Regarding such programs he asserts that they “... encourage a respect for cultural pluralism and diversity in which each racial and ethnic group is seen as having the right to express a distinctive culture, and in which this expression is viewed as an enriching contribution to the larger national culture” (p. 168). Today’s scholars, such as Lucas (2010), use Nieto’s definition of multicultural as a standard and philosophy of education for total school reform. Positing that, “...multicultural education is a process of comprehensive school reform and basic education [that] challenges and rejects racism and other forms of discrimination in schools and society...as an underlying philosophy the focus on knowledge, reflection, and action (praxis) [becomes] the basis for social change” (p. 212).

Demerath and Mattheis (2012) refer to multicultural education in the United States as it historically reflects particular commitments to democracy, equity, and social justice...stating, “that it is informed by a moral imperative” (p. 3). This argument is similar to Gibson’s (1984) contention that American multiculturalism is essentially a benevolent multiculturalism striving for greater cultural understanding, cultural pluralism, and bicultural education. Given these intellectual frameworks, it is not surprising that in 2010 The National Association for Multicultural Education (NAME) described multicultural education as a philosophical concept built on the ideals of freedom, justice, equality, and human dignity.

A close look at the many definitions of multiculturalism reveals common rhetoric. Namely, these definitions disclose how multiculturalism is perceived and used in education historically as well as currently. Words like justice, equality, democracy, basic education, philosophy, concept, practice, policy, society, minority groups, bilingual, diverse populations, process, competence, cultural pluralism, racial, ethnic, national culture, discrimination, ideals, values, change strategies, freedom, and human dignity appear in much of the literature. Considering a sample of elements embedded in the term multicultural demonstrates the concern this concept/philosophy exhibits in education.

Social justice and equity: While these terms are similar, *equity*, as defined in Merriam-Webster's dictionary states, "equity as justice according to natural law or right, specifically: freedom from bias or favoritism" and *social justice* defined in Merriam-Webster's dictionary states, "the distribution of advantages and disadvantages with a society" (www.merriam-webster.com). In 1985 Katznelson and Weir reported that schooling promotes meritocracy rather than equality. These authors point out that education underpins the social structure: "...it reinforces differences between social groups rather than eliminating or reducing them (p. 29).

Darling-Hammond (2010) reports that although the United States was founded on the idea of educational equality, due to high levels of poverty and low levels of social support for low-income children's health and welfare (including early learning), opportunities both unequal and inadequate in education persist. Educational experiences for students of color continue to be substantially separate and unequal. The standards movement, while unable to turn the tide on inequality, highlighted problems of inequality and provided for a new basis for confronting educational inequalities. As a result, learning to teach for social justice requires an awareness of

cultural disparities and the ensuing injustices that result from teachers' lack of personal exposure to discriminations (Darling-Hammond, 2010).

Culture and cultural competency: Responding to the mandate from The Pew Health Professions Commission (1995) that required all students' educational experiences to include cultural sensitivity training, Tervalon and Murray-Garcia (1998) found that cultural competence alone was not sufficient in the preparation of medical students who would be working with multicultural populations. The impact of this finding led to the greater realization that cultural awareness requires a deeper understanding of culture by professionals serving the public. This new paradigm adds an increased dimension to educating teachers. It allows professionals to be trained to view all cultures as valuable. Thus, teachers need to regard diverse cultures with more than mere tolerance; they are complete ways of life that are to be valued for their intrinsic worth.

Comprehensive school reform: Reform in education in the modern era began to recognize and address social inequalities, specifically as they impacted education. Under President Ford's administration, changes that went beyond school lunch programs and health measures, gained attention concentrating on racial desegregation of schools. Egalitarian programs focusing on culturally deprived, urban poor, at-risk, and disadvantaged students were given birth. In 1979 the Department of Education (DOE) became a separate entity within the federal government – gaining cabinet status. *A Nation at Risk* sparked great public interest during the 1980s. Under President Carter's administration bilingual programs for a growing Hispanic minority population were introduced. Since 1984 education has become a major policy priority at the national level, appearing as a significant agenda item in presidential elections. Scholars and policy observers in the 1990s published works that revealed results of poor reform efforts throughout the 1980s. These failed efforts were, in part, a fault attributed to teacher-training

institutions. By 2002 President George W. Bush had introduced Leave No Child Behind later to be referred to as No Child Left Behind (NCLB) as a major federal policy initiative (Pulliam and Van Patten, 2007).

Basic education for all students: Only by gaining the awareness, knowledge, and skills necessary to become culturally competent can teachers hope to actualize the professional commitment to ensure academic success for all students (Moule, 2012). Statistics pointing to failure and mediocrity in American education in the 1980s do not describe all educational institutions. Darling-Hammond (2006) published a volume dedicated to lessons learned from exemplary schools. The call to respond to the dilemma of preparing a predominantly white and female teaching force equipped and willing to work in urban settings with increasingly diverse student populations has been answered across the nation by several schools. Darling-Hammond found that these institutions used an integrated approach to multicultural study in their programs. The pre-service teachers (PST) were versed in developing sensitivity to learners as individuals with the group as a whole and making links between developmental theory and concrete individuals. The PST recognized the impact of differences in culture, gender, learning, and preferences. Further, Darling-Hammond (2006) also found the PST had the ability to plan instruction that met the needs of individuals and the group along with the ability to use planning material that met learners' current needs that led to the next level of development.

The need for recognizing and incorporating the elements of multiculturalism goes beyond education. As American immigration expands the population, all areas of our society, including leaders in government, workforces, institutions of faith, and perceptions by the general public will be required to develop an awareness of cultural competency, involving sensitivity, and a view toward cultural humility brought about by a multicultural nation truly committed to social,

political, economic, and educational equality. In essence, a commitment to meeting the basic educational needs of all students is nothing short of keeping the nation's commitment to its multicultural vision of itself.

Recent Developments in Perspectives on Multiculturalism

In recent decades the American public school system witnessed increases in multicultural enrollment as well as the influx of immigrants from traditional urban settings to suburban and rural locations (Dondero & Muller 2012; Eng, 2013). As the 21st century advances, multiculturalism in the public schools requires greater attention. In 2000, Artiles, Trent, and Hoffman-Kipp focused on Pre-Service Teacher programs (PST) as a source for preparing mostly White teachers to work with increasing ethnic minority student populations. While there was awareness of the need to use student-centered approaches, PST programs were not universally urged to become familiar with issues confronted by minority students.

In 2010 Chapman and Grant reviewed influences across the past 30 years that fueled discussions and debates about multicultural education. They assert that multicultural education was developed in opposition to deficit notions of the learning capacities of children of color, the family dynamics of racially diverse families, and the structured learning environments and curricular content for all students. It was not until the 1980s that multicultural education acknowledged the inclusion of groups defined by race, gender, religion, age, socioeconomic status, as well as physical, mental, and emotional exceptionalities. Pulliam and Van Patten (2007) point out that today, multiculturalism is defined by many as “an appreciation and understanding of diverse populations—culture, race, ethnicity, gender, age, social class—providing a climate for academic and social success” (p. 362).

In 1994, Montgomery and Herer asserted that past trends might be studied systematically to project where a society may be heading in the future. Recognizing the mosaic of American society, they determined a need to redefine individual and societal roles. They listed the reasons for such change drivers as the impact of an information-based economy, economic restructuring, and a redefinition of family and home, along with a rebirth of social activism. In 2008, Spring examined this thread by looking at the causes and processes of globalization. He contended that globalization and education are intertwined processes affecting education in such areas as human capital, economic development, and multiculturalism; further acknowledging that the global economy ignited a mass migration of workers. This migration has provoked discussions about multicultural education, and the importance of education as an influence in the maintenance of economic and democratic rights.

Katznelson and Weir (1985) investigated the inadequacies of mammoth bureaucracies of the 20th century and the loss of confidence by both the public and educators in the education system in the United States. A plethora of contradictory policies and goals, many of which have survived into the 21st century were among the inadequacies noted. Pulliam and Van Patten (2007) draw our attention to social issues that catapulted into American society, namely racial tensions, class and gender discriminations, unequal teaching and learning, and inadequate facilities that encumbered education. Much hope was placed in programs such as No Child Left Behind (NCLB) that would bring about unifying strategies enabling equal educational rights to all marginalized populations. Despite these efforts to turn the tide of inequalities in education, issues remain unresolved in our current century.

Dewey (1916) too aimed to broaden the reach of public education through a democratic approach permitting all social classes, regardless of race, religion, ethnicity, gender, and

socioeconomic status to promote the economic advancement of the nation. In his view, industrialization laid the nation vulnerable to potential failure unless education developed a generation equipped to be productive, able to transmit the resources and achievements of a complex society, and experience activities otherwise inaccessible without formal schooling.

Challenging the unilateral use of cultural competence as a teaching technique designed to reduce biases in clinical practice, Tervalon and Murray-Garcia (1998) introduced an innovative paradigm that continues to impact training in health care, social service, and education. They posited that cultural competence, as a lifelong process of commitment and active engagement, identified cultural humility as the better training outcome in educational initiatives for equipping physicians for the 21st century. Tervalon and Murray-Garcia further challenged cultural competence as being the endpoint in training of professionals, recognizing it as part of the training process resulting in cultural humility. They define cultural humility as:

...a process that requires humility as individuals continually engage in self-reflection and self-critique as lifelong learners and reflective practitioners. It is a process that requires humility in how physicians bring into check the power balances that exist in the dynamics of physician-patient communication by using patient-focused interviews and care. And it is a process that requires humility to develop and maintain mutually respectful and dynamic partnerships with communities on behalf of individual patients and communities in the context of community-based clinical and advocacy training models. (Tervalon & Murray-Garcia, 1998, p. 118)

As the concept of cultural humility finds its way into the language of education, it becomes even more important to appreciate the complex reasons behind its emergence and full application in educational practice.

Changing Demographics

In 2013, Eng stressed the impact of shifting demographics by declaring, “Demographics tell us what issues we are dealing with and what kind of society we are becoming” (p. 272).

Additional observations by Eng indicate the need for increased bilingual education as a result of a higher population of immigrants lacking proficiency in the English language. These changes are felt especially keenly in rural areas. In its report on the status of rural education, the Institute for Educational Statistics (2013) broke down identification of rural school districts into three categories: fringe, distant, or remote. This reclassification allowed the National Center for Education Statistics (NCES) to identify and differentiate rural schools and school districts in relatively remote areas from those that may be located just outside an urban center.

Approximately 100,000 public schools were located in rural areas.

