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A Step in the Right Direction: Identifying Strategies for Preparing Initial Teacher Candidates for Culturally Diverse Classrooms in Baden-Württemberg

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Abstract

In a bid to prepare initial teacher candidates for culturally diverse classrooms, this research study examined effective strategies for equipping initial teacher candidates for culturally diverse classrooms. This research study implemented a qualitative case study design to determine teaching strategies that prepare initial teacher candidates for culturally diverse classrooms. With guidance from extant literature on initial teacher candidate training as well as interviews with teacher educators, I designed a seminar that focused on helping students interrogate their beliefs and values as they pertain to teaching culturally diverse classrooms. Expert interviews were conducted to gain deeper insights into how pre-service [1]training programmes can be further developed. Given that the study was also focused on initial teacher candidates, the seminar Teaching Consciously in Culturally Diverse Classrooms, provided rich data for understanding how the students responded to modules and ensuing class interactions.

Data collected from students on the Culturally Responsive Classroom Management Self-Efficacy (CRCMSE) survey demonstrate that participants felt more self-confident applying culturally responsive classrooms management strategies after taking the eight-week seminar intervention. Furthermore, knowledge gaps highlighted by anti-bias experts in traditional initial teacher training programmes illuminate why initial teacher candidates are still unprepared for culturally diverse classrooms. Underscoring the need for a transformative approach to initial-teacher training, this study proposes ideological and strategic considerations for a renewed approach to conducting initial teacher training and recommends modular courses for adaptation and incorporation in future initial teacher training programmes.

[1] 'Pre-service teacher training and pre-service teacher(s)' are sometimes used interchangeably with initial teacher candidates or initial teacher candidate training

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Dedication

For my dad, Mr.Vincent Chikezie Godwin Igboegwu, who taught me how to read.

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For my mom, Dr. Chioma Ihuoma Rose Igboegwu, Ph.D. Thank you for being such a pillar throughout my academic and personal life journey. You have always been there, always loving unconditionally. Thank you.

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Table of Contents

Declaration in accordance to § 8 (1) c) and (d) of the doctoral degree regulation of the Faculty 2

Abstract 3

Acknowledgement 4

Dedication 5

Table of Contents 6

List of Figures 14

List of Tables 16

Preface 17

Chapter 1. Once Upon a Time 19

1.1 After the Second World War: The Guest Worker Programme (1955–1973) 19

1.1.1 Ethnic German Expellees and the Fall of the Berlin Wall 20

1.2 Educational Realities of the Times 21

1.3 Statement of the Problem 22

1.4 Purpose of the Study 23

1.5 Importance of the Study 23

1.6 The Scope of the Study 24

1.7 Limitations of the Study 25

1.7.1 Sample Size 25

1.7.2 Interviews 25

1.7.3 Increased Triangulation 25

1.7.4 Language 25

1.7.5 Philosophical Assumptions 26

1.8 Definition of Terms 29
1.8.1 Culture 29
1.8.2 Culturally Responsive Teaching 30
1.8.3 Culturally Diverse Classrooms 30
1.8.4 Teacher Beliefs 31
1.8.5 Culturally Responsive Classroom Management Strategies 31
1.8.6 Initial Teacher Training 31
1.8.7 Students with a Migration Background 32
Chapter 2: Literature Review 33
2.1 Overview 33
2.2 What are the Challenges of Teaching Culturally Diverse Classrooms in Germany? 34
2.2.1 So-Called Students with a Migration Background in the Educational School System 34
2.2.2 The Migration Pedagogy as a Lens for Understanding the Pervasiveness of Discrimination in the Education System 37
2.2.3 Teacher Beliefs: Addressing Deficit Mindsets Among Teachers 40
2.2.4 Colour-blind vs. Multicultural Perspectives in Education 45
2.2.5 Diversity in the Teaching Workforce? 46
2.2.6 Section Summary 1 47
2.3 How are Initial Teacher Candidates Prepared for Culturally Diverse Classrooms? 48
2.3.1 A European Perspective on Initial Teacher Education 48
2.3.2 Initial Teacher Candidates in Germany 49

2.3.3 German Educational Policy for Training Initial Teacher Candidates for CulturallyDiverse Classrooms 50
2.3.4 Section Summary 2 55
2.4 What are the Strategies for Preparing Pre-service Teachers for Culturally Diverse Classrooms? 57
2.4.1 Improving Teacher Competencies for Culturally Diverse Classrooms 57
2.4.2 Incorporating a Culturally Responsive Teaching Strategy. 61
2.4.3 Through a Multicultural Education Lens 69
4.4.4 Content Integration 71
2.4.5 Knowledge Construction Process 71
2.5 Prejudice Reduction 71
2.5.1 Equity Pedagogy 72
2.5.2 Empowering School Culture and Social Structure 73
2.5.3 Misconceptions of Multicultural Education 73
2.5.4 Case Studies: Off-Shoots of the Multicultural Education Framework 75
2.5.5 Te Kotahitanga 77
2.5.6 The 3Rs 83
2.6 Overview of Study 83
2.6.1 Review 83
2.6.2 Reflect 84
2.6.3 React 84
2.6.4 Data Sample 85
2.6.5 Tools 85

2.6.6 Results 85
2.6.7 Limitations 86
2.6.8 Conclusion 86
2.6.9 Main Points 87
2.6.10 Summary Section 3 88
2.7 Summary of Literature Review: What are Researchers Saying? 89
Chapter 3. Methodology 95
3.1 Research Design: Case Study 96
3.2 Data Collection 99
3.2.1 Research Questions 99
3.2.2 Overview of Data Collection Process 100
3.2.3 Transcribing Two Interview Cohorts 101
3.2.4 Case Study Data Analysis 103
3.2.5. Computer Assisted Software: MAXQDA 103
3.3 Measures 104
3.3.1 Workshop Intervention Measures 104
Chapter 4: Qualitative Data Analysis 105
4.1 Overview of Cohort I and Cohort II Interviews 105
4.1.1 Interview Background: Faculty Interviews Cohort I 106
4.1.2 Anti-Bias Expert Interviews Cohort II 107
4.1.3 Analysis Approach for Cohort Interviews Using Thematic Analysis 109
4.1.4 Process of Discovery 111
4.1.5 Overarching Theme 1: 117

4.1.6 Overarching Theme 2: 117

4.1.7 Strategies for Preparing for Initial Teacher Candidates (ITCs) 141

4.1.8 Critical Self-Reflection 141

4.1.9 Fostering Teacher and Parent Relationships 144

4.1.10. Restructuring the Curriculum and Teacher Training 146

4.2 Summary of Interviews 150

4.3 Seminar Intervention Overview 153

4.4 Seminar Design 154

4.5 Conceptual Frameworks 156

4.5.1 Overview of Functional Model for Designing Initial Teacher Training Programmes 156

4.5.2 Implicit Bias 156

4.5.3 Transformative Learning Theory 158

4.5.4 Frameworks for Culturally Diverse Classrooms 159

4.5.5 Fostering Critical Actors through Critical Pedagogy 161

4.5.6 Duoethnography 161

4.5.7 Didactic Approach 163

4.5.8 Seminar Norms 163

4.5.9. Seminar Modules 164

4.5.10 Duoethnography Class Project 172

4.5.11 Summary of Duoethnography Project 180

4.6 Descriptive Analysis of the Seminar Workshop: Teaching Consciously in Culturally Diverse Classrooms 181

4.6.1 University A 181
4.6.2 Seminar Overview and In-class Evaluations 182
4.6.3 In-Class Evaluations 183
4.6.4 Main Themes 183
4.6.5 What I liked best? 184
4.6.6 What did I like the least? 185
4.6.7 How useful did I find class assignments? 187
4.6.8 How has this seminar helped me? 188
4.6.9 What Topics I Found Useful 189
4.6.10 Summary 193
4.6.11 Analysis of Student Reflective Essays 193
4.6.12 Recurring Codes 194
4.6.13 Summary of Essay Main Points 211
4.7 Applying the CRCMSE Scale 213
4.7.1 Participants 214
4.7.2 Measures 215
4.7.3 Results 216
4.8 Chapter Summary 219
Chapter 5. Discussion 221
5.1 A Step in the Right Direction? 221
5.2 Six Credit Points 222
5.3 Lack of an Anti-racism Discourse in Teacher Education 223
5.4 Increased Teacher Self-Knowledge 226

5.5 The Reality of Luck in Teacher Training 226
5.6 Preparing Teacher Educators for Diversity 228
5.7 Restructuring Initial Teacher Education 228
5.8 Teaching Consciously in Culturally Diverse Classrooms 229
5.8.1 Presentations 230
5.8.2 Essays 232
5.8.3 Questionnaires 234
5.9 Chapter Summary 239
5.9.1. Making a Case for Anti-Racist Initial Teacher Candidate Education 250
5.10 Preparing Initial Teacher Candidates for Culturally Diverse Classrooms 253
5.11 Recommendations 255
5.11.1 Steps in the Right Direction 255
5.11.2 Reviewing Six Credit Points 255
5.11.3 Obligatory Courses on Racism 256
5.11.4 Training of Teacher Educators 257
5.11.5 Incorporating the Teaching Consciously Seminar 258
5.12 Further Research 260
Chapter 6. Conclusion 262
References 266
Appendices 300
Appendix A 300
Appendix B Anti-Bias Expert Interview 302
Appendix C. Teaching Consciously Seminar Modules 304

Appendix D 311

Appendix E 314

List of Figures

Figure 1 A Framework for Research- The Interconnection of Worldviews, Design, and ResearchDesign 26