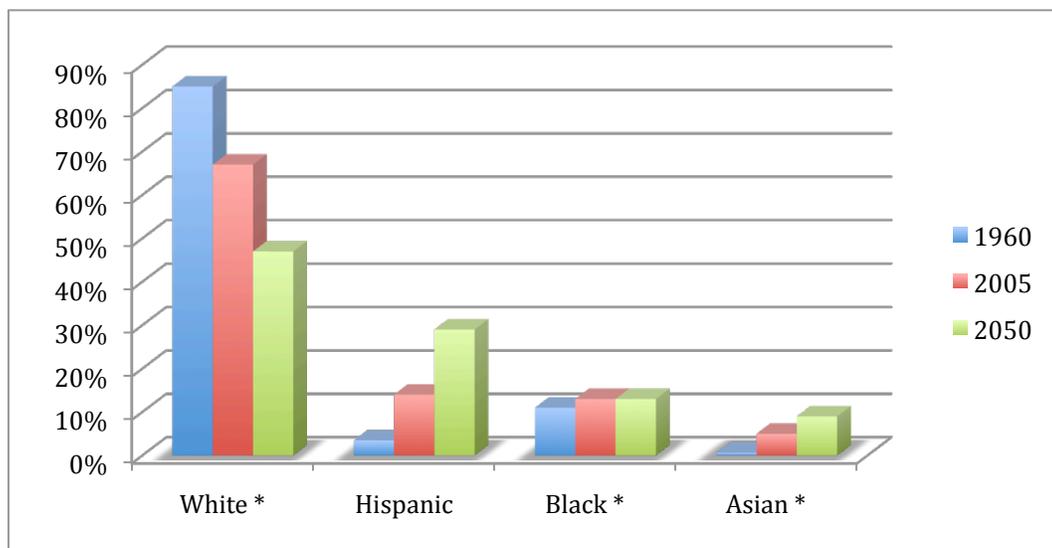
Seen as one of many changes brought about by the need to serve an increasingly diverse immigrant population, especially critical in many previously unprepared rural school districts, bilingual education became a front line issue. Educators work toward a balanced, equal education for all students, focusing on academic ability. Diverse cultures require educators to recognize individual differences ensuring that quality education reaches all students, a commitment that underscores American education (Moule, 2012).

Education appears as one realm in which the implication of population change is realized. Researchers report trend projections for 2050 indicating that the greatest immigrant growth area will be reflected in the Latino/Hispanic population (Passel & Cohn, 2008). The population reported in 2005 was 296 million people. If the population continues to grow at similar rates as in the past, there will be 438 million people in the U.S., an increase of 142 million people by 2050, an increase of 82% growth in population from immigrants and their U.S. born descendants

(Pew Research Center, 2008). Currently, one in eight (12%) Americans are immigrants. By the year 2050, it is projected that one in five Americans will be immigrants. Figure 1 illustrates population growth in the United States by race and ethnicity from 1960 through 2005 and to 2050.

Figure 1.

Population by Race and Ethnicity, Actual and Projected: 1960, 2005 and 2050 (% of total)



Note: All races modified and not Hispanic (*); American Indian/Alaska Native not shown.
Source: Pew Research Center (2008).

These data connect with two important aspects of education. The first is population shifts. In 2004 Kandel and Cromartie reported new patterns of distribution of Hispanic populations, indicating a focus on settlement in rural/remote regions of the U.S. Traditionally, Hispanic/Latino/a populations have settled in metropolitan communities in the Southwest, such as California and Texas. Settlement was also located in Florida in the Southeast portion of the United States. Kandel and Cromartie (2004) further reported that newcomers forged

communities in non-metro areas such as the Midwest and Southeast states of South Carolina and Mississippi. This redistribution away from traditional urban centers toward rural, small towns, and suburban areas was the fastest growing settlement pattern taking place in the country. The reason for this redistribution was economic restructuring that allowed greater access to natural resources such as minerals, timber, soil, water, and climate conducive to agricultural production. These resources allow for the population to be supported by jobs associated with industries developed through access to these resources (Albrecht, 2010; Montgomery & Herer, 1995).

Secondly, education in new destination communities was a result of population growth and redistribution and challenged these school districts and communities. Schools that previously had very few Latinos/as, now find themselves providing the primary source of education for immigrant students. Students in these communities exhibit risk factors and their families are likely not to be familiar with the education system in the U.S. (Dondero & Muller, 2012; Martin, Fergus & Noguera, 2010).

In 1994 Montgomery and Herer concentrated on trends affecting the United States such as the maturation of America, the development of a society composed of a greater mosaic, redefinition of individual and societal roles and their impact on the future of our society, and an information-based economy. Change drivers impact all individuals in our society regardless of where they live, rural or urban areas; age, young and old, as well as health status and medical needs; degree of wealth or impoverishment, and educated or illiterate. All workers, professionals, business entrepreneurs, or industrial workers will experience shifts affected by technological trends seen in genetic/molecular biological research, for example. Additionally, changes will be realized as economic trends influenced by globalization as well as a shift from industrial to technology-driven information-based economy takes place affecting technological

trends. Further, environmental trends such as warming of the earth's atmosphere, depletion of the earth's ozone layer, and pollution from hazardous waste will see a change. Political trends, specifically influenced by social and economic occurrences will be experienced. Multicultural population growth, particularly in urban communities, will affect the political agenda of the future as urban dwellers, with their greater numbers and tendency toward more liberal politics, greatly impact elections. The process may see a move from formal voting process to less formal methods such as surveys or public opinion on issues. These trends will affect both men and women.

Many trends that developed during the late 20th century such as redefinition of individual and societal roles reflected a growing multicultural society. As time goes by greater diversity in linguistics will be witnessed. Additionally, the older generation will be whiter and the younger generation will be browner. Globalization will be recognized as the need for a better-trained workforce in order to function in a high-tech, high-quality economy will be accompanied by the rebirth of social activism. Families and homes are already undergoing dramatic redefinition compared to past social conventions.

Of particular importance is the effect on education. The high rate of dropouts, diminishing science and math capabilities, exposure to technological literacy as it supports a future workforce, multicultural and multilingual school populations, high-risk children entering school, increasing poor achievement in urban districts, teacher availability, and preparation programs to meet challenges borne of the shift in population trends are of particular note to Montgomery and Herer (1994). These authors speak to a renaissance in education brought about by the demands in response to changing trends.

Worldwide, these trends are embedded in education similarly to what is being experienced in America. Although not convinced to be the best education, the Western model of schooling has globally become the cultural ideal. Development and use of common educational structures and curriculum reflects a basic understanding that all people are educable, have the right to the privilege of education, and recognition of the importance of education in maintaining economic and democratic rights. As core countries move toward legitimatizing their power, use of agencies that support education to teach a capitalist mode of thought and analysis is being implemented. Spring (2008) posits that primary and secondary education become preparation theatres focused on skills that students require to participate in the rapidly changing technology of knowledge economy and in becoming lifelong learners.

Conclusion

Multiculturalism is both a concept and a philosophy. Many definitions are available to explain multiculturalism across fields of social services, medicine, political concerns, business matters, and in particular education. Scholars have recognized elements emphasized within the definitions of multiculturalism.

Demographic changes influenced by the flow of immigrants out of urban settings into more suburban and rural regions of the country impact school districts spurring a reevaluation of the needs of their students. Consistent with meeting the needs of the students are the needs of preparing teachers with training that will provide appropriate and effective teaching techniques. Trend projections indicate that by the year 2050 a significant shift in the alignment of the U.S. population. What had been the norm composed of the dominant culture until the mid-20th century has shifted. Growth in the Hispanic population will exceed the White, Black, and Asian

populations. Redistribution of populations present challenges such as risk factors not only of students, but also families who are likely not to be familiar with the educational system.

Multiculturalism in the modern era is an important discussion that is taking place in America. The focus brings to the foreground the need to be a nation of educated people. Education in the present is imperative as it provides societal undergirding that will serve the population as it produces a successful, productive workforce in the future. While the nation continues to develop greater technology that necessitates communications using internet sources and social media, for instance. A correlation of the use of distance learning, and work environments that include distance offices and online meetings, will increase in order to keep astride of global demands. In this sense education across the board will be required to prepare all people, regardless of race, religion, gender, or ethnicity, within the workforce to meet the needs of the nation as it participates in such global concerns as economics, education, politics, social and medical matters.

Education, though not protected by the Constitution of the United States, is set out as a right for all (Katznelson & Weir, 1985).

CHAPTER 3

Cultural Competence and Cultural Humility

Introduction

In response to mandates calling for innovative approaches to multicultural training of physicians, The Pew Health Professions Commission (1995) proclaimed that the educational experiences touching the lives of every student must include cultural sensitivity. Cultural competence became the focus of required change. However, researchers found cultural competence, an outcome of this mandate, was subject to too narrow a definition in medical training and practice focusing on mastery of a finite body of knowledge to demonstrate an endpoint. Rather the idea of cultural competence as a commitment and a lifelong process resulting in cultural humility provided a better, more effective training outcome (Tervalon & Murray-Garcia, 1998).

By examining the implications for cultural humility in training programs for Pre-Service Professionals (PSP) broadly across the health care and social service systems, some researchers suggest that cultural humility is key to success in interactions with diverse populations (Isaacson, 2014). In 2013 Yeager and Bauer-Wu conducted research concentrating on training programs for PSP indicating an extended understanding of cultural competence as it leads to cultural humility. This research suggests that teaching PSP cultural humility results in greater effectiveness in patient-professional relationships as awareness of one's own culture also increased.

Although research in the field of education is rather scarce, there have been some studies contributing to the exploration of the effects on teachers' beliefs and attitudes on student achievement (Hsiao & Yang, 2010; Reiter & Davis, 2011). Other studies report outcomes of

reflective journaling and its contribution to the development of cultural humility in Pre-Service Students (PSS) (Schuessler, et al, 2012; Pewewardy, 2005). Studies have also explored the effects of students' achievement as influenced by cultural humility (Hourani, 2013; Larrivee, 2000; Mosley & Zoch, 2011). Additional research has taken into account the increased need for cultural humility due to globalization and emerging demographic trends (Albrecht, 2010; Dondero & Muller, 2012; Eng, 2013; Gamoran, 2001; Guzman & McDonnell, 2002).

The need for training programs to include cultural humility, a life-long commitment to self-evaluation and self-critique, to replace the “talking head” approach to teaching and learning, includes dialoguing and interactions (Noddings, 2013; Warren, Pacino, & Lawrence, 2011). Thus, studies have shifted their focus on the responsibility of institutions accountable for training Pre-Service Teachers (PST) and have begun to investigate the benefits of learning programs to better equip educators in meeting increased diversity in classrooms nationwide (Morrell, 2010). I will explore this topic in more detail in chapter 4. However, in this chapter I examine the interrelated (yet distinct) concepts of cultural competence and cultural humility.