Figure 2 Paradigm Shifts: from Homogeneity to Diversity 43

Figure 3 Cultural Proficiency Continuum 44

Figure 4 Framework for Teacher Competencies for Engaging with Diversity 67

Figure 5 The Dimensions of Multicultural Education 70

Figure 6 Effective Teaching Profile (ETP) Evidence at Schools in English, Mathematics, Science, and Social Studies: Percentages and Numbers of Observations Rated at Different Levels of Implementation 80

Figure 7 The Teaching Deficit Arrow 91

Figure 8 Data Collection Orientation 100

Figure 9 Data Collection Orientation 105

Figure 10 Phases of Thematic Analysis 110

Figure 11 Deductive Coding: Sophia's Interview Data 114

Figure 12 Inductive Coding: Uwe's Interview Data 115

Figure 13 Second Cycle Codes- Challenges facing teacher readiness in CDCs 116

Figure 14 Second Cycle Codes: Strategies for Preparing Initial Teacher Candidates for CDCs 116

Figure 15 Data Collection Orientation 153

Figure 16 Functional Model for Designing Initial Teacher Training Programmes for Culturally DiverseClassrooms 155

Figure 17 Hierarchical Code-Subcodes Model: In-Class Evaluations 183

Figure 18 Single-Code Model (Coded Segments): What I Liked Best 184

Figure 19 Single-Code Model (Coded Segments): What I liked the least 186

Figure 20 Single-Code Model (Coded Segments): How useful I found class assignments. 187

Figure 21 Single-Code Model (Coded Segments): How this seminar has helped me 188

Figure 22 Single-Code Model (Coded Segments): Topics that I found useful 189

Figure 23 Hierarchical Code-Subcodes Model: Areas of Improvement 191

Figure 24 Single-Code Model (Coded Segments): Who would you Recommend to take this Seminar? 192

Figure 25 Hierarchical Codes-Subcodes Model: Classroom Realities 194

Figure 26 Hierarchical Code-Subcodes: Impact..... 194

List of Tables

Table 1 Standards for Teacher Education: Educational Sciences Competencies 51

Table 2 An Adapted Transcription Notation System..... 102

Table 3 First Cycle Codes 113

Table 4 Data Collection from University A..... 181

Table 5 Means and Standard Deviations for Items on the CRCMSE Scale 217

Preface

The vast movement of refugees and immigrants around the world in search for economic and social opportunities has risen over the years. These movements have also left young school age children vulnerable and at risk. The UNESCO Global Monitoring Report (2018) estimates that the number of school age children with an immigrant background in high income countries increased between 15 to 18 percent from 2005 to 2017, translating to approximately 36 million students to date, with numbers still growing. With this surge in European population, countries are working hard to meet the teaching demands required to provide equitable and quality education for all students. Unfortunately, many students fall through the cracks. Students with a migration background are more likely to drop out of school or be recommended for lower track secondary schools (Glock et al., 2015).

Since 2015, the German government has grappled with the cultural, socio-political, economic, and educational implications of over 1.1 million refugees (Statistisches Bundesamt, 2018) who landed on German soil in search for refuge from war, and socio- economic tragedies in the Middle East and Sub-Saharan African. The great socialising mechanism, the school, will play a significant role in ensuring that students are well-prepared to foster and promote a cohesive and productive society by producing well-trained teachers who are change agents in their own right, entrusted to prepare generations today and those to come (Heijden, et al., 2015).

The current reality in German classrooms, however, reveals that though classrooms are becoming more culturally and linguistically diverse, the teaching force remains mono-cultural and mono-lingual (Hüpping & Büker, 2014; Georgi, 2016; Massumi & Fereidooni, 2017). Teachers will thus have to teach and manage culturally diverse classrooms with little or no prior training on critical topics such as implicit bias, critical self-reflection, racism, or equity

literacy skills critical in (Gorski & Swalwell, 2015) surmounting the challenges and embracing the opportunities that arise from teaching culturally diverse classrooms and interacting with culturally diverse parents. The question remains: as Germany continues to evolve as a land of immigration, how will the educational system ensure that all schools provide inclusive and equitable quality education to all of their diverse learners? Additionally, what role will teacher education and preparation play in bringing optimal learning experiences to the doorsteps of these schools nationwide? These questions shape the direction of this doctoral research work.

In the introductory chapter, I establish a timeline of immigration in Germany after the Second World War and provide an overview of my doctoral research study plan. The second chapter provides a synthesis of extant literature on initial teacher training in Germany and the United States. In this section, I aim to understand how initial teacher candidates are being prepared in Germany, as well as the mandate of the government regarding initial teacher training for culturally diverse classrooms. I also review strategies for equipping initial teacher candidates for culturally diverse classrooms. The third chapter outlines the research methodology and design for the implementation of the doctoral study.

The fourth chapter analyses the research findings. The fifth chapter discusses the research findings as well as recommendations for the implementation of the Teaching Consciously Teacher seminar, and proposals based on the interview data and student data. I round off the chapter with my recommendations for further research. The sixth chapter concludes the research study. Given the current demand for teachers who are capable of effectively teaching culturally diverse classrooms in Germany, my doctoral research aims to identify and recommend effective initial teacher candidate training strategies as a contribution to the scholarship of the field of initial teacher training in Germany.

Chapter 1. Once Upon a Time

1.1 After the Second World War: The Guest Worker Programme (1955–1973)

After the Second World War, West Germany opened its doors to migrant workers in a bid to rebuild post-war West Germany (Hanf, 2001; Bokert & Bosswick, 2007; Auernheimer, 2014; Wegmann, 2014). According to several studies (Bokert and Bosswick, 2007; Jarausch, 2017; Wilhelm, 2017), unilateral agreements were made with some European and North African countries which resulted in large numbers of migrant workers from Italy, Greece, Turkey, Tunisia, Yugoslavia, Spain, Portugal and Morocco. A systematic programme was put in place to ensure the ease of labour transport to the host country.

At the onset of the programme, the German government envisioned a rotating policy in which workers would have a special work permit for a defined period. However, due to the high costs associated with re-training the new workforce, many German employers rejected this plan (Auernheimer, 2014; Wegmann, 2014; Kaya, 2017), citing the plan as being economically unviable for a competitive global market. Another key motivator for truncating the work permit policy was the fact that migrant workers filled positions in unattractive sectors in the mining, construction, metal and textile industries (Hanf, 200; Bokert & Bosswick, 2007). Consequently, the presence of migrant workers within the labour force engendered social mobility for native Germans (Kaya, 2017).

By the early 1970s, West Germany experienced an economic decline due to global oil shortages. Inevitably, the guest worker programme ended in 1973 (Bokert and Bosswick, 2007; Berg, 2012; Auernheimer, 2014). At that time, there were about 2.6 million foreign workers in the country, with Turkey, Yugoslavia and Italy representing 23%, 18% and 16% of the workforce, respectively (Bokert and Bosswick, 2007). When the guest worker programme ended,

the West German government felt obligated to provide families with the opportunity for residence or repatriation (Joppke, 1999). Many chose to remain and settled in the country to raise their families (Berg, 2012; Wegmann, 2014).

1.1.1 Ethnic German Expellees and the Fall of the Berlin Wall

The end of the Second World War saw the expulsion of ethnic Germans from former German territories that had been reclaimed by the Soviet Union and Poland (Chapin, 1997; Schierup, Hansen and Castles, 2006; Bommes, 2007; Wessel, 2017). In addition, approximately three million refugees from the German Democratic Republic sought asylum in West Germany before the Berlin Wall was constructed (Chapin, 1997). Provisions were made within the German law to accommodate and resettle over 1.4 million ethnic Germans over the period between 1955 to 1988 (Bommes, 2007; Kaya, 2017; Wessel, 2017). By the end of 2011, the total number of ethnic resettlers had reached 4.5 million (Kaya, 2017) and even though the resettlers' identified themselves as ethnic Germans, it did not automatically translate to possessing adequate German language proficiency. Notwithstanding, ethnic resettlers were aptly integrated into German society through numerous integration platforms that were offered to new arrivals (Chapin 1997; Kaya, 2017).

These newly created integration policies generated feelings of inequality throughout the guest worker community. These feelings were in response to the preferential treatment they felt ethnic German resettlers received and the mandate issued by the government to ensure that the resettlers integrated seamlessly into German society (Kaya, 2017). Migrant labourers were not given access to the aforementioned programmes because the prevailing sentiment of the time was that the migrants would return to their homeland at the end of their contract. Thus, while

resettlers were successfully integrated into society, migrants were not (Bommes, 2006; Kaya, 2017; Wilhelm, 2017).

The beginning of the 1990s saw a trifecta of world-changing events: the fall of the Berlin Wall, the end of the Cold war and the reunification of Germany. According to Kaya (2017), the fall of the Berlin Wall led to an influx of about 17 million East Germans into the country's former Western states. Consequently, the relationship between native-born Germans and newly settled migrant labourers became strained and immigrants suddenly found themselves under the threat of constant attack. This was a period of uncertainty, especially as immigrants were not eligible for many of the pathways to citizenship offered by the government. However, a new era for immigrants in Germany was born in 1999 as laws governing immigration and citizenship were reformed to reflect more opportunities for immigrants to gain citizenship. As of 2014, immigrant children born on German soil can claim dual citizenship (Kaya, 2017; Kruger-Potratz, 2016).