Cultural Competence and Cultural Humility: Approaches and Understandings

Despite the scarcity of available research in the field of education related to cultural humility, there is ample research that discusses cultural competence and cultural humility in the context of teaching of health care. Tervalon and Murray-Garcia (1998) reported that national mandates call for innovative approaches for training physicians to work with multicultural patients. One such mandate came from the Pew Health Professions Commission (1995) requiring that cultural sensitivity be a part of the educational experiences that touches the life of every student. While institutions of medical education developed programs that addressed understanding of the cultural, nutritional, and belief systems of patients and their communities, it

became apparent that measurement for cultural competence suffered from being too narrowly defined. Measurement was interpreted as demonstrable mastery of a finite body of knowledge and was seen as an endpoint. Tervalon and Murray-Garcia (1998) argue that cultural competence is a commitment to and an active engagement in a lifelong process. Ultimately, the endpoint used in medical training better described cultural humility rather than cultural competency.

An outcome of the research conducted by Tervalon and Murray-Garcia (1998) has been the acknowledgment of the need to be aware of one's own culture as well as the "other's" culture. Yeager and Bauer-Wu (2013) examined how the health care system prepared PSP. These researchers discerned cultural humility from cultural competence along with a technique used in qualitative research known as reflexivity. From this perspective, cultural humility is described as a process. The focus of reflexivity in this research mirrors reflection by and of a person or a profession and is included in an inventory of values. One's exploration of mindfulness is understood to be a tool that enhances awareness and insight, understanding the past and present, breaking down stereotypes, and building relationships.

The makeup and context of others' lives cannot effectively take place in the absence of one's own awareness and reflective understanding of his/her own background and situation (Yeager & Bauer-Wu, 2013). The researchers provide a side-by-side comparison of cultural competence and cultural humility highlighting the differences among eight attributes (Table 1).

Table 1.

Difference Between Cultural Competence and Cultural Humility

Attributes	Cultural Competence	Cultural Humility
View of culture	Group traits Group label associates with a list of traditional traits and practices De-contextualized	Unique to individuals Originates from multiple contributions from different sources Can be fluid and change based on context
Culture definition	Minorities of ethnic and racial Groups	Different combinations of ethnicity, race, age, income, education, sexual orientation, class, faith, and more
Traditions	Immigrants and minorities follow Traditions	Everyone follows traditions
Context	Majority is the normal; other cultures are the different ones	Power differences exist and must be recognized and minimized
Results Focus	Promotion of stereotyping	Promotion of respect
	Differences based on group identity and group boundaries	Individual focus on not only the other but also of the self
Process	A defined course or curriculum to highlight differences	An ongoing life process Making bias explicit
Endpoint	Competence/expertise	Flexibility/humility

Source: Yeager & Bauer-Wu (2013) p. 252.

Although cultural competency training requirements for PSP focused on learning and examining the patient's belief system it was limited by an emphasis on racial and ethnic minorities. Thus, such training equated culture to race and ethnicity. Gender, class, geographic location, country of origin, and sexual preference were not taken into consideration. The goal was to learn about the other person's culture, not concentrating on the provider's background. Therefore, self-awareness was not incorporated into cultural competence. Knowledge alone was not enough. Whiteness has long been understood to be the norm in U.S. society. The understanding was simply viewed in light of education about the "other" as key to developing cultural competence, whereas, cultural incompetence is a lack of knowledge about the "other" (Hohman, 2013; Yeager & Bauer-Wu, 2013).

Making note of body language, thoughts, emotions, an awareness and sensitivity to others, an appreciation of circumstances, and attentiveness to the environment rather than ignoring or pushing away these signs, allows opportunities for learning about one's self and one's biases. The process of building relationships with others requires a check on power imbalances and necessarily includes being flexible and humble (Tervalon & Murray-Garcia, 1998). Flexibility and humility are needed to the extent that any false sense of security upholding stereotyping can be released to promote exploration of the cultural dimensions of each person's experiences. Being aware of past and present experiences that fed mistrust amongst marginalized/vulnerable populations are building blocks to developing trustworthiness in a system that has been out of balance (Yeager & Bauer-Wu, 2013).

The process of reflection reveals that the more one is exposed to cultures different from one's own, the greater the realization of how much one does not know about the other. This process is not a once-learned experience; the process of reflection is a life-long process (Tervalon & Murray-Garcia, 1998). Cultural humility does not focus on competence or confidence. Humility becomes an important component of the process at the point when realization of implicit differences thought to be the underlying problem is abandoned. There is a strength requiring courage and flexibility that is the substance of humility. Throughout the process of reflection, the layers that make up a person are peeled away and encourage a necessary examination of personal and professional values (Yeager & Bauer-Wu, 2013). These qualities become important to PST as school districts across the nation increase in diversity of cultures (Albrecht, 2010; Artilles et al., 2000; Dondero & Muller, 2012; Eng, 2013; Moule, 2012).

In the field of education the impact of demographic shifts by immigrants from traditional locales to non-traditional locations, affects school districts nationwide. An awareness of new training needs has emerged within the institutions of higher education for preparation of pre-service teachers. According to Morrier, Irving, Dandy, Dmitriyev, and Ukeje (2007) providing high quality educational experiences becomes the goal of teacher preparation programs. In 2001 No Child Left Behind defined quality teaching as effective knowledge and teaching of content area as well as classroom management. Darling-Hammond (2005) is among educational studies scholars who describe quality teachers as those who have general academic and verbal abilities, knowledge of content area, knowledge of pedagogy, experience working with children, and who meet state certification requirements.

Yet incorporating training that the National Council for Accreditation of Teacher Education (NCATE) established in Standard Four on Diversity has been difficult to accomplish in PST training coursework because faculty do not feel prepared to design, implement, and evaluate curriculum and experiences for candidates to acquire and apply the knowledge, skills, and dispositions necessary to help all students learn (Morrier et al., 2007). These experiences include working with diverse higher education and school faculty, diverse candidates, and diverse students in P-12 schools (NCATE, 2000). Nevertheless, using underachievement of ethnic minority groups as a catalyst for change in one statewide university system, and detailing how the pervasive problem of underachievement of ethnic minority groups is a national concern, Morrier, et al. (2007) reported on how meaningful multicultural education can be developed and implemented.

Within the definitions provided by NCATE, the issue of cultural understanding is neglected. The national organization NCATE maintains, “cultural understanding incorporates a

person's knowledge of and experiences with the values, mores, beliefs, and traditions of cultures different from one's own" (Morrier et al., 2007, p.1). The authors of this research included that the awareness of an understanding of one's culture and its current effect on practices and beliefs couldn't be ignored. English as a Second Language (ESL) or bilingual education therefore is included in teacher preparation programs and cultural pedagogy. Findings by Morrier et al. (2007) demonstrated that most state requirements revolved around bilingual education.

Additional studies, supported by both qualitative and quantitative research methods, indicate that the educator's own cultural biases and attitudes need to be addressed in order for multicultural education courses to be effective. The practice of the process of reflection exposes attitudes by PST as they relate to his or her individual culture and the culture of the students he or she will encounter. A teacher's provision for authentic experiences for students is also used as a measure of a teachers' comfort with cultures different than his or her own. Diversity courses that take advantage of individual introspection (self-reflection or reflective journaling), focus groups, and small group discussions have a positive effect on PST beliefs and commitments to diversity in the classroom (Morrier et al., 2007).

Components of Cultural Humility

Cultural competency is a precursor to the endpoint referred to as cultural humility. There are many components involved in the process of cultural humility. The training outcome for Pre-Service Professionals described as cultural humility is a process that requires humility derived from continually engaging in self-reflection and self-critique. This is a life-long process requiring professionals to establish a posture of leveling the power imbalances that exist. It is a process that requires humility in the development and maintenance of mutually respectful and dynamic partnerships with communities on behalf of individuals (Tervalon & Murray-Garcia,

1998). There are many components involved in the process of cultural humility. Three elements, in particular stand out. Cultural humility involves beliefs, attitudes, and reflection.

Beliefs: Hsiao and Yang (2010) state, “Beliefs are like the part of an iceberg that is hidden under the sea level” (p. 299). A belief is considered as a truth concluded by an individual. Whether a belief can be supported by real evidence does not diminish a person’s view because to the individual it is an important value and bears meaning. The belief is supported by an unseen element that provides enormous influence on one’s behavior. Beliefs, as foundational to one’s behavior, guide decision-making along with one’s general thinking process. The characteristics of belief are abstract and intangible. One’s beliefs are key to a person’s determination of knowledge organization and define one’s teaching behavior.

Self-efficacy beliefs are also important motivational constructs that shape teacher effectiveness in the classroom. Higher levels of teacher self-efficacy result in greater resiliency in classroom instruction coupled with greater amounts of assistance provided for all students in reaching their learning potential (Hsiao & Yang, 2010; Pendergast, Garvis, & Keogh, 2011).

Attitudes: Attitudes are reported to be valuable for trainees, as recognition of cultural humility requires being open to acknowledging the “other.” Stressing that cultural humility is other-oriented rather than self-focused, Hook, Owen, Davis, Worthington, and Utsey (2013) identify three main components of Multi-Cultural Competencies (MCC): (a) attitudes/beliefs, (b) knowledge, and (c) skills that undergird cultural humility. Asserting that the practitioner goes beyond understanding cultural competency to the (a) development of understanding of the practitioner’s own cultural background and the ways that one’s own cultural background influences the personal attitudes, values and beliefs; (b) development of an understanding and knowledge of worldviews of individuals from diverse cultural backgrounds; and (c) use of

culturally appropriate interventions. MCC involves application of cultural humility, undergirded by an attitude of respect and lacking an attitude of superiority.

Being open to beliefs, values, and worldviews of diverse “others” allows for creation of strong working relationships. Hook et al., (2013) posit that in order to overcome the pervasive ethnocentric tendency to view one’s own beliefs, values, and worldview as superior, it is important to be open to beliefs, values, and worldviews of diverse “others.” This cultural openness allows for creation of strong working relationships. The components of MCC amplify the hypothesis presented by Tervalon and Murray-Garcia (1998) and support the emphasis of being open to the “other” in humility resulting in greater efficacy with the multicultural and diverse community.

Teachers’ attitudes toward diversity have a measurable impact on educational effectiveness. To present a framework that aided in comprehension of the impact of attitude, Unruh and McCord (2010) developed a Five Factor Model (FFM) of personality outlining human individual differences. This study revealed findings indicating that despite programs developed to assist Pre-Service Teachers in becoming effective in increasingly multicultural classrooms, teachers’ lacked an openness about diversity. Beginning teachers reported that coursework did not help them in dealing with diversity in their classrooms; fewer than four in ten reported that their training was helpful once in the classroom (NCCQT, 2008). This realization caused colleges of education to assess attitudes toward, and beliefs about diversity amongst pre-service teachers.

Focusing on basic personality traits as predictors of job performance, results indicated that teacher’s attitudes and beliefs about diversity influence effectiveness of instruction in a multicultural classroom; insinuating that teacher’s beliefs about diversity reflect, in part, their

basic dispositional traits. The purpose of the study was to question the “fit” between an individual’s basic personality and, just as importantly, disposition toward diverse individuals, with the career path of public school teaching. Ultimately, the study lays the groundwork for initiating a procedure for screening for relevant dispositions, linked with appropriate career counseling that would direct people to career paths better suited to their dispositions outside of classroom teaching (Unruh & McCord, 2010).

In a specific study conducted by Strolberg (2008) that considers an interrelatedness of pre-service teachers’ attitudes regarding personal religious commitments and science’s influence on their personal knowledge. Strolberg found that in order for teachers to be able to successfully inspire a love of learning about science in their students, the teacher must be able to articulate a view of science that is meaningful to them. In an age of scientific exploration these findings take on a role of inclusion incorporating all worldviews. Table 2 reflects responses by PST to four statements related to attitudes accurately reflecting the spirit of doing one’s best.

Table 2.

Pre-Service Primary Teachers’ Attitudes When Exploring Science’s Influence on Personal Epistemologies: Responses to Statements

	Agree (%)	Not sure (%)	Disagree (%)
All aspects of religion should be open to scientific investigation	55	29	16
Science is not just about facts it’s about values as well	60	29	11
My scientific understanding influences my religious views	32	16	52
Uncertainty is an essential part of a scientific understanding of the world	67	28	5

Source: Strolberg (2008), p. 175.

Reflection: An essential component of Tervalon and Murray-Garcia’s (1998) research focused on the lifelong learner model using self-reflection and self-critiquing. The combination of training, self-critiquing, and self-reflection embedded in a commitment to lifelong learning

was essential in allowing trainees to ideally become flexible and humble to the extent that letting go of the false sense of security brought about through stereotyping. Through the process of self-reflection and self-critiquing, trainees across disciplines such as social service, education, and health care may develop humility enough to assess the cultural dimensions of the clients, students, and patients encountered by the professionals.

Reflection is a threefold process comprised of direct experience, analysis of beliefs, values, or knowledge about experiences, and consideration of options that will lead to action as a result of the analysis. Reflective practice can be seen as reconsidering and questioning experiences within a context of learning theories, and alternative means of achieving students' ends (Hourani, 2013).

Self-reflection allows a Pre-Service Professional or a Pre-Service Teacher the freedom to say, "I don't know" and to then utilize resources that will bring about a richer relationship between caretaker and care receiver, educator and student. In 1998 Tervalon and Murray-Garcia found that an isolated increase in knowledge without a consequent change in attitude and behavior is of questionable value. This action requires self-awareness and a change in attitude toward diversity.

Schuessler, Wilder, and Byrd (2012) noted that the development of cultural humility includes reflective journaling. The researchers found that reflective journaling aided students in developing critical thinking, self-understanding, as well as reflection. In a qualitative, descriptive study conducted over a four-semester period, journals of 50 nursing students from a university in the Southeast were reviewed. Prior to beginning their practicum, students were asked to record their expectation of what the clinical experience would be like. At the end of the clinical experience students were to reflect on the personal reality of the experience. In the first

term, students wrote that interaction with clients from different cultures had a great impact on them. Interaction included the meaning and experience of being from differing cultures. It also initiated an acknowledgement and understanding that their personal cultures were not the only culture (Tervalon & Murray-Garcia, 1998). The second and third terms enhanced cultural humility through firsthand interaction with poverty and its impact on health care disparities. Students became very aware of the imbalance in power in the patient-health care provider relationship brought about by lack of resources (Tervalon & Murray-Garcia, 1998). The last semester reflected a well-developed awareness of cultural humility, particularly as it took root as a life-long process. Students indicated a determination to fight their own judgmental thinking and behavior in themselves.

Schuessler et al. (2012) concluded that reflective journaling helps students to progressively develop their critical thinking, self-reflection skills, and cultural humility. Reflection takes place over time, through the process of being attentive to cultural issues and applying self-awareness and reflection in interactions with others. Techniques such as reflective journaling provide a direct way by which individuals can confront for themselves latent, and largely hidden, personal, social, and even emotional biases.

Each teacher must find his or her own path to becoming a reflective teacher. No matter which pathway a teacher chooses, there must be a willingness to be an active participant in a perpetual growth process that requires ongoing critical reflection. The journey involves incorporation of personal beliefs, attitudes, and performance. Critical reflection is not only a way of approaching teaching; it is a way of life (Larrivee, 2000).

Conclusion

Cultural competence does not completely equip teachers to meet the needs of multicultural students in public school settings. Pre-Service Teachers feel that they are poorly equipped to effectively teach the new face of students in P-12 grades and meet the diverse needs of students' linguistic and cultural variances with sensitivity and awareness.

Cultural competence was identified as a commitment to and an active engagement in a lifelong process in the redesign of training programs mandated throughout the field of medicine. Greater awareness and sensitivity of and to multiple cultures experienced in clinical settings was required. Research examining the methods used to attain cultural competence resulted in recognition that the training was not being internalized by the students. Use in the Health Care training programs of such benchmarks as MCATs, pre-and post-exams, and board certification were not delivering the internal awareness by students of the need to understand what the patients brought to the clinic, such as cultural beliefs and attitudes about wellness. Over the course of developing a training program that sought to improve relationships between clients and professionals, it became clear that cultural humility was ultimately the end point in training versus previously recognized benchmarks. Cultural competence continued to be integral to the process, but was viewed as a condition toward cultural humility now recognized as the end point in training programs.

Elements involved in the process of development of cultural humility included awareness and reflective understanding of one's background and situation. Specific components involved in the process of cultural humility include beliefs, attitudes, and reflection. *Beliefs* are considered as a truth concluded by an individual as an important value bearing meaning. *Attitudes* allow for the teachers ability to successfully inspire a love of learning in subject areas.

Attitudes can be a result of interrelatedness of personal religious commitment and personal knowledge of a subject matter. *Reflection* shown to be an essential component of research related to the lifelong learner involves self-reflection and self-critiquing. In combination with training a commitment to lifelong learning is embedded with self-reflection and self-critiquing. The result allows progressive development of critical thinking, self-reflection skills, self-awareness, cultural sensitivity, and cultural humility.

CHAPTER 4

Multiculturalism, Cultural Competence, and Cultural Humility:

Possibilities and Opportunities

Introduction

This chapter will focus on training for Pre-Service Teachers (PST) through the use of training tools. Discussion of the importance of the role of colleges and universities in the development of training tools contributes to the process of becoming a lifelong learner and culturally humble.

Training sessions that are inadequate have the potential for becoming harmful models of professional development. Cultural competence cannot be assumed by or equated with having completed a past series of training sessions (Tervalon and Murray-Garcia, 1998). While coursework contributes to the acquisition of knowledge, it does not promote theory into practice amongst PST. The teacher-educator assigned to prepare PST serves as a linchpin for success. Faculties in schools of education have generally lacked the knowledge and skills necessary to properly prepare PST for teaching linguistically and culturally diverse students (McCormick, Eick, & Womack, 2013).

Smolen, Colville-Hall, Laing, and MacDonald (2006) investigated issues such as absence of multicultural competence, leadership, professional development, institutional support, and models of behavior for advancing teaching of diversity. They reported a pervasive lack of emphasis on training for pre-service teacher faculty. Further, dispositions of teachers and a void of social justice were identified by Mills (2013). Many teacher education programs simply consider diversity training an add-on or as an incidental. Moreover, Mills found that PST shared concerns such as the need for more practicum across the program; development of pedagogies to

serve students of diversity would be helpful; and no real techniques were presented for teaching high and low performing students in the same class. Most felt they were left with little support from their pre-service faculty.

The students of the 21st century are more likely to bring with them issues of neglect, abuse, hunger, as well as being poorly prepared to learn and work productively (Larrivee, 2000). PST need to be prepared to become social mediators, learning facilitators, and reflective practitioners. At issue for education faculty is that PST are predominately white, middle-class, and mono-linguistic. The need for pre-service teacher faculty to provide tools for PST to develop a “tool box” for identification of PSTs’ biases and need for power; focus on students needs and talents or strengths as well as how these can be used as assets; and understanding their role as an advocate by examining how the teacher teaches.

The importance of identification and understanding of the “others” belief systems and integrating it into the learning process cannot be understated.

Training Pre-service Teachers

In their seminal research, Tervalon and Murray-Garcia (1998) state, “... equating of cultural competence with simply having completed a past series of training sessions is an inadequate and potentially harmful model of professional development...” (p. 119). As PST develop an understanding of how to put theory into practice, it is important to acquire knowledge from coursework. At that same time the process of self-reflection and commitment to a life-long learning process allows the PST to become flexible and humble enough to release themselves from stereotyping; assess the cultural dimension of the experiences being brought into classrooms by students; and to be able to say “I don’t know,” opening up opportunities for collaborative research using multiple resources between the students and the teacher.

Scholars such as Abreo and Barker (2013) and Smolen, Colville-Hall, Laing, and MacDonald (2006) report that current conditions under which future teachers are trained to meet the increasingly culturally diverse student population fail to adequately prepare for multicultural education. The role of the higher education teacher in preparing PST must be viewed as crucial for success.

Smolen et al. (2006) conducted research with four Midwest urban institutions and found that schools of education faculty generally lacked the knowledge and skills necessary to properly prepare PST for teaching linguistically and culturally diverse students. Their findings are consistent with what is described as necessary in order for PST to be properly trained for the 21st century classroom. These findings also expose the fact that white, middle-class teachers operating from a monoculture perspective do not meet the diversity of students (McCormick, Eick, & Womack, 2013). Specifically, to determine the perception of diversity amongst education faculty, Smolen et al. (2006) used an instrument containing 44 calculations to measure perceptions. It was discovered that the majority of teacher-educators needed better training themselves in order to prepare PST for teaching in ethnically/racially diverse cultures and environments. The lowest score revealed by this instrument showed the lack of issues of diversity as a main focus of education classes. Five aspects were investigated: (a) the importance of diversity training for PST; (b) their college's support for training diversity issues for PST; (c) teaching diversity courses; (d) comfort with discussing diversity issues; and (e) issues of racial sensitivity. Also found lacking were the need for education faculty members to have multicultural competence, leadership, professional development, institutional support, and models of behavior for advancing teaching of diversity.