1.2 Educational Realities of the Times

As more migrant workers integrated into German society, their children began to face challenges in their education. Since most migrant workers were accompanied by their relatives (Reich, 1993; Berg, 2012), education programmes were initiated across various West German states as a gateway to integration. Children of migrant workers were encouraged to learn German because the prevailing sentiment in the 1970s was that, by doing so, they would be afforded access to the same educational opportunities as those available to native-born Germans (Reich, 1993; Neumann, 2008; Berg, 2012;). In the interim, the institution of "mother-tongue language classes" meant that children could also maintain their native languages if the need to return to the homeland of their parents arose (Berg, 2012; Joppke, 1999). Contrarily, this

perspective has been debunked as the gap in academic achievement between native-born Germans and children of immigrant families continues to persist (Artelt et al. 2002; Neumann, 2008; Werning, Löser & Urban, 2008; Berg, 2012; Auernheimer, 2014; Wegmann, 2014; Kaya, 2017; Karakaşolğu & Doğmuş, 2018).

This academic achievement gap ultimately translates to unequal access to the German labour market (Schofield, 2006; Thomsen, 2002). The divergence in academic outcomes has been blamed on government policies which long overlooked questions of diversity in the general population and the inherent challenges pertinent to the integration of minorities into the school system (Faas, 2008; Neumann, 2008; Berg, 2012; Auernheimer, 2014). As a result, children with a so-called immigration background are still having a harder time in the society's rigidly defined structures and access to learning opportunities has become synonymous with inequality and discrimination (Neumann,2008; Werning et al., 2008; Berg, 2012; Auernheimer, 2014; Hüpping & Büker, 2014; Moffitt, Juang, & Syed, 2018; Karakaşolğu & Doğmuş, 2018).

1.3 Statement of the Problem

The specific problem is that, for students to thrive educationally and achieve their highest potential, initial teacher candidates will need to learn how to interrogate their personal beliefs and values to provide equitable access to quality education to all students, especially those with an immigration background (Acquah & Commins, 2015; Civitillo & Juang, 2019; KMK, 2013). Research studies have shown that the views, opinions and beliefs of teachers in a classroom setting play a significant role in the learning outcomes of students (Gay, 2010; Gorski & Pothini, 2014; Hachfeld, Hahn, Schroeder, Anders & Kunter, 2015; Ladson-Billings, 1995; 2011; Musset, 2010) and in some cases can marginalise students with a migration background (Glock et al., 2015; Massumi & Fereidooni, 2017; Moffitt et al., 2018). As German

classrooms become ethnically and culturally diverse, there is a need for strategies that equip initial teacher candidates to effectively teach and manage culturally diverse classrooms.

1.4 Purpose of the Study

The purpose of this qualitative case study is therefore to identify strategies that prepare initial teacher candidates for culturally diverse classrooms.

1.5 Importance of the Study

This study adds to the existing body of research by answering the calls of the Standing Conference of the Ministers of Education and Cultural Affairs of the States in the Federal Republic of Germany which recommend that teachers acquire the skills to teach and manage classrooms that are responsive to cultural diversity as well as adopt reflective behaviours that interrogate belief systems, especially when working in culturally diverse classrooms (KMK, 2013; KMK, 2015).

This study is significant to practitioners in the following ways: first, this study identifies some of the gaps that stymie progress in preparing initial teacher candidates for culturally diverse classrooms. Second, this study also aims to test a seminar course that has been designed for initial-teacher candidates at University A with the hopes of gaining more insights on strategies that can better prepare them for culturally diverse classrooms. Third, this study is particularly important as research has shown that teachers often feel unprepared to manage challenges stemming from cultural diversity in the classroom (Sliwka, 2010; BIM, 2017; European Commission, 2017; Karakaşolğu & Doğmuş, 2018). The European Commission's report (2016) highlights three main points that reflect the importance of this doctoral study:

- Learners with migrant backgrounds are underperforming in comparison to their native-born peers,

- schools and, ultimately, teachers, are finding it difficult to cope with the various needs of diverse learners,
- the resultant effects of underperforming students who have a migrant background pose a challenge to society and the labour market in general.

Given the increase in cultural and ethnic diversity in German classrooms (Neumann, 2008; Sliwka, 2010; Auernheimer, 2014), culturally responsive training for teachers is necessary to curb the marginalisation of especially vulnerable students with a migration background (Glock & Schuchart, 2019; Wenz & Hoenig, 2020; Beißert & Bonefeld, 2020).

1.6 The Scope of the Study

This qualitative case study is primarily focused on identifying strategies for equipping initial teacher candidates with skills required to teach culturally diverse classrooms in Baden-Württemberg. The study will involve exploratory interviews with teacher educators at University A, expert interviews of anti-bias and anti-racist facilitators and the implementation of a seminar intervention programme at University A that serves as an introductory workshop on culturally responsive teaching titled "Teaching Consciously in Culturally Diverse Classrooms". The intervention seeks to expose students to thematic subjects, such as implicit bias in the classroom, critical self-reflection, multicultural education, multicultural and colour-blind perspectives, diversity, and social justice issues concerning education, as well as duoethnographic dialogues with the aim of developing critical self-reflection skills. This study will use the triangulation of a Culturally Responsive Classroom Management Self- Efficacy Scale to ascertain student responses throughout the seminar experience.

1.7 Limitations of the Study

In this section, I outline some of the limitations of this research study.

1.7.1 Sample Size

In this qualitative case study, only 22 students participated in the seminar intervention and only 19 students completed the CRCMSE questionnaire. It would have been more effective if I had increased the sample size or collected data by teaching multiple semesters to determine the level of replicability.

1.7.2 Interviews

The interviews conducted occurred only once in both cohorts. It would have been more effective if at least two rounds of interviews had been conducted. Further, incorporating a focus group discussion of students could have also provided rich narratives to ascertain how pre-service teachers felt about their teacher preparation journey. It would have also been beneficial to gain insights surrounding parents and their experience in supporting their children and engaging with teachers.

1.7.3 Increased Triangulation

Including a mixed method approach, for example, would have increased validity in this study. Civitillo and Juang (2019) contend that a mixed method approach might provide further insights in teacher training interventions studies. Introducing different methods can provide deeper insights on the phenomenon of study.

1.7.4 Language

Another limitation was the German language proficiency at the start of my research. Given the low sample size which was predicated primarily on the number of students who signed

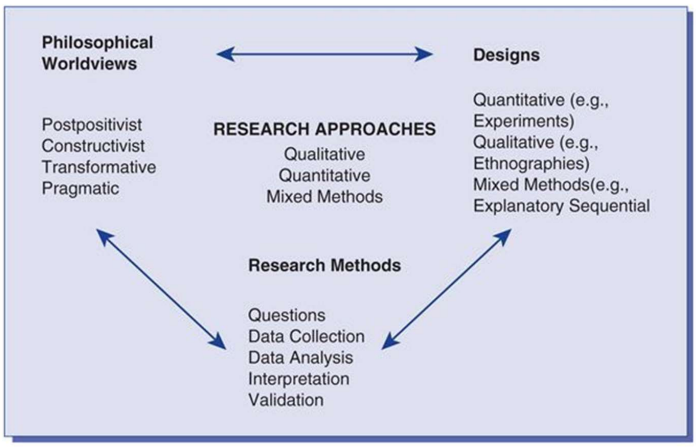
up for my class, being proficient in the German language or potentially co-teaching with a German speaker may have generated more interest in the course.

1.7.5 Philosophical Assumptions

The following outlines considerations of philosophical assumptions in research. The starting point of a research study commences with the philosophical assumption. This means uncovering the worldviews that guide the research itself. Below, Creswell (2014) provides an overview of the four main philosophical lenses that guide research.

Figure 1

A Framework for Research- The Interconnection of Worldviews, Design, and ResearchDesign



Source: Creswell (2014)

A researcher's worldview determines how they engage with the research study. Creswell (2014) explains that world views are compiled from many years of experience, including from one's upbringing, personal experiences or influences of other people. The four primary world views highlighted above are Postpositivist, Constructivist, Transformative and Pragmatic, and they ultimately impact how research is viewed and carried out.

A postpositivist worldview is mostly linked to quantitative research because of the inherent ideology surrounding the representation of knowledge. Using a postpositivist lens

requires identifying cause and effect; it means to test "theory, collect data that either supports or refutes the theory and make necessary revisions and additional tests" (Creswell,2014, p.7). The following are a few key concepts addressing this worldview:

- Knowledge is conjectural (and antifoundational) and absolute truth can never be found. Thus, evidence established in research is always imperfect and fallible. It is for this reason that researchers do not prove a hypothesis; instead, they indicate a failure to reject the hypothesis.
- Research is the process of making claims and then refining or abandoning some of them for other claims more strongly warranted.
- Data, evidence and rational considerations shape knowledge. In practice, the researcher collects information on instruments based on measures completed by the participants or by observation recorded by the researcher… (p. 8).

The constructivist worldview on the other hand is aligned with qualitative research. The researcher, in this context, seeks to understand the world through the points of view of the participant. There is the use of open-ended questions and generalisations of topics to allow the researcher to gain a better understanding of the relationship between the participant and how he or she sees the world. Creswell (2014) explains "constructivist researchers often address the processes of interaction among individuals. They also focus on the specific context in which people live and work in order to understand the historical and cultural settings of the participants" (p. 8). Constructivist researchers view the creation of knowledge as a continuum while acknowledging the impact of meaningful perspectives (Mezirow, 1990; 2000; van Dijk, 1992; Fairclough, 2003) on the interpretation of the phenomenon being researched. The

following are examples of key ideas espoused by researchers within this context (Creswell, 2014; citing Crotty, 1998).

- Human beings construct meanings as they engage with the world they are interpreting. Qualitative researchers tend to use open-ended questions so that the participants can share their views.
- Humans engage with their world and make sense of it based on their historical and social perspectives-we are all born into a world of meaning bestowed upon us by our culture.
- The basic generation of meaning is always social, arising in and out of interaction with a human community… (p. 9).