As previously mentioned, Mills (2013) identified a void of emphasis on social justice due to inadequate attention to dispositions of teachers. The study explored changes in dispositions of teachers toward social justice and diversity over time focused on a critical need for all teachers to develop a better understanding of cultural humility. More specifically, Mills wanted to document the perceptions of PST on their nature of their teacher training. Twenty-four participants were interviewed in the study. All had taken general courses providing content knowledge, skills and knowledge for teaching, as well as courses informed by sociology of education, psychology of education, and practicum experiences. All were asked the same two questions. The first question asked was: what challenges do teacher-educators face in developing pedagogies to prepare PST for diversity; and the second asked was: how can teacher-educators better prepare future teachers to respond to the diversity of students in their classrooms? Participants commented that more practicum was needed across the program rather than waiting to the end of the fourth year. PST also felt that developing pedagogies to serve students of diversity would serve a greater purpose across the program rather than trying to pack a great deal of material into one course. Students also related that no real techniques were presented for teaching high performing students and low performing students in one classroom. The PST did not feel that they were well prepared for teaching students whose cultural values and beliefs differed from the mainstream. Commenting that it is difficult to influence long-held beliefs and attitudes in the space of one stand-alone course, Mills recommended that changes to courses might seriously engage with research on strategies for serving the needs of students from multicultural backgrounds. Finding that assessment of the practicum experience was generally not authentic and integral to the PST learning, Mills made several recommendations: (a) assessment be modified so it is perceived as authentic and integral; (b) arrange practicum

placements within environments that allow engagement with students of diversity; (c) practicum placement with supervising teachers whose dispositions toward diversity and social justice are reflective of the experiences expected to take place with PST; and (d) providing supervising teachers for PST during the practicum who will provide help as the PST grapple with questions raised by diversity in the moment.

With such mounting evidence that PST do not receive training preparing them for multicultural classrooms, questions arise about the pervasive problem of underachievement of ethnic minority groups (Mills, 2013; Mosley & Zoch, 2011; Pendergast, Garvis, & Keogh, 2011; Pewewardy, 2005; Reiter & Davis, 2011). For instance, McCormick, Eick, and Womack (2013) found that critical reflection and practical application work together in practice to begin to effect meaningful change in thinking and skills of PST when teaching diverse students.

This issue was the catalyst for Morrier et al. (2007) in conducting an assessment of national requirements for meaningful multicultural education for PST. The emphasis focused on content offered in programs for PST. Also examined were effective multicultural education courses that provide a closer examination of the educator's own cultural biases and attitudes and the impact of the unique culture of the children actually encountered in the classroom. The researchers found that use of diversity courses that attended to individual introspection and used focus groups and/or small group discussions were most effective in changing pre-service teachers' beliefs and commitments to diversity within an educational setting. Using an online review of the requirements for certification and/or endorsement for teacher candidates in all 50 states, Morrier et al. (2007) noted trends in approaching cross-cultural teaching for PST across the nation. Although at the time of the original study (2004) the information was accurate, over time requirements in some states have changed. Three themes emerged at that time: (a) states

that had a separate certification or endorsement in Multicultural or Cross-Cultural Education; (b) states that embedded multicultural educational requirements within their endorsements for bilingual education or English as a Second Language endorsement; and (c) university-based programs that incorporate cross cultural education as an emphasis.

However, despite surveys going to all states, only thirteen states responded. Responses were divided into four sections: (a) current course offerings on race, class, and gender; (b) courses about other cultures; (c) integrated curriculum; and (d) progress. Data analyses were based on five responses: (a) offering of courses related to race, class, and gender; (b) offering of coursework to acquaint teachers with cultures; (c) integrating these areas throughout the pre-service program; (d) requiring the course; and (e) self-rating of program effectiveness for preparing teachers to serve children from various cultures (Tables 3, 4, and 5). Results indicated that required coursework relating to race, class, and gender, as well as other cultures and integration of topics was minimal. Self-rating of effectiveness was average. The study supported efforts of previous research suggesting that teachers' lacking cultural awareness lead to reduced academic achievement by minority students (Morrier et al., 2007; Smolen et al., 2006; Reiter & Davis, 2011).

Table 3.

States with a Separate Multicultural Endorsement or Certificate

In an effort to effectively educate the changing demographic population with their state student population, Alaska and North Dakota offer specific certification in areas related to multicultural education for all teachers.

States	Requirements	Certification/Endorsement
Alaska	<ul style="list-style-type: none"> - 6 hrs culture and history of Alaska's native people: 3-approved Alaska studies; - 3 approved multicultural edu/ cross cultural communications 	Teaching Admin; Admin; Spec. Svs; Alaska Native Lang or Culture
North Dakota	<ul style="list-style-type: none"> - Understanding of culture as a collage of factors beyond race & national origin - Knowledge of a least two major cultural groups other than own; ability to describe historical perspectives from those groups' point of view; identify issues that may impact education of students from those groups. <ul style="list-style-type: none"> – Understanding of importance of family & family issues to how students are able to learn - Understanding of socio-economic status of students & their opportunity to learn - Ability to continue to learn about cultures and expand perspectives, adapting to new and varied student needs 	Teachers Certification Multicultural Education and Native American Studies Endorsement in ESL/Bilingual Education

Source: Morrier, Irving, Dandy, Dmitriyev, & Ukeje, 2007, pp. 3-5.

Table 4.

States with Multicultural Coursework Embedded within Bi-Lingual or ESL Certificate or Endorsement

Specific standards are set for teachers that require understanding of how cultural differences and similarities influence education as a means of gaining certification or endorsement in the areas of Bilingual Education or ESOL

State	Requirements	Certification or Endorsement Requirement
Arizona	K-12 Bilingual classroom teacher Bilingual resource teacher Bilingual specialist Any person responsible for bilingual instruction Spanish proficiency American Indian Language proficiency	Endorsement provided for Bilingual Ed K-12 Valid Arizona teaching certificate Completion of bilingual education program from an accredited institution Total 18-21 hours of coursework related to bilingual education or valid bilingual certificate endorsement from another state Practicum in a bilingual program for two years of verified bilingual teaching experience Proficiency in a spoken language other than English Special education requires an additional 3 hrs in methods of teaching & evaluating children with disabilities from non-English language background
California	Cross cultural, Language & Academic Development (CLAD) or Bilingual Cross-Cultural, Language & Academic Development (BCLAD) cert.	Valid CA teaching certificate, 6 hrs work emphasizing learning of a language other than English 90 hrs of language training & passage of State CLAD examination
Florida	ESOL full certification ESOL endorsement after required coursework completed: - 3 hrs History & Philosophy of Am Ed; or Multicultural Ed; or - 3 hrs ESOL cultural diversity or Multicultural Education	Endorsements and certification are predicated on the requirements listed in column 2
Colorado	Responsive to needs & experiences children bring to the classroom, ... culture, community, ethnicity, economics, linguistics, and innate learning abilities Knowledge about first and second languages Articulates aspects of cross cultural communications Knowledge of child & adolescent literature from various cultures	General teacher certification Endorsement in Linguistically Diverse Education
Indiana	General standards, required educators to recognize the crucial role student's primary culture plays in adaptation to U.S.	Certification in English as a New Language

	Demonstrates stand of proficiency when teacher: a) respects & promotes appreciation of cultures; b) awareness of cultural influences, and c) promotes acceptance & understanding of student's culture in the school environment	
Massachusetts	Demonstrate a) knowledge of cultures & histories of languages other than English; b) legal & scientific basis for bilingual education as supplied through teacher preparation programs	Specialist in Transitional Bilingual Education certification
Minnesota	While no specific prerequisite college coursework is required to demonstrate proficiency in areas listed there are 15 rules for teachers of Bilingual/Bicultural Education demonstrating cultural influences affecting school performance that must be met	Bilingual/Bicultural education teacher must demonstrate compliance with 15 rules indicating proficiency as a teacher
New Jersey	Eight course: 3 hrs each in following: a) General linguistics & multicultural education; b) Theory & Practice in teaching bilingual child in content area; c) Language, cultural, and communication; d) multicultural education & sociolinguistics; e) Field experience in Bilingual/Bicultural education; f) Intro to Bilingual/Bicultural education; g) cross-cultural perspectives on Bilingualism	New Jersey Teacher Certification in Bilingual Education or Teaching ESL offered at New Jersey City University's College of Education (No state DOE requirement listed)
New York	Development of understanding necessary to educate language minorities worldwide. Individual and societal bi/multiculturalism & the influence of culture & linguistic diversity in the design of educational systems and classroom instruction	Teacher's College at Columbia University's 2-programs: 1) Bilingual/Bicultural Education 2) Peace Education and Conflict Resolution Certificate of Attendance in Multicultural Education Certificate of Attendance in Peace Education
North Dakota	No specific required coursework to meet requirement of four credits of multicultural education; choice of one of several courses designed to meet the requirements. Eight additional hours required for ESL/Bilingual Education endorsement in a) multicultural education; b) teaching ESL students; c) teaching bilingual education	Option to receive a certificate in Multicultural Education and Native American Studies or adding an endorsement in ESL/Bilingual Education
Rhode Island	Bilingual and cross-cultural studies ESL and cross-cultural studies	Brown University offers Bilingual Education & Cross-cultural Studies or ESL & Cross-Cultural studies through the Department of Portuguese and Brazilian Studies. No teaching certification is provided.

		Coursework satisfies Rhode Islands Bilingual & ESL state endorsement requirements
Vermont	Four general qualifications: a) knowledge of cultural diversity; b) ability to develop student's awareness of and appreciation for cultural diversity; c) assist students in maintaining and extending identity in culture, including history of culture in U.S.; and d) ability to identify cultural biases in the curriculum	Endorsement in Bilingual Education Completion of University-based courses in an accredited Department of Education

Source: Morrier, Irving, Dandy, Dmitriyev, & Ukeje, 2007, pp. 3-5.

Table 5. University Programs that Promote Teaching within and Across Cultures but no Certification or Endorsement

State	Requirement	Certification or Endorsement
Kansas	Demonstrate understanding of world cultures as it applies to the education of students No specific objectives outlined	General Education certification
Delaware	Multicultural Education embedded in core curriculum No degree in Multicultural Education	University of Delaware and Delaware State University
Illinois	Three internships in culturally and ethnically diverse Urban Public Elementary School Choice of 5-6 courses related to diversity: 2-foundation courses; 1-special education course; 1-multicultural ed. course; 4-teaching methods; & courses in bilingual ed.	National-Louis University, Capella-Santana
North Carolina	Use of Blackboard technology in pre-service preparation programs promoted multicultural awareness of teachers in an accelerated certification process	Certification program designed to positively change attitudes toward multicultural education
Virginia	Enhance understanding and appreciation of African American presence in the evolution of American social and education institutions. Success completion of eclectic multi-cultural arts and sciences curriculum	Virginia State University offered a Bachelor of Science degreed in Interdisciplinary Studies with a non-teaching concentration.

Source: Morrier, Irving, Dandy, Dmitriyev, & Ukeje, 2007, p. 5.

While researching for teaching strategies that engage white PST in multicultural education, Pewewardy (2005) reported scant research that addressed the topic. He did note, however, a greater focus on engaging diverse students in mainstream curriculum. As a result of those findings Pewewardy set out to develop a strategy of shared journaling on timely topics related to multicultural education. Specifically, Pewewardy (2005) found that students who were reluctant to share in class discussion were better able to share through their journal writing. A critical aspect of the study was the requirement that students discuss their beliefs, observations, and perceptions with at least one other student. Feedback from journaling partners reflected an ability to mutually benefit from consensus or disagreement with their journaling partners.

Pewewardy asserts that the goal of this research was not to place blame, but to better understand the role of white teachers in circumstances that surround privilege and oppression. Noting several findings, namely; (a) understanding one kind of prejudice/bias will not automatically equip students to understand another's perspective; (b) teaching multicultural education courses carries a moral responsibility to help students work through conflicting and powerful emotions; (c) it is important for the teacher-educator to be patient with the process of change, which is congruent with learning history; (d) realization of the amount of reform necessary in teacher education, particularly if social justice is to be a core goal; and (e) critical reflection and adjusting the pedagogy that will create a pedagogy that challenges the hegemonic policies and practices of teacher-educators.

Pewewardy concludes that one semester is not sufficient for changing values that will confront fears and biases. Similarly, Tervalon and Murray-Garcia (1998) stated that, "a lifelong commitment to self-evaluation and self-critique, to redressing the power imbalances" (p. 117) is necessary. This life-long process will engender tolerance and a desire to want to be able to learn

about new ideas, beliefs, and worldviews. Shared journaling allowed for powerful methods for pre-service teachers to engage in multicultural education discourse. Attributes identified through this research using shared journaling are: self-reflection, commitment to a pluralistic society, and a willingness to take risks, as well as the acknowledgement that this activity is not a stand-alone effort, with a one-size-fits-all solution, or a “how-to-guide” as there is no one correct way to engage in these conversations.

Examination of training processes by researchers in psychology, nursing, physicians, and social workers reveals that the development of multicultural competencies over time made valuable contributions to training programs (Hook et al., 2013; Schuessler et al., 2012; Ortega & Faller, 2011). Components of training such as beliefs, attitudes, and reflections introduced an understanding of the human element influencing behavior, instructional effectiveness, reflection, and complement training of cultural competence allowing a much deeper understanding of cultural humility (Hsiao & Yang, 2010; Unruh & McCord, 2010; Yeager & Bauer-Wu, 2013). These studies echo what Tervalon and Murray- Garcia (1998) offer as addendums that go beyond cultural competence to include cultural humility in training professionals who work with patients, clients, families, and students. In education, even though there is an absence of abundant research on cultural humility in training programs for PST in multiculturalism and diversity, sufficient insight is offered regarding the direction education must be proceeding in the 21st century.

The Role of Colleges and Universities in Training Pre-Service Teachers

Twenty-first century classrooms are dynamic and complex. Public schools are presented with increasing numbers of students who are neglected, abused, hungry, and ill prepared to learn and work productively. Increasingly, teachers will require tools that will prepare them to

develop creative, authentic learning communities. Adjustments to power dynamics currently in place allow learners to share power as they take on a role of a resource. This paradigm reflects thinking of how teachers are becoming a social mediator, a learning facilitator, and a reflective practitioner (Larrivee, 2000).

Awareness and sensitivity are major contributors in the preparation of teachers for the students of the 21st century. Hardy and Laszloffy (1995) argue that awareness is a cognitive function while sensitivity is an affective function. Ultimately “awareness involves conscious sensitivity, and sensitivity involves a delicate awareness” (Hardy & Laszloffy, 1995, p. 227).

The burden of preparing teachers to meet the needs of the 21st century classroom falls to colleges and universities that offer teacher training programs. In 2004 The National Collaborative on Diversity in the Teaching Force published a report that examined an Assessment of Diversity in America’s Teaching Force. The report emphasized the need for infusing teacher diversity and cultural competence into state and national education policy agendas. Teachers must be guided through an understanding of the historical, social, and political underpinnings of the systematic exclusion of disenfranchised groups from receiving a fair and equitable education. A deep understanding of these forces and the impact on marginalized students is the foundation for culturally responsible, culturally relevant, culturally proficient teaching (Warren, Pacino, & Lawrence, 2011). Many educators indicate agreement that addressing racial/ethnic diversity is the highest priority. Yet, moving beyond tolerating diversity and group differences opens avenues into the next step in training. Teaching for social change and the transformation of structural oppression in schools is needed (Friere, 2001; Hockett et al., 2010; Morrell, 2010; Noddings, 2005). Morrell (2010) points out that PST generally recognize and appreciate diversity and want to learn how to teach students who do not

experience academic success. To this end, theories such as critical pedagogy, hegemony, and social reproduction were suggested as a contribution to teacher education programs (Freire, 2005). PST understand the need to personally strive for excellence within their own education in order to provide K-12 students greater opportunities in learning. Reading the world and reading the word (Freire, 2005; Palmer, 2007) contributes to challenging students academically and should be part of PST training.

It is paramount that education faculty PST demonstrate and encourage cultural awareness in ways that become fertile ground for the development of cultural humility. Learning through knowledge acquired from students within the classroom enhances learning for both PST and students. Ultimately the PST can translate this form of teaching to their future students. Finally teachers need to use a critical lens to view themselves and recognize their own biases.

Future educators want to feel empowered to work with diverse and economically disadvantaged students inside and outside of school. Favela and Torres (2014) discuss training programs that connect classrooms and communities. A two-step approach facilitates a process that: first, uses self-reflection and builds awareness of one's own positionality; and secondly, promotes gaining knowledge of community resources to develop supportive networks. Development of collaborative alliances with community experts brings with it a perspective of positionality. The following three questions offer specific action-oriented learning opportunities enabling teacher-educators to better empower both themselves and their students: (a) Am I identifying my own biases and power in my classroom and school; (b) Am I focusing only on students' needs and not on their talents or strengths because I haven't identified their needs and assets; and (c) Do I understand my role as an advocate for my students by examining how I teach?

Teacher-educators typically train PST who are predominately white, middle-class, and mono-linguistic. A study conducted by Mosley and Zoch (2011) at a large university in the southwest situated in a school district where white, middle-class, female, mono-linguistic teachers serve a culturally diverse student enrollment. The majority of the districts' students' first language is Spanish. In order to meet the challenges associated with teaching culturally diverse students, the university's ESL program developed a tutoring practicum referred to as Community Literacy. The program's focus is on a framework of diversity as a resource rather than as a deficit. The PST worked with adults in a community setting, where they observed and took note of the resources the adult students brought to the literacy and language learning. PST, using critical reflection from their observations, learned how to incorporate these resources into their teaching.

Over the course of their practicum, PST discovered that the adult students were drawing on tools from within themselves such as personal experiences in attempting to learn a new language. PST also learned to create new tools from their students' tools that contributed to the development of their own "toolbox." As PST reflected in their journals, a waterfall effect occurred in a personal realization (as opposed to merely being told) of diversity as strength rather than a deficit.

Ross (2010) examined collaborative community-based participatory research as a means of training social work students. Its components of fostering co-learning between trainees and community encouraged a partnership of mutual capacity building that ensured projects were community driven. Ultimately, project strategies for required interventions were culturally appropriate, aimed at reducing disparities, and worked so that all partners benefited. In essence, a community-based participatory project defined community as a unit of identity.

This example demonstrates that community partnering with school-and-university based faculty can transform teacher education programs (Lohfink, Morales, Shroyer, Yahnke, & Hernandez, 2011). This transformation can positively increase recruitment efforts for attracting teachers of diversity who potentially will effectively meet the needs of culturally and linguistically diverse children. Certainly difficulties experienced in recruiting and retaining minority teachers sharing racial, ethnic, and cultural backgrounds of diverse students in rural communities, are compounded by distance. Yet, home-grown PST bring an understanding to the classroom along with awareness of community, cultural, social, and economic elements of rural living.

These realities precipitated a Midwestern university to seek funding allowing for focus on K-16 teacher improvement emphasizing equity and access to diverse students (Lohfink et al., 2011). Off-campus collaboration amongst three community colleges and three neighboring school districts located in rural areas allowed the university to design and deliver a distance-learning program within the partnership. PST completed their general education coursework through their local community colleges. Upper level coursework was then completed through various distance-based modalities of the university. The program incorporated a cultural responsiveness to rural Culturally and Linguistically Diverse (CLD) participants along with culturally relevant pedagogy. Assessment was determined through two open-ended questions posed to the instructors: first, from your experiences ... what [do] you consider the overarching strengths and challenges of working with these students; and second, note individual candidates' outstanding strengths and challenges at the completion of the course. Responses ranged from proficiency in use of Spanish language, communication and connection with Latino/a learners and their families, cultural awareness, effective utilization of a variety of teaching approaches

and use of resources and materials to help all students learn. Challenges included PST language barriers in communicating orally and in writing and personal issues with driving extended distances to and from class settings and clinical experiences. Despite the cultural responsiveness offered by CLD teachers, the demand of English language proficiency challenged teacher-educators' commitment to design and sustain collegiate environments allowing recruitment and support for CLD teachers within an existing teaching force. Lohfink et al. (2011) conclude that the need for rural CLD teachers will continue to be significant.

By exposing PST to the components of cultural humility – self-reflection, self-critiquing – an awareness of the “other” comes about through an attitude of learning about cultural difference, acknowledgement of belief systems, and cultural values differing from their own, ultimately becoming culturally responsive (Juarez, Marvel, Brezinski, Glazner, Towbin, & Lawton, 2006). The detail of developing humility engenders the importance of the “other’s” belief systems and the importance of integrating it into the learning process (Elmer, 2006; Isaacson, 2014; Juarez et al., 2006; Ross, 2010).