The transformative worldview takes on the view that research must invariably seek to place the issue of power and oppression at the fore. Research within this context is collaborative and seeks to partner with participants in solving social topics of scientific inquiry. The focus is on empowering marginalised groups and providing a platform for their voices to be heard. The following provides an overview of the core messages surrounding this worldview according to Mertens (2010 as cited by Creswell, 2014):

- It places central importance on the study of lives and experiences of diverse groups that have traditionally been marginalised. Of special interest for these diverse groups is how their lives have been constrained by oppressors and the strategies that they use to resist, challenge and subvert these constraints.
- In studying these diverse groups, the research focuses on inequalities based on gender, race, ethnicity, disability, sexual orientation and socioeconomic class that result in asymmetric power relationships (p.10).

The pragmatic worldview focuses on solving social problems by using multiple approaches. Researchers within this field of thought are not particularly concerned by methods but rather which elements work. The following are a few overarching concepts for a pragmatic philosophical assumption according to Creswell (2014):

- Pragmatism is not committed to any one system of philosophy and reality. This applies to mixed methods research whereby inquirers draw liberally from both quantitative and qualitative assumptions when they engage in their research.
- Individual researchers have a freedom of choice. In this way, researchers are free to choose the methods, techniques and procedures of research that best meet their needs and purposes… (p.11).

As evidenced by the different philosophical views portrayed by leading scholars in their respective fields, the decision to undertake a scientific research study begins with the assumptions of the researcher, the philosophical assumptions and the decision to toe a specific line in search of answers for prevailing research questions. Overall, a research study that is qualitative in nature attempts to understand the multiple realities embedded in a phenomenon of inquiry while quantitative research is predicated upon deductive reasoning that emphasises the testing of theories (Bryman, 2012, Merriam, 1988).

1.8 Definition of Terms

The following definition of key terms will bring clarity to the concepts used throughout the study. These definitions are fully described in the literature review.

1.8.1 Culture

Culture plays a significant role in this study. Therefore, a clear understanding of this concept is necessary. The term culture is vast and, therefore, impossible to pin to a sole

definition (Williams, 1976). Others say culture is “an elusive concept” (Kroeber & Kluckhohn, 1963; Stephen, 2007), a concept created by man (Allan, 1951; Hofstede, 1980; Jenks 1992). In another interpretation, culture is viewed as a means of civilisation and refinement of the mind (Jenks, 1992; Hofstede, G., Hofstede, G.H. & Minkov, 2010). An understanding of culture is critical for this study given the various frames of reference that govern our thoughts and ways of doing (Mezirow, 1990; Causadias, Vitriol & Atkin, 2018). As learner and teacher, worldviews are bound to collide; a good understanding of culture and the various ways it manifests, will further facilitate understanding and mutual respect of cultural differences in the classroom.

1.8.2 Culturally Responsive Teaching

Culturally responsive teaching focuses on validating cultural differences in the classroom by helping teachers understand that learners come to the classroom with different cultural backgrounds and life experiences based on the perspective of their backgrounds. Gay (2010) succinctly defines culturally responsive teaching "as using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (p. 31). This definition is the backbone of this research study.

1.8.3 Culturally Diverse Classrooms

A culturally diverse classroom within this research study refers to a classroom where a pluralistic range of cultures and linguistic abilities of students are present. A culturally diverse classroom will comprise of native-born students as well as students with a migration background (Gay, 2010).

1.8.4 Teacher Beliefs

Teacher beliefs refer to those thinking processes that determine how teachers relate to students and their teaching practice (Pajares, 1992; Hachfeld et al., 2015; Siwatu et al., 2015). Understanding teacher beliefs is critical in guiding professional development programmes to equip initial teacher candidates to teach culturally diverse classrooms, particularly since initial teacher candidates in Germany are known to adopt colour-blind beliefs in their teaching practice (Hachfeld et al., 2011; Hachfeld et al., 2015, Sliwka, 2010). Teacher beliefs also influence self-efficacy (Tschannen-Moran & Hoy, 2001) critical to promoting agency in the classroom.

1.8.5 Culturally Responsive Classroom Management Strategies

Culturally responsive classroom management as described by Weinstein (et al., 2003; 2004) is a philosophy of class management by teachers who understand the role the class and school play in reflecting and perpetuating discriminatory practices in society. As a result,they use their cultural content knowledge towards creating a learning environment that promotes equal access to learning through a culturally responsive teaching lens.

1.8.6 Initial Teacher Training

Initial teacher training is the period of targeted learning that prepares teacher candidates before they teach classes on their own. In this context, initial teacher training refers to programmes at the university designed to prepare teacher candidates to teach within the higher secondary school system (Gymnasium). Musset (2010) refers to this period as an entry point to the teaching profession which provides students with both content and pedagogical skills required to teach effectively. Musset (2010) states that most initial teacher training programmes have a direct correlation on the behaviours and mindsets of teachers' teaching skills and student

academic outcomes. Despite the tremendous role teachers play in student outcomes, there is still no consensus regarding how to best train in-service teachers (Hansen, 2008; Musset, 2010). Within the German context, teacher education is decentralised (BIM, 2017; Fass, 2008) and, as such, individual states determine how initial teacher training is carried out.

1.8.7 Students with a Migration Background

This research study is focused predominantly on the preparation of initial teacher candidates for culturally diverse classrooms. At the crux of the study is the impact of initial teacher candidates on students that are culturally diverse and have migration backgrounds. The OECD defines students with an immigration background as the following:

- First-generation immigrant students: These are students that are foreign-born and whose parents are foreign born, too.
- Second-generation immigrant students: These are students born in the host country but whose parents are foreign born.
- Students without an immigrant background were born in the [host] country… or have at least one parent who was born in that country… (OECD Definitions, 2018).

In this study, the term student with an immigration background will refer to both first and second-generation immigration students. Native-born students will refer to students born in Germany with at least one parent, born in the country.

Chapter 2: Literature Review

2.1 Overview

Initial teacher training is critical for preparing teachers who will be responsible for preparing the next generation of citizens. Given the critical role teachers play in shaping society through the educational investments they make on young students, preparing initial teacher candidates for culturally diverse classrooms they will eventually be responsible for becomes paramount. This research study has been designed to provide opportunities for better equipping initial teacher candidates with the skillset and mindset for teaching culturally diverse classrooms effectively and confidently.

In preparation for this qualitative case study which aims to identify teaching strategies for preparing initial teacher candidates for culturally diverse classrooms in Baden-Wurttemberg, there is a need to leverage scholarly work already amassed by scholars in the field of teacher training and initial teacher education in Germany as well as in other countries. This review focuses on institutional and government policy documents on initial teacher training in Germany as well as extant literature on initial teacher education practices in Germany and in the United States.

The following are questions that guided the literature review which helped narrow the focus of the study:

- What are the challenges of teaching culturally diverse classrooms in Germany?
- How are initial teacher candidates prepared for culturally diverse classrooms in Germany?
- What are the strategies for preparing initial teacher candidates for culturally diverse classroom?

The review of the literature provides the necessary background and impetus for conducting this qualitative case study.

2.2 What are the Challenges of Teaching Culturally Diverse Classrooms in Germany?

2.2.1 So-Called Students with a Migration Background in the Educational School System

A retrospective look at the approach used in preparing initial teacher candidates for culturally diverse classrooms in Germany is critical for understanding its current state. In her historical overview of the challenges of migration and public education in Germany, Krüger-Potratz (2016) explains that the road to integrating students with the so-called immigration background into the educational system has been a bumpy one, figuratively. This was principally due to the hesitancy of the German government to declare itself an immigration country as well as its exclusionary education policies at the time (Doğmuş, Karakaşoğlu & Mecheril, 2016; Fass, 2008; Schneider, 2018). The lack of a clear policy for effectively integrating "children of guest-workers" as they were so called, meant that their academic needs were not addressed (Auernheimer, 2014; Fass, 2008; Hüpping & Büker, 2014). The first wake-up call of the growing academic divide between native German students and German students with an immigration background came at the heels of the 2000 PISA study.

The Programme for International Student Assessment (PISA) is a survey that is carried out every three years that assesses math, reading and sciences skills of 15-year-olds from all participating members of the Organisation of Economic Cooperation and Development (OECD). This comparative assessment analyses the educational standards of countries as a means of informing and improving educational policies. The PISA results of 2000 would become known as the "PISA Shock" in Germany (OECD, 2000). It was a shock because it revealed that the reading, math and science scores of German 15-year-olds overall were lower

than that of the OECD average which contradicted the general perception of the standard of the German educational system. Most telling was the correlation of the social status of students with a migration background and their poor academic performance in comparison with students of native German heritage. This revelation caused the government to increase educational funding and establish regulations that attempted to address issues of inequity in the German education system (OECD, 2019). The latest PISA results of 2018 demonstrated an improvement in reading. German students on average scored higher than the OECD average. Regarding math and science scores, the average school was on par with Australia, Belgium, the Czech Republic, France, Ireland, New Zealand, Norway, Slovenia, Sweden, the United Kingdom and the United States (OECD, 2019). One constant that has remained, however, is the continued gap between native born German students and German students with a migration background.

The PISA survey revealed that there is a strong correlation between the social economic background of students and poor performance (Glock, Krolak-Schwert & Pit-ten-Cate, 2015). For example, the OECD report (2019) underscored the fact that 28 percent of advantaged students in Germany were top performers while only three percent of disadvantaged students achieved a top performer status. Ten percent of the students from a disadvantaged background, however, scored at the top of the reading percentile which the OCED report (2019) signified as demonstrating that one's social status need not be a deterrent to academic success. Not surprisingly, students from disadvantaged families still hold lower academic ambitions even when they are academically successful (Glock et al., 2015; Glock & Kleen, 2019). The OECD (2019) contends that more must be done to improve equity measures in schools. The PISA study defines equity as follows:

> Equity in education means that schools and education systems provide equal learning opportunities to all students. Equity does not mean that all students obtain equal education outcomes, but rather that differences in students' outcomes, such as academic performance,social and emotional well-being and post-secondary educational attainment, do not depend on their socio-economic background (OECD Country Note, Germany, p. 1, 2019).

Embracing an equity-mindset can enable teachers to teach and manage classrooms better (Gay, 2010; Burns & Shadoin-Gershing, 2020). One way to remedy the current academic gap is by adopting the recommendations made by the OCED (2019) which assert the need for capacity building for teachers who can be trained to identify learning needs for vulnerable students who run the risk of being marginalised and disadvantaged. Further, the recommendations include the improvement of managing diverse classrooms and establishing effective communication between teachers and parents.

The PISA (2018) results imply that more must be done to address educational inequities. As mentioned above, initial teacher education plays a fundamental role in creating conducive learning environments for learners, developing good relationships with parents and identifying student needs (Burns & Shadoin-Gershing, 2010; Civitillo & Juang 2019; Gay, 2010; Weinstein et al., 2003). Despite policies and programmes that have been created to address educational and teaching gaps in culturally diverse classrooms (KMK, 2015) in- service and initial teachers candidates are still challenged with teaching culturally diverse classrooms and the achievement gaps between native born German students and German students with a migration background continue to persist (Bonefeld, Dickhäuser & Karst, 2020; Civitillo & Juang, 2019; Fereidooni, 2010; Glock et al., 2015; Massumi & Fereidooni,2017).

2.2.2 The Migration Pedagogy as a Lens for Understanding the Pervasiveness of Discrimination in the Education System

A migration pedagogy lens can be used to understand reasons behind current educational gaps in Germany. The term migration pedagogy was coined by Mecheril (2010) which provides the theoretical framework for understanding the impact of migration on social structure which can be evidenced in education, public housing, labour, health care and government policies. He explains that one of the challenges of the migration society in Germany will be to effectively address the mechanisms of discrimination that is embedded in the social system (Jennessen, Kastrike & Kotthaus, 2013; Fereidooni, 2010; Gomolla & Radke, 2007). For example, within the German educational sector, students with migration backgrounds are more likely to be recommended to lower secondary school even when they merit the gymnasium compared to students who belong to the upper class (Foroutan & İkiz, 2016; Fereidooni 2010; Jennessen, et al., 2013; Massumi and Fereidooni, 2017; Moffitt, et al. 2018). This reproduction of inequality and exclusion is a reality within the German educational system (Civitillo & Juang, 2019; Doğmuş, Karakaşoğlu & Mecheril, 2016; El- Mafaalani, 2018; Foroutan & İkiz, 2016; Fereidooni, 2010; Glock et al., 2015; Jennessen et al., 2013; Karakaşoğlu et al., 2017; OECD, 2019).

Fereidooni (2010) highlights the impact of institutional discrimination in the German educational system which, according to Gomolla and Radtke (2007), gains legitimacy through habits, values and norms that have been formalised by established organisations, institutions and companies. In other words, by embedding discrimination in social institutions, for example, the school, labour or health, certain groups of people may become institutionally marginalised by the system. This can be evidenced by certain barriers students with a migration background

face at school. Fereidooni (2010), for example, notes that students with a migration background are more often recommended to special education classes (Glock et al., 2015; Jennessen et al., 2013). Similarly, Foroutan and İkiz (2016) and Moffitt et al. (2018) contend that a disproportionate number of students with a migration background are recommended to attend lower secondary school classes even when they qualify in comparison to the high number of native-born German students who are usually recommended to attend the gymnasium (high school). These occurrences can be identified as evidence of institutional discrimination that denies equitable access to especially students who are from low socio-economic backgrounds or with migration backgrounds or both (Glock et al., 2015).

One way to address these issues will be by professionalising the teaching sector (Doğmuş & Karakaşoğlu, 2016; Lokhande & Müller, 2017). Teachers, just like in other professions such as the medical field, could have access to mandatory re-certification and training which would bridge knowledge and skills gaps as teachers progress in their careers (Hammersely, 2007). Fully integrating cultural diversity training programmes into initial teacher training curriculum would also increase teacher preparation for culturally diverse classrooms (Burns & Shadoin-Gershing, 2010; Civitillo & Juang, 2019; EU Commission, 2017; Fereidooni, 2010; Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017).

Further, Moffitt et al. (2018) also signify the need for capacity building for teacher educators and in-service teachers in addressing cultural diversity as well as evaluating belief systems that may play a role in how students are tracked in the educational system (Burns & Shadoin-Gershing, 2010; EU Commission, 2017). Current school inequalities can be pinpointed to a lack of proper initial teacher candidate training for culturally diverse classrooms (Civitillo & Juang, 2019; Fereidooni, 2010; Fereidooni & Massumi, 2017). Fereidooni and Massumi (2017)

highlight vague educational policies do not enforce the need for initial teacher candidates to address issues regarding racism and racial discrimination that occur in schools (Fass, 2008; Auernheimer, 2014). Fereidooni and Massumi (2017) argue that, despite the government mandate through the KMK (2015) to address diversity and inclusion, different state governments are left to interpret and address diversity and inclusion as they see fit (Fass, 2008). Given the growing diversity of the student body, pre-service teachers are not equipped with the knowledge base and skill set to address racism (Fereidooni & El, 2017; Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017).

El-Mafaalani (2018) and van Dijk (1992) outline the pervasiveness of racist knowledge in society. To counter the ways racism is reproduced in society, it must be understood and addressed. El- Mafaalani (2018) explains:

> We have racism in our cultural operating system and therefore on our cognitive hard drive. So that it does not guide our thinking … you have to actively counteract it, stay curious about people and history. If you ignore it, it will take effect (Translated, p. 97).

This stark admonition underscores the importance of self-knowledge. By making discourse on racism accessible, people and most especially teachers, can learn to interrogate their belief systems, thus providing more opportunities to challenge and address racism openly.

Fereidooni and Massumi (2017) implore teacher educators and initial teacher candidate training programmes to incorporate seminars that address racism. If in-service teachers are to teach and create inclusive classrooms for all students, they will need to understand the far-reaching effects of racism and learn strategies to counter racism and the subtle ways that they manifest within teaching institutions (Massumi & Fereidooni, 2017; Warren, 2017). Given the

prominence of deficit-oriented teaching perspectives of teachers (EU Commission, 2017; Glock et al. 2015) and the adoption of colour-blind teaching approaches in the German educational system (Sliwka, 2010; Hachfeld et al., 2015), there is a need for systemic educational reform (Fereidooni & Massumi, 2015; Foroutan & İkiz, 2016; Massumi & Fereidooni, 2017; Mecheril, 2016; Karakaşoğlu et al., 2017). Fereidooni (2010) also argues that diversifying the teacher workforce will go a long way in improving student academic outcomes and well-being given that they are more likely to fall prey to stereotype threat when the mismatch between teachers and students occurs (Fass, 2008; Lokhande & Müller, 2017; Tanase, 2020).

2.2.3 Teacher Beliefs: Addressing Deficit Mindsets Among Teachers

Beliefs are cognitive interpretations of our lived experiences. Beliefs are acquired through what Mezirow (2003; 1999) terms as meaning perspectives. Mezirow explains that meaning perspectives are based on the world views we acquire from being culturally socialised by society. Cultural socialisation in general is inescapable given that, by the nature of being in the world, we are socialised by what we see and the events that occur around us (van Dijk, 1992). The frames of reference, or how we see the world, are deeply ingrained in everyone (Mezirow, 2003). This is especially important in understanding how beliefs are created and implanted—sometimes unconsciously. Transformative learning theory thus seeks to equip adult learners with skills to interrogate and challenge presuppositions linked to lived experiences (Mezirow, 1999; 2003). In the previous section, researchers underscored the negative impact of unprepared initial teacher candidates and in-service teachers on the academic outcomes of students with an immigration background (Glock et al., 2015; Doğmuş et al., 2016). The feeling of othering felt by students perpetrated by teachers as recorded in the literature (Doğmuş et al., 2016, Fass, 2008; Massumi & Fereidooni, 2017; Moffitt et al., 2018) can be linked to prevalent

sentiments of othering in the society at large (Fass, 2008; Schneider, 2018; van Djik, 1992). Given the history of post-war immigration in Germany, sentiments of distrust, othering and exclusion have been felt by people with a migration background (Doğmuş et al., 2016; Fass, 2008; Kaya, 2017) and this feeling equally pervades German society, including in classrooms (El-Maalafani, 2018; Fereidooni, 2010; Massumi & Fereidooi, 2017).

For this reason, Fives and Buehl (2008) underscore the importance of addressing teacher beliefs as they play a critical role in both the instructional and relational behaviour between teachers and students (Ullucci, 2007). Research studies have demonstrated a link between teacher beliefs and academic achievement (Civitillo & Juang, 2019; Gay, 2010; Siwatu, 2017; Ullucci, 2007; Weinstein, Curran & Tomlinson-Clarke, 2003). One of the ways teacher beliefs present in the classroom is through the deficit-mindset (EU Commission, 2017; Lokhande & Müller, 2017). Ordinarily, a deficit mindset looks at cultural diversity in the classroom as problematic, and something to be remedied and changed. It can also translate to lowered expectations of students with a migration background (EU Commission, 2017; Doğmuş et al., 2016; Ullucci, 2007). This approach has been the predominant mindset in European countries, including Germany (EU Commission, 2017; Doğmuş & Karakaşolğu, 2016; Fürstenau, 2016). The Standing Conference of the Ministers of Education and Culture Affairs (2004) outlines processes necessary to ensure that teachers are better equipped to manage diversity. While this position from the government provides recommendations for the 16 states, it is still dependent on each state to incorporate the guidelines respectively.