Use of how participatory learning activities accelerated transformation of the concept of cultural humility was revealed in research conducted by Juarez et al. (2006). This transformation took place as students moved beyond an intellectual discussion of diversity into a deeper, more meaningful sharing and self-exploration. Cultural humility was woven into each of their training activities. Assessment of the curriculum reflected effective changes in behavior, previously tested as moderate without the implementation of the interactive curriculum. Allowing input from students provided for greater student engagement in the curriculum.

Study abroad programs focusing on developing multicultural competencies brought about and heightened awareness for PST who are white, middle class, and monolingual speakers of

English with little or no exposure to the diverse backgrounds and cultural knowledge of non-white students (Sharma, Phillion, and Malewski, 2011). Further Sharma et al. reported that many PST fail to examine or challenge their own knowledge, beliefs, attitudes and perspectives toward themselves or diverse cultural groups. They also were not aware of social, historical, and political issues that relate directly to inequality and lack of opportunities among different cultural groups in school and society. However, there was evidence that the PST who studied abroad of showing a new perspective of the world upon returning to the U.S., as well as a greater willingness to engage with cultural differences. Sharma et al. (2011) refer to Dewey's (1933) understanding of critical reflection, stating, "the goal of critical reflection is to make meaning of one's experience that brings change into one's understanding of the self and the world – self-awareness and awareness of the other" (p. 9). The foundation of the conceptual framework presented by Sharma et al. originated with Dewey's six steps for critical reflection. Moreover, a crucial factor in the development of cultural humility is critical reflection.

Frameworks for development of cultural humility needs to include local and global engagement. Sharma et al. (2011) used the experiences of PST spending a term in a Latin American country to identify preconceived notions and taken for granted frames of reference as one of six themes to be assessed when they return from abroad. Such a framework was offered as a starting point for the development of multicultural competencies for teaching and learning. In addition to the framework, consideration must be given to the suggestion made by Hockett, Samek, and Headley (2012) that possibly education does not go deep enough when promoting cultural competence and perhaps education might be considered limiting in the ways we partner, collaborate, and interact with people groups different than ourselves.

Educators have a professional responsibility to address the needs of all students, but teachers also have a moral and spiritual obligation to fulfill. As colleges and universities continue to expand their mission to meet needs for PST in developing a commitment to multicultural competencies and cultural humility, two values expand the pre-service teacher training approach necessary for the 21st century: first, engaging globally and connecting culturally; and secondly, promoting peace, justice, and care of the earth (Hockett et al., 2010). As the field of education continues to embrace cultural competence, cultural awareness, cultural sensitivity, and cultural humility the importance of training PST as reflective practitioners cannot be understated. Self-reflection and self-critiquing are an ongoing, life-long process (Tervalon & Murray-Garcia, 1998). Examining one's commitment to developing a classroom environment that is welcoming, safe, and reaches all students, the marginalized student and the non-marginalized equally, allows the PST to determine several aspects of building relationships: (a) honestly connecting with students to address their needs and vulnerabilities; (b) encouraging and recognizing values of each student and one's self; (c) collaboration amongst the community and the school broadening the experience of the PST, the students and the community; (d) identifying differences as resources rather than deficits; and (e) remaining focused on humility (Favela & Torres, 2014; Gross & Maloney, 2012; Hockett et al., 2010; Juarez et al., 2006; Lohfink et al., 2011; Mosley & Zoch, 2011; Ross, 2010; Sharma et al., 2011; Warren et al., 2011; Wlodkowski, 2008).

Conclusion

Colleges of education have a great burden in preparing PST to effectively reach and teach students of diversity. The research indicates that PST generally do not feel adequately prepared for the task of educating the students of the 21st century. Scholars contend that acquisition of

cultural competence leading to cultural humility is important. Cultural humility allows teachers to examine their cultural biases, traditions, and past training/education through reflective journaling. Reflective journaling exposes beliefs and attitudes that prevent a teacher from seeing students as assets to the learning process for all students. Teachers are also able to say, “I don’t know” thus opening opportunities for collaborative research using multiple resources between student and the teacher (Tervalon & Murray-Garcia, 1998).

Voids of social justice in teacher preparation programs require attention along with attention to the dispositions of teachers. Data amassed from a longitudinal study exploring changes in dispositions of teachers toward social justice and diversity report the critical need for all teachers to develop a better understanding of cultural humility (Mills, 2013; Smolen et al., 2006). Schools of education need to provide diversity training as core to the program rather than as an add-on or incidental. Recognition of challenges teacher-educators face in developing pedagogies to prepare PST for diversity must be assimilated into the training programs. Mills (2013) recommends modification of assessments to allow educators to be authentic and integral; practicum placements must envelop engagement with students of diversity; equip supervising teachers with dispositions toward diversity and social justice that accurately reflect the upcoming experiences of PST during their practicum; and offer access to supervising teachers in order to assist PST grappling with questions raised by diversity during their practicum.

Higher education teachers have a moral responsibility to help students work through conflicting and powerful emotions. Continued development of strategies such as journal entries to allow students to feel safe in sharing thoughts along with authentic discussion about beliefs, observations, and perceptions will enhance professional and personal growth and cultivate the development of cultural humility.

CHAPTER 5

Implications and Reflections

Introduction

“Interaction is fundamental to identity, learning, and even survival” (Rutledge, 2011, p. 178).

The term cultural humility has been new to me over the past several years. It is exciting as the concept makes sense. “Love thy neighbor,” or “Do unto others as you would have them do unto you” makes for a more peaceful way of living. Honoring one another seems to be a great way to expand one’s worldview. Without previously being aware of the language “cultural humility,” my core beliefs when I taught my multicultural and diverse classes subscribed to treating each child as an individual. I was not in a hurry to tick off boxes to show I had completed standards. My desire was to have all of my students want to come to school; to make learning meaningful and exciting; and to watch learning take place. My exploration of cultural humility has made me realize that teaching is a gift. Some of the research indicates that perhaps a career other than teaching may be more suitable for people pursuing certification (Unruh & McCord, 2010).

If Rutledge is accurate, why is it that many educational systems have somehow failed to value the building of students’ abilities to understand one another and to build meaning together? Perhaps the excitement of teaching each child with the intent of bringing out the best in that individual is when cultural humility exists in the classroom.

Twenty-five years ago Kozol, 1991 investigated public schools in New York City. He found that schools,

...were integrated in the strict sense that the middle-and upper-middle-class white children “do occupy” a building that contains some Asian and Hispanic and black

children; but there was little integration in the classrooms since the vast majority of the Hispanic and black children were assigned to “special” classroom on the basis of evaluations that had classified them “EMR”—educable mentally retarded or else, in the worst of cases, “TMR”—trainable mentally retarded (p. 113).

Other inequalities took place such as the poorest districts in the city receiving approximately 90 cents per pupil from legislative grants, while the richest districts received \$14 per pupil.

Current programs for teaching children with disabilities have fallen under the protection of Elementary and Secondary Education Act (ESEA) a federal statute enacted in 1965. Reauthorization of the Act occurring approximately every five years resulted in No Child Left Behind (NCLB) Act of 2002. Such laws as Pub. L. No. 93-380 provided for full educational opportunities for students with special needs. As a result of the new Individuals with Disabilities Education Improvement Act (IDEA) 2004 the education of children with special needs is recognized as being more effective through incentives for whole-school approaches, scientifically-based early reading programs, positive behavioral interventions and supports, and early intervening services that reduce the labeling of children as disabled and address the learning and behavior needs of children (Bennett, 2014).

Implications for Training Pre-Service Teachers

The literature indicates the need for a new approach to preparing PST. Research addressing cultural humility for PST along with the role of colleges and universities is provocative. Scholars address social justice, equity, and preparing teachers for a changing world. Suggestions such as developing teachers as cultural workers, espousing a feminine approach to ethics and moral education, and primers for educators and cultural competence are

available to help set the stage for introducing cultural humility. Excellent resources found in the literature and supported by scholarship using quantitative and qualitative approaches are just the beginning. In order for future teachers to be prepared for the classrooms of the 21st century, programs for PST participating in schools of education will be required to include training for cultural humility.

David I. Smith (2009) relates, “In everything, do to others what you would have them do to you ... lay aside the desire to be the center of your world, love as God loves, without favoritism. In this way [others] can know that [we] are going to reach out to [them] on [their] terms, in your words, in the language that speaks to your heart” (p.135).

Jonathan Kozol (1991) tells of a New York City Afghani cab driver’s comments about the view from his taxi’s window, ““Oh ...they neglect these children’, said the cabby, then continues, ‘if you don’t, as an American, begin to give these kids the kind of education you give the kids of [white, upper middle-class and upper-class children], you’re asking for disaster”” (p. 112).

In the latter part of the previous century many programs were developed to encourage movement away from this sort of scene. Several years ago, I was involved in an afterschool homework-tutoring project in a rough section of New York City known as the “drug store.” Initially, students ranging in age from seven to 14 came to receive help in their schoolwork and homework assignments. We tutors provided this help as well as integrating appropriate social skills. We fed the students and persisted in that neighborhood over many years. Ultimately, when parents came by to pick up their children, they hung around to talk with the teachers and one another, and developed a dinner program. The neighborhood changed, and became a safer place for the students and their families. Academic performance improved along with parental

involvement with their child's learning. Success realized through these sorts of initiatives was limited however. Lack of funding generally exhausted the ability for the programs to keep their doors open and maintain successful, ongoing projects. Current growth of immigrants, mainstreaming, and awareness of student differences, presents schools with a greater range of ethnic groups, languages, socioeconomic status, sexual orientations, and abilities than ever before in our history. There is much more progress to be made.

Darling-Hammond in collaboration with Jennifer French and Silvia Paloma Garcia-Lopez (2012) described efforts to teach for social justice. Specifically, PST who had experienced the frustration of not being prepared to go into the multicultural classroom shared their personal experiences and the methods used to make education work equitably with the goal of achieving social justice. This material dovetails with what Mills (2013) discovered in her research on PST and their goals. Topics such as: (a) can white teachers effectively teach students of color; (b) acknowledging diversity in the classroom and examining cultural assumptions in the classroom; (c) steps toward transforming social dynamics in the classroom; (d) watching words and; (e) managing multiple identities were presented from the student's perspective revealing lessons learned by the PST and considered to be valuable. The PST then shared with one another as an enhancement to the learning experience beyond reading textbooks.