Despite this call to action, research still reveals that a deficit mindset among teachers, especially against students with a minority background, is alive and well in Germany (Civitillo & Juang, 2019; Doğmuş et al., 2016; Glock et al., 2013; Lorenz & Gentrup, 2017). The recurring

belief that children from minority backgrounds are unprepared for the classroom and do not possess the requisite knowledge required for school nor the support from home (Garcia & Gurerra, 2004; Gorski, 2013; Gorski & Pothini, 2014; Karakaşolğu & Doğmuş, 2018) reinforces the deficit mindset of teachers who teach diverse classrooms.

Establishing procedures and policies that voice the need for behavioural change is not enough. Systemic racism, implicit bias and the belief structures that have been perpetuated by personal life experiences and perspectives will not suddenly disappear—these beliefs are deeply ingrained (Banaji & Greenwald, 2016; Fereidooni & Massumi, 2015; Glock & Böhmer, 2018; van Dijk, 1992; Gorski & Pothini, 2014; Kahneman, 2011; Tschannen-Moran & Hoy, 2001).

Research studies have shown that teacher expectations equally play a significant role in student performance (Glock et al., 2015; Steele & Aronson, 1995; Ullucci, 2007). The primary reasons for academic deficits have been linked to the level of educational attainment of parents, insufficient language skill development of students and the large representation of minority populations within a given school district (Kirsten, 2008; Glock et al., 2015). How might initial teacher candidates avoid the systematic ways of having lowered academic expectations of students with migration backgrounds bearing in mind that this ideology is institutionalised and generally accepted as the norm (Fereidooni & Massumi, 2015; Georgi, 2016; Gorski, 2016; Karakaşolğu & Doğmuş, 2018)?

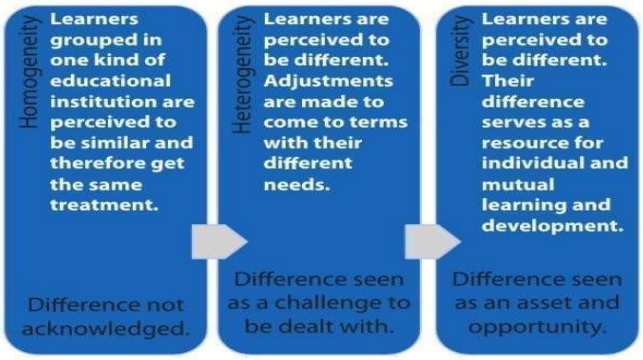
Sliwka (2010) contends that German teacher candidates find it difficult to cope with differences among students given that their general concept of schooling is linked to their personal schooling experience. Burns and Shadoin-Gershing (2010) reiterate Sliwka's assertion. They argue that initial teacher candidates can only model what they have experienced. In a way, teachers reflect their own educational upbringing in the classroom. Sliwka (2010) explains that

“many students in teacher education have understood the need to diversify pedagogical and didactic strategies applied in the classroom, yet at the same time they perceive the differences among learners as one of the challenging tasks they will face” (p. 212). This excerpt demonstrates the unease teachers still feel in teaching culturally diverse classrooms because of the gap in their teacher training. Further, it points out the difficulty of teaching students who will be consequently different from them.

Given the clearly outlined guidelines for teachers by the KMK (2015), how can initial teacher candidates move from a homogeneity mindset to a diversity mindset? How can they be trained to teach all students equitably and imbibe the characteristics of culturally responsive teachers? Sliwka (2010) postulates that an effective way to tackle this gap is by building the capacity of German teachers to become better equipped to teach diverse students.

Figure 2

Paradigm Shifts: from Homogeneity to Diversity



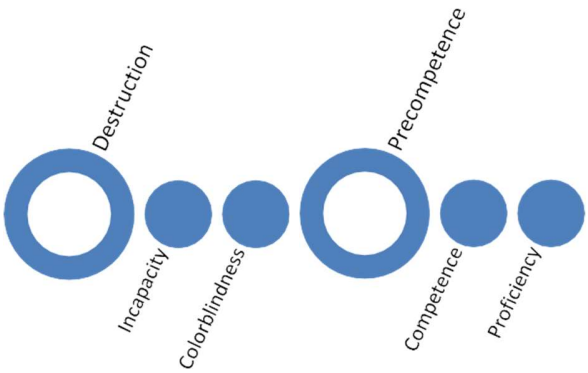
Source: Sliwka (2010)

This schema portrayed by Sliwka (2010) demonstrates how teachers move from a homogeneous, colour-blind perspective, where all students are taught the same way without identifying differences among the students to a diversity-embracing mindset that valorises the differences students bring to the classroom. The research work by Nuri-Robins (et al., 2012)

corroborates Sliwka's position through the Cultural Proficiency Continuum.

Figure 3

Cultural Proficiency Continuum



Source: adapted from Nuri-Robins (et al., 2012).

The Cultural Proficiency Continuum outlines six phases that ultimately lead to cultural proficiency. It begins with *cultural destruction* which negates and seeks to eliminate all that is contrary to the dominant culture of a given society. The next phase on the continuum is *cultural incapacity* and describes cultural differences as being merely tolerated. Next on the continuum, *cultural blindness,* is where differences are not acknowledged or validated; rather, focus is based primarily on sameness and similarities among learners. The continuum then shifts to *cultural precompetence* where there is recognition of the need to embrace diverse cultures while equally being aware of the lack of one's preparedness to address diversity. The next phase, *cultural competence,* fosters the active and positive engagement of cultural differences while *cultural proficiency* promotes the value of recognising and embracing cultural differences in the classroom by understanding that building cultural proficiency requires a lifelong commitment to validating diverse learners and the funds of knowledge that they bring to the

classroom (Nuri-Robins et al., 2012). The following section delves deeper into colour-blind vs. multicultural discourse in education.

2.2.4 Colour-blind vs. Multicultural Perspectives in Education

Pre-existing school cultures and systems determine the framework for teaching in schools as they guide teaching methodology and teacher beliefs. The colour-blind perspective is based on the premise that focusing on similarities rather than differences among students is the most efficient way to deal with inequality (Hachfeld et al., 2015; Nuri-Robins et al., 2012; Rosenthal & Levy, 2012; Sliwka, 2010). This means that teachers are trained to see beyond colour and differences are not acknowledged; rather, similarities among students are highlighted. The colour-blind mindset is the traditional German response for teaching culturally diverse students (Hachfeld et al., 2015; Sliwka, 2010).

Research has shown, however, that this teaching system does more harm than good to minority students (Civitillo & Juang, 2019; Aragon, Dovidio & Graham, 2014). As teachers may lack the skills needed to teach culturally and ethnically diverse classrooms effectively (Glock et al., 2015; Gorski, 2008; Milner, 2010; Sleeter & Milner, 2011). Further, Hachfeld (et al., 2015) assert that teachers who are more inclined to be colour-blind in the classroom are less likely to adapt their teaching curriculum to culturally diverse students. This finding does give credence to the fact that teachers who are colour-blind in their teaching practice are less likely to accommodate culturally and ethnically diverse learners' learning needs. This perspective has a negative impact on the educational outcomes of minority students (Beißert & Bonefeld, 2020; Glock & Schuchart, 2019; Ullucci, 2007). In the same study, teachers who were more inclined to use a multicultural perspective in their teaching were recorded as having high self-efficacy beliefs and enthusiasm for teaching culturally diverse classrooms.

The position of Hachfeld and colleagues on multicultural education is critical because when teachers adopt a colour-blind perspective in the classroom, they ignore the cultural resources that diverse students bring to the classroom as well as the funds of knowledge that can serve to enrich class instruction (Aragon et al., 2014; Whitaker & Valtierra, 2018). In addition, ignoring cultural differences could also lead to ignoring subtle signs of bias (Gorski, 2016) which would lead to further inequitable learning conditions for students. Understanding how this perspective undermines equitable learning opportunities for all students is critical in initial teacher training programmes. It is therefore necessary that teachers are equipped with the tools needed to face up to deeply ingrained belief systems that can be injurious, especially to students with an immigrant background. Banks' (2007) dimensions of multicultural education provide a pedagogical framework that helps teachers adopt a multi-perspective and multi-dimensional approach to teaching so that all students have access to equitable quality education.

2.2.5 Diversity in the Teaching Workforce?

Another challenge within the German educational system is the seemingly lack of diversity in the teaching workforce (EU Commission, 2017). Faas (2008) underscores the importance of a teaching workforce that is representative of its students' diversity. He argues that a lack of diversity in the teacher workforce is counterproductive and does little to integrate children with a migration background. In other words, the likelihood of feeling othered is higher when students do not see teachers that look like them (Castro, 2010; Milner 2010; Gay, 2010). The lack of teacher diversity is not a surprise given that native born German students are three times more likely to attend university (Hüpping & Büker, 2014) which is a prerequisite for becoming a teacher. In fact, Hüpping and Büker argue that the German school system is structured towards the homogenisation of its students. They explain:

> At present, schools can be regarded as middle-class institutions. The 'prototypical student' is expected to fit into this model, with the expectation that he or she will become this ideal middle-class citizen. This has negative consequences for many students with a migration background (p.3).

This mindset may lead to consequences for students because those that do not fit the mould end up in non-university track high schools which in turn reduce their chances of entering the teaching workforce. Once again, Hüpping and Büker (2014) emphasise the role of the socialisation of teachers within the dominant culture. This is critical because it casts an image of what 'type of student' qualifies for the university track. Despite the culturally diverse student demographic across school systems and tiers, the teaching workforce continues to be predominantly white and female (Georgi, 2016). This is not by chance according to Fereidooni (2016), who explains that there is a prevailing culture of racism against pre-service teachers with a migration background who are met with barriers as they go through the teacher training programme. This is partly because of the prevailing image of what a German teacher looks like which is usually white. Therefore, exposing initial teacher candidates, in-service teachers and, indeed, teacher educators to take into account their personal narrative, assumptions and prejudices will go a long way to raise consciousness about the impact of systemic racism (Fereidooni, 2016; Fereidooni & Massumi, 2015; Hüpping & Büker, 2014; Massumi & Fereidooni, 2017; Moffitt et al., 2018).

2.2.6 Section Summary 1

In answering question one: *what are the challenges of teaching culturally diverse classrooms in Germany?* the literature is clear on some of the challenges teachers face when teaching culturally diverse classrooms. A majority of issues stem from prevailing teacher beliefs

around students with a migration background, the presence of discrimination and deficit-mindsets (Glock et al., 2015; Doğmuş & Karakaşoğlu, 2016; Karakaşoğlu et al., 2017). These school realities can have negative consequences on especially vulnerable students with a migration background (Beißert & Bonefeld, 2020; Bonefeld et al., 2020).

Students with a Turkish background are especially vulnerable in this regard (Glock et al., 2015). Researchers are recommending further studies be conducted that address issues around designing courses for initial teacher candidates that focus on critical consciousness, prejudice reduction, racism and discrimination (EU Commission, 2017; Fereidooni, 2010; Jenessen et al., 2013). Researchers are also calling for more studies that create programmes that support change in teacher belief systems and their teaching practices (Burns & Shadoin- Gershing, 2010).

2.3 How are Initial Teacher Candidates Prepared for Culturally Diverse Classrooms?

2.3.1 A European Perspective on Initial Teacher Education

Initial teacher education is a process that countries must contend with as they prepare future generations through their respective education systems. The EU Commission study (2017) revealed that, overall, in the European countries that were surveyed, teacher competencies for diversity were scarce. There were no concrete studies that addressed the competencies teachers were required to have to successfully teach culturally diverse classrooms. In Germany, due to the decentralised educational system, there were no uniform requirements for recruiting teacher candidates (EU Commission, 2010). In some states, students were required to take online assessment tests, while at other universities, students could voluntarily take suitability tests. Overall, there were no characteristics that were categorised as required for teaching (Monitor Lehrerbildung, 2018). Teacher beliefs and attitudes regarding cultural diversity are not taken into

consideration when recruiting initial teacher candidates into teaching programmes (EU Commission, 2017).

The report further revealed that elements that effectively prepare initial teacher education candidates were mostly "theoretical and descriptive in nature" (EU Commission, 2017, p. 18). There was little evidence demonstrating the impact of initial teacher education practices and moreover, most of the studies reviewed were primarily from the US, Canada, and Australia, showing a lack of empirical research studies in Europe (EU Commission, 2017). Although this report focused on the European case, there are corroborative studies from Germany that show a lack of empirical studies on the topic (Civitillo et al., 2018). Similarly, there is scant evidence showing how teacher educators are equally being prepared to teach about diversity issues (EU Commission, 2017; Acquah & Commins, 2015). In addition, different countries in Europe incorporate different terms such as "intercultural," "multicultural" and "transcultural" education to address approaches to diversity in education (EU Commission, 2017). In Germany, for example, diversity is approached through an "inclusion" lens (KMK, 2015). This means that diversity focuses primarily on learners with learning and physical disabilities while also addressing students who are at risk for low academic outcomes and marginalisation (KMK, 2015).

2.3.2 Initial Teacher Candidates in Germany

In Germany, entrance into an initial teacher training programme at a university or teaching college requires a high school diploma (Abitur) (Terhart, 2019). Aside from traditional entry, students may also gain entrance into teacher training programmes at the university if they complete equivalent courses through evening classes or successfully complete courses from non-university-oriented programmes (Eurydice, 2015; Terhart, 2019; Drahmann,

2020). Furthermore, assessment tests are sometimes administered by universities to test the suitability of the students, however these tests are not compulsory. There is a host of assessments that potential candidates are required to complete. They range from internships on self- reflection, online assessments, consultations and student portfolios (Eurydice, 2015; Monitor Lehrerbildung, 2018). The initial teacher education is conducted in two phases lasting between seven to ten semesters and based on state regulations (Eurydice, 2015; Drahmann, 2020; Terhart, 2019).

Initial teacher candidates are expected to complete the first phase of their studies by passing the first qualification examinations. Upon completion, they are expected to complete a year and a half of teacher training depending on respective state requirements. After completing all initial teacher candidate training requirements, among other learning obligations, a second examination must be passed to be awarded the Master of Education degree and the authorisation to officially teach (Drahmann, 2019; Terhart, 2019).

2.3.3 German Educational Policy for Training Initial Teacher Candidates for Culturally Diverse Classrooms

Recognising the critical role pre-service teachers play in eventually creating classrooms that are culturally responsive and inclusive, the Standing Conference and the Minister of Education and Cultural Affairs of the States (KMK) have set out guidelines requiring pre-service teacher education to incorporate the necessary courses that would equip pre-service teachers with the knowledge base, mindset and skillset required to teach culturally diverse and inclusive classrooms in the future. The guidelines encourage both in-service and pre-service teachers to create classrooms that espouse belongingness among all students (KMK, 2015). There are also teacher competencies that have been developed to guide the teacher training

programme across the country. A brief recap of the 11 competencies is tabled below. The competencies address the cumulative teaching experience that incoming teachers and in-service teachers are expected to hone throughout their teaching career. It addresses the professionalisation of the teacher. Each competency is divided into two parts—the theoretical and practical phases—and identifies key deliverables in each section. These competencies are recommendations to the states by the Standing Conference and the KMK and are offered as guidelines for promoting intercultural competencies in schools across the country (KMK, 2004).

Table 1

Standards for Teacher Education: Educational Sciences Competencies

1.Teachers plan lessons in a subject and subject-matter appropriate manner and conduct them in a factually and carry out the lessons correctly.	2.Teachers support student learning through the design of learning situations. They motivate students and enable them to make connections and use what they have learned.	3.Teachers promote students' abilities to learn and work independently.	4.Teachers know the social and cultural living conditions of students and influence their individual development within the framework of the school.	5.Teachers communicate values and norms and support students' self-determined judgments and actions.
6.Teachers find approaches to solving difficulties and conflicts in school and teaching.	7.Teachers diagnose students' learning requirements and learning processes; they provide students with targeted support and advise learners and their parents.	8.Teachers record student performance based on transparent assessment measures.	9.Teachers are aware of the special demands of the teaching profession. They understand their profession as a public office with special responsibility and obligation.	10.Teachers understand their profession as a continuous learning task.
11. Teachers participate in the planning and implementation of school projects.				

Source: Standards für die Lehrerbildung: Bildungswissenschaften (Translated, KMK (2004, p, 7-13))

The KMK and Standing Conference demonstrate the country's commitment to dismantling structural discrimination in German society as it has been underscored as a requirement for providing educational success to all students. A guiding framework for this work is intercultural competence which espouses critical self-reflection and tolerance of diverse backgrounds and ways of being (KMK, 2013).

This is in line with several conceptual frameworks, like culturally responsive teaching (Gay, 2010) and transformative learning theory (Mezirow, 2013) that recommend the use of critical self-reflection in interrogating beliefs and values that may marginalise students, especially those with a migration background. Massumi and Fereidooni (2017) argue, however, that the teacher competencies suggested by the KMK (2004) fall short by not providing a critical race perspective for equipping pre-service teachers or in-service teachers with the skills for interrogating their beliefs and images that they may have about the "other".

Similarly, the KMK report (2017) based on the adoption of the KMK mandate on intercultural education in the various states, demonstrates comprehensive programmes on language development in schools, especially for students with a migration background, support for parents, religious sensitisation and extensive language training across the 16 states. Regarding initial teacher candidate education, however, the mention of programmes that highlight training for teachers on racism, discrimination, right-extremism, self-reflection and prejudice conscious pedagogy is minimal. There is, however, a strong focus on intercultural competencies that address cultural sensitivity towards religion, culture, tolerance, respect and a commitment to peaceful co-existence (KMK, 2017).

The German government's commitment to diversity and inclusion which is focused on providing "all children and young people, irrespective of their origin, comprehensive

participation in education and opportunities for the greatest possible educational success" (Translated, KMK, 2017, p. 2) can serve as a North Star for driving measures and programmes that espouse supporting all children and young people to achieve educational success. However, the KMK (2004) recommended standards for teacher competencies again do not provide a blueprint for teachers on how to arrive at the laudable goals highlighted above (Massumi & Fereidooni, 2017).

Although, the Standing Conference and the German Rector's Conference (KMK) have outlined guidelines for initial teacher education during the induction stage which encourages a collaborative approach across disciplines to create curricula that address diversity and inclusion needs in the classroom, as well as, to continuously reflect on their teaching practice among other recommendations (KMK, 2015), the skills and knowledge gaps in managing culturally diverse classrooms and in the teacher training programmes in Germany is equally well-known and documented (Beißert & Bonefeld, 2020; Bonefeld et al., 2020; Civitillo & Juang, 2019; Fereidooni & Massumi, 2015; Moffitt et al., 2018; Glock & Kleen, 2019).