Mike Rose (2006) argues that public education is not given the recognition it rightfully deserves. Hope is the mainframe for his positive retelling of stories from state to state. He comments, "if we determine success primarily in terms of test scores, then we ignore the social, moral, and aesthetic dimensions of teaching and learning" (p. 2). He reminds us that the major periods of national concern about education emerged from a time when standardization of education took hold. Over the past 25 years conflict and uncertainty about economic

competitiveness, changing demographics, and national identity, and the position of the United States in the world order have dominated American thought. These pervasive views and concerns have strongly influenced the perception of schools. Namely, deficiency in the way schools work, so the thinking goes, is a major reason for the social and political dilemmas facing the nation.

Educating for Multicultural Classrooms

Several examples of programs proven to be successful have been discussed. Scholars such as Darling-Hammond (2002) contributed to PST training saying that, “Teacher education programs are looking for ways to sensitize and enable prospective teachers to understand diversity and to develop an equity-oriented pedagogy” (p. 1). Subsequently, in 2006 Darling-Hammond addressed the problem of complexity in learning to become a teacher. Two suggestions were made to help PST become mindful of the multicultural classroom. The first suggestion was awareness that teaching is done in relationship to diverse groups of students whose cultural background and prior experience differ. This requires the teacher be alert to learning needs, strengths, areas of challenge, and range of abilities. The second suggestion requires teaching multiple kinds of knowledge to be integrated in order to advance the learning of all their students. For this teachers must constantly integrate their knowledge of child development, subject matter, group interaction, students’ cultures and backgrounds, and their particular students’ interests, needs, and strengths. Further Darling-Hammond asserts that explicit strategies will help PST develop the abilities to (a) confront their own deep-seated beliefs and assumptions about learning and students, and (b) learn about the experiences of people different from themselves.

Trent and Dixon (2004) sought to measure the incorporation of multicultural education into teacher education programs in order to determine possible significant, improved outcomes from PST. One of the findings revealed that continued discourse and reflection led to refinement of course goals and changes in format presentation. Specifically the study revealed that increased discussion, cooperative learning, case studies, and technology increased emphasis and synthesis on concept attainment.

Yet, the specific issue of cultural humility has not made much of an in-road into pre-service teaching training. From my perspective, cultural humility has its source in the inner teacher who will surrender his or her knowledge and power to a process of emptying oneself and taking advantage of not judging another until you've walked a mile in his or her shoes.

The literature reports that white, middle-class, female educators dominate the classrooms across the nation. Moreover, teachers tend to prefer classrooms consisting of white, middle-class students. Unruh and McCord (2010) studied personality traits and beliefs about diversity in PST and found that the issue of individual "fit" with the career path of public school teaching warrants attention. More redirecting of teachers' beliefs, attitudes and self-critiquing remains to be done in order to ensure a proper fit in classrooms. Where do colleges and universities begin? Classrooms today are not culturally configured in the same manner as 30 years ago. The increase of immigrant populations demands that teachers be adequately prepared to teach all students in order to meet the challenges of tomorrow. Education in America provides the tools for success Rose (2006).

Developing Pedagogy for Social Justice, Equity, and Cultural Diversity

In 1999, Ladson-Billings stated, "I want to argue that the social conditions that precipitate certain changes rarely, if ever, are incorporated into the standards and practices of

teacher education” (p. 86). By the year 2006, Ladson-Billings reported that schools of education had begun to address the dilemma of preparing a predominantly white and female teaching force to work effectively with increasingly diverse student populations in settings dissimilar from those in which teachers lived and went to schools.

A brief reference to five universities and colleges throughout the nation indicate changes made in developing pedagogy to address the dilemma. First, two African American women at a Jesuit school in California initiated a program that helped PST to “feel with” people different from themselves from a position of knowledge and information.

Second, an Alaskan state university addresses PSTs’ need to understand a rural population consisting of small rural villages of Native Alaskans and Alaskan Natives scattered across the state. The vast differences in language, culture, and lifestyle along with severe weather and ability to delivery educational services demands the use of innovative distance programs. A cross-cultural educational development program trains Native teachers on-site resulting in education brokers between school and community.

Third, in the Southwest, a university located near the U.S.-Mexican border boasts the country’s largest bilingual, Latino/a student body. This economically depressed area reaches first generation college students, linguistically diverse, and educationally underprepared for the challenges of university study. Driven by the composition of the attending students, the university has been developing documentation strategies that include knowledge of community context and cultural and linguistic diversity in the standards for teacher education.

Fourth and fifth, one more school of education and a conglomerate located in the Midwest have been working on developing programs that include pedagogy addressing Teaching For Diversity (TFD). The university began a TFD program designed to attract people committed

to principles of equity and diversity that do not have a background in education. The TFD program for PST initiates an understanding of what it means to teach diverse learners by assigning PST to a community-based agency or neighborhood center. An eight-week seminar to process and debrief experiences of PST placements follows the six-week assignment in the community. There is a vetting process that helps to sort out those PST who will go the course and those who are not developing requisite teaching competencies. The second program focused on developing talented cohorts of culturally diverse teachers in a large public school system experiencing a shortage of teachers in mathematics, sciences, and bilingual and special education. The TFC was comprised of public schools, the teachers' union, the council of area deans of education from nine public and private colleges and universities in the metropolitan area, and a foundation committed to excellence in teaching. Three consecutive summers of course work and two years of internship are required. Collaboration takes place between the schools of education and the community school principals. Mentors are selected based on past performance reflecting commitment to accomplishing the goals of the cohort. Over a two-year span, the program witnessed an increase in 235 students. Starting with 80 students the first year, it grew to 315 interns at the end of the second year. The students are prepared to commit to a more equitable education in an urban community.

Throughout the late 20th century and into the present, university-based restructuring efforts have developed pedagogy that lead to an understanding of cultural diversity, social justice, and equity. These efforts permit schools of education to reorient prospective teachers toward the challenges of preparation for teaching in culturally diverse, urban settings. According to Ladson-Billings (2006), surveys examined ten methodological approaches and perspectives that assessed prospective teachers regarding their multicultural knowledge, skills, abilities, and

attitudes on entry into teacher education or completion of the teacher certification program, or both. Findings indicated that only one course was insufficient to change student attitudes toward diverse students.

Developing Cultural Humility for Pre-Service Teachers

In response to the Pew Health Professions Commission charge that cultural sensitivity must be a part of the educational experiences that touches the life of every student, educators throughout the medical field first began to develop training in cultural humility (Tervalon & Murray-Garcia, 1998). Cultural humility requires a commitment to a lifelong process whereby individuals enter into an ongoing relationship with students, communities, colleagues, and with themselves. Cultural humility more fully describes the process of cultural sensitivity as it requires genuine cultural unpretentiousness as individuals continually engage in self-reflection and self-critique. It is a process that requires humility to develop over a life-time while also maintaining mutually respectful and dynamic partnerships (Tervalon & Murray-Garcia, 1998).

Although in the past many teacher-educators may not have felt adequately versed to wholly comprehend the depth of training required for multiculturalism, cultural competency and, most particularly, cultural humility, changes are taking place. PST programs are becoming more aware of the need to train pre-service teacher to be prepared for multicultural classrooms, as well as expanding cultural competency, and creating a sense of the importance for becoming cultural humble.

Teacher-educators must continually ask, “How do we need to transform ourselves so that we can play a more substantive role in improving outcomes for students?” Teacher-educators must also ask, “Are we giving our students what they need, if not, how can we determine what

content and activities will reap the most benefits for PST and the students they will be teaching?” Feed back from pre-service teachers help teacher-educators to address these questions.

The greatest question to be asked, though, is, “Do we really want to transform our beliefs and practices?” If the answer to this question is yes, a continual engagement in reflection about our practice both individually and collectively must be addressed (Trent & Dixon, 2004).

Use of self-reflection has taken on a significant role in the process of preparing PST who will be teaching multicultural classes throughout the 21st century. Examples of how training using reflective journaling by trainees in nursing, social services, the field of medicine, and education have laid groundwork for teacher-educators to develop pedagogy that emphasizes cultural humility – not as a single, one time course offering, but advancing over the length of the education program for PST. Through journaling PST discover their inner biases and prejudices and by sharing journal entries, learn how those thoughts deny them the opportunity to fully understand the “other” (Pewewardy, 2005; Smith, 2009).

Finally, Palmer (2007) challenges teachers to explore their inner life. It takes courage to be vulnerable enough to ask the question, “who is the self that teaches? How does the quality of my selfhood form—or deform—the way I relate to my students, my subject, my colleagues, my world? How can educational institutions sustain and deepen the selfhood from which good teaching comes?” (Palmer, 2007, p. 4). A framework to answer these questions is found in the amassing of programs springing up in colleges and universities. Growing examples demonstrate that we can better understand the task of teaching the growing population of multicultural people; cooperate with one another rather than merely compete; and check in with ourselves to see if we are moving aside from the center and allowing the “other” to be recognized and honored.

Conclusion

Education has been on a long journey. Policies and practices have come and gone. Approaches to learning too have come and gone. The basics of education, nevertheless, still stand strong. In the current iteration of the nation and the world, education has been linked to economic growth and development (Spring, 2008). This connection draws the attention of national and international educators, policy makers, and politicians to the center of the issue – the student. Ultimately it is the student who is the most important product of the process of education. Support from families and communities contribute heavily to education. I believe that thousands of years ago, we were commanded to hear the necessary statutes and ordinances in order that we may learn them and observe them carefully (Deuteronomy 5:1, NASB). In observance of these statutes and ordinances, we – humans – are designed to step aside and serve. As teachers, power falls into place as we stand in front of the bright shiny faces that we teach and blocks the vision of the intent of teaching. Teachers should feel the urge to constantly be available to learning. As we learn, we truly teach. It is good to say, “I don’t know, lets learn together.” In this way humility spreads throughout the concept of culture embracing all.

It is a new world, more open than ever before. Langston Hughes said it this way for all Americans:

Let America be America again.
Let it be the dream it used to be.
Let it be the pioneer on the plain
Seeking a home where he himself is free

*Say who are you that mumble in the dark?
And who are you that draw your veil across the stars*

I am the poor white, fooled and pushed apart,
I am the Negro bearing slavery’s scars.
I am the red man driven from the land,
I am the immigrant clutching the hope I seek –
And finding only the same old stupid plan

Of dog eat dog, of mighty crush the weak.

O, let America be America again –
The land that never has been yet –
And yet must be –
The land where *every* man is free.
The land that's mine –
The poor man's, Indian's Negro's, ME –
Who made America.
Whose sweat and blood, whose faith and pain,
Whose hand at the foundry, whose plow in the rain,
Must bring back our mighty dream again.

O, yes,
I say it plain,
America never was America to me,
And yet I swear this oath –
America will be!
An ever-living seed,
Its dream
Lies deep in the heart of me.

Let America Be America Again
Langston Hughes

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