Concretely, the focus on developing an intercultural pedagogical perspective for teachers has come under severe criticism for not being progressive enough in tackling issues related to systemic racism and its reproduction in the classroom, albeit unconsciously (Fereidooni & Massumi, 2015; Hüpping & Büker, 2014; Moffitt et al., 2018). This was not always so. After the racist attacks of immigrants in Rostock, Möllin, Solingen and Hoyerwerda, in the 1990s (Fass, 2008; Kaya, 2017), there was a push to incorporate an anti- racist agenda in schools as its popularity soared. However, in 1996, after the declaration of the German Ministers of Education, the anti-racist agenda was cut out of the teaching guidelines (Fass, 2008). By not having this element in teacher training, initial teacher candidates are not given the tools to address and come

to terms with institutionalised racism or internalised racism (Fereidooni & Massumi, 2015). This correlates with the findings of Moffitt (et al., 2018) where Turkish heritage adults who went through the German education system encountered racist and othering experiences in the classroom by their classmates and teachers. Moffitt (et al., 2018) argue that the lack of deep foundational knowledge on systemic racism has far-reaching marginalising effects on students of colour, especially Turkish heritage students. For example, Moffitt (et al., 2018) highlight various student narratives of Turkish heritage who experienced marginalisation in school. In this case, for example, despite good grades, this student was still recommended to attend the Realschule (a lower-tier high school). Below is an account of the student who is recounting an experience with her teacher and her mother's resolve to see her attend the Gymnasium.

> 'Yes, in terms of her grades she could go to Gymnasium, but maybe it would be better for her to go to a Realschule.' And my mother sat there stone-faced and said, 'No, if my daughter has the grades for Gymnasium, and she wants to go to Gymnasium, then she's going to Gymnasium' (p.13).

What constructs led this teacher to refer the student to the Realschule and not the Gymnasium? The quote highlights the deficit-mindset of the teacher regarding the student's ability to perform in the Gymnasium. If she, the student, has the grades to go to the Gymnasium, why stop her? This perspective underscores the need for initial teacher candidates to learn about the role of implicit bias and systemic racism in order to recognise its far-reaching effects in the classroom and beyond (Fereidooni & Massumi, 2015; Moffitt et al.,2018).

Given the way structural racism is reproduced in society through text and talk (Ashmore & Del Boca, 1981; van Dijk, 1992), Fereidooni and Massumi (2015) recommend that German teachers who are predominantly white (Georgi, 2016) engage in critical self-

reflection to recognise and challenge systemic racism. This is critical in raising awareness (Acquah & Commins, 2015; Howard, 2003) on the hurtful ways manifestations of othering is experienced by students with a migration background. To put this into context, Moffitt (et al., 2018) offer another example of a student's account of marginalisation in the classroom.

> Kelem, a 24-year-old participant, recalled a similar unpleasant interaction. He explained, "I was in the 10th grade. My German teacher, umm, sometime, relatively out of context just said, 'Yes, Kelem, I think it's really good, um, that you can use German figures of speech like a German student would' (p. 14).

This othering statement excludes Kelem from his German identity. For this teacher, perhaps rather unknowingly, she or he does not see Kelem as a German even though he was born and raised in Germany and has gone through the German educational system like his peers. In the teacher's frame of reference, Kelem does not fit the picture. Initial teacher candidate training courses that address systemic racism and how whiteness is normalised in society will enable teachers to address these very issues (Fereidooni & Massumi, 2017; Moffitt et al., 2018) and desist from causing pain to minority students, even if it is done unconsciously and unintentionally. Ensuring that initial teacher candidates are availed with mandatory courses that deconstruct how systemic racism pervades society to undo the myth that has been propagated in the social consciousness that racism ended in Germany in 1945, after the fall of the Nazi regime (Fereidooni & Massumi, 2015; Weiss, 2015), will equip pre-service students with the requisite knowledge base needed to cultivate and teach in culturally responsive classrooms.

2.3.4 Section Summary 2

To answer question 2: *how are pre-service teachers prepared for culturally diverse classrooms in Germany?* the literature, which focused predominantly on government policy

documents, shows that there are still gaps in teaching standards. Although the German government has made giant strides in how it supports students with migration backgrounds through programmatic renderings of well-developed and extensive language support in schools, after school programmes, parent-teacher conferences, parent-teacher community programmes, communities building activities, intercultural school programmes and projects all seeking to address knowledge gaps (KMK, 2017), more can be done to include concepts of critical self-reflections, anti-bias and anti-racism and anti-prejudice pedagogies that allow teachers to interrogate their meaning perspectives and values around cultural diversity and the cultural diversity of their students (Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017).

One of the prevailing challenges of teacher education in Germany is the tendency for teachers to have lowered expectations of students with a migration background—especially students with a Turkish background (Glock et al., 2015; Bonefeld et al., 2020; Lorenz & Gentrup, 2017). This is evidenced by the underrepresentation of students in the high tiered high schools in Germany and the level of school drops-outs (Glock et al., 2015; Schofield, 2006). Exposing initial teacher candidates to topics concerning racism, critical self-reflection and implicit bias can help raise awareness of the intersections between race, culture and teaching. Researchers are calling for studies that focus on developing the concepts that address gaps in attitudes and beliefs. There is a need to provide more opportunities to teachers to engage in critical reflection, learn about racism and interrogate the socialisation of initial teacher candidates in a racist society (Arndt, 2017; El-Mafaalani, 2018; Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017).

2.4 What are the Strategies for Preparing Pre-service Teachers for Culturally Diverse Classrooms?

2.4.1 Improving Teacher Competencies for Culturally Diverse Classrooms

The previous sections have highlighted some of the challenges pre-service teachers face in teaching culturally diverse classrooms. This section covers initial teacher candidate training strategies that prepare teachers for culturally diverse classrooms.

2.4.1.1 Preamble. We use beliefs to guide our day-to-day interactions with people and the world at large. We are constantly choosing one thing over the other. Mezirow (1993) contends that we acquire beliefs through our cultural socialisation by society. This happens from the interactions we have with family, friends, school (Causadias, Vitriol & Atkin, 2018) and even the media (van Dijk, 1992). Mezirow's theory of transformative learning (Mezirow, 1990; 2000) elucidates the ways our frames of reference are developed and strengthened. These ways of being dictate how we interact with people in general and are pertinent for this course of study. Transformative learning leans on the scholarly work of Habermas' (1984) theory of communicative learning where Habermas outlines that, through communicative learning, we learn how to evaluate how we interact with people. Evaluation is a critical point because listening and perceiving the world is based on our ability to engage in what Mezirow (2003b) refers to as critical-dialectical discourse which means how we review our beliefs. According to Mezirow (2003b), communicative learning is anchored in "critical reflection and critical self-reflection" (p. 60).

Understanding our lived experiences entails the involvement of a critical-dialectical discourse which forces us to interrogate our systems and values of judgement (Mezirow, 2003). The goal of adult education, therefore, is to empower learners to engage in critical self-reflection

as a way of interrogating their beliefs and frames of reference by learning the skills that allow them to re-assess beliefs and values (ibid), meaning perspectives are the ways in which people interpret their life experiences (Mezirow, 2003) or, in other words, our belief systems. Mezirow (1990; 2003) argues that the more infused with emotion our beliefs or meaning perspectives are, the more reinforced they become. This introduction is critical in understanding how beliefs are created and how teachers acquire beliefs that consequently play a critical role in the classroom (Acquah & Commins, 2015; Beißert & Bonefeld, 2020; Parajes, 1993; Ullucci, 2007). To understand how potentially negative beliefs are acquired, we can lean into the scholarly work of van Dijk (1992) who contends that, despite a rejection of racism in European societies, racism is still well anchored in societies across Europe (Arndt, 2017; Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017). Dijk (1993) defines racism as "a system of white group dominance" (p. 37).

One of the primary mechanisms of the reproduction racism is through text and talk which exists through conversations, print, textbooks, politics, academia and media (van Dijk, 1992). Understanding this concept can illuminate why, especially most white teachers, are likely to have deficit-mindsets (Glock & Krolak-Schwert, 2014; Howard, 2003; Warren, 2017; Ulluci, 2007), why teachers have lowered expectations of students with minority backgrounds (Lokhande & Müller, 2017), and why initial teacher candidates with a migration background experience racism during their teacher training (Fereidooni, 2016). The experience of othering in German schools (Doğmuş et al., 2016; Moffitt et al., 2018; Fereidooni & Massumi, 2017) can bring harm and disadvantage to students with a migration background (Jennessen et al., 2013).

In order to equip teachers with the requisite skills to provide all students with access to equitable quality education, initial teacher candidate education programmes will need to engage pre-service teachers with the skills to learn how to interrogate their personal belief systems, values, as well as their beliefs about their teaching practice and their sense of self-efficacy regarding teaching culturally diverse classrooms. The following section identifies teaching strategies that have been highlighted as critical strategies for preparing initial teacher candidates for culturally diverse classrooms.

2.4.1.2 Critical Self-Reflection. A recurring theme in initial teacher training discourse is the recommendation for the use of a critical self-reflection approach (Acquah & Commins, 2015, EU Commission, 2017; Civitillo & Juang, 2019). Mezirow's (2003) theory of transformative learning provides ample reasons for the critical self-reflection methodology, which can be integrated into initial teacher education. As illustrated in the introductory section on interrogating beliefs, I outline the parameters of beliefs and how they are constructed based on the scholarly work of Mezirow and associates. Given that teachers are socialised in a society that is embedded in structural racism and white supremacist ideologies (Arndt, 2017; Essed, 1990; van Dijk, 1992; Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017; Howard, 2003; El-Mafaalani, 2018), providing initial teacher candidates with opportunities that help them interrogate their values and belief systems is critical.

The literature underscores time and again the negative impact of lowered teacher expectations (Schneider, 2018; Lorenz & Getrup, 2017; Glock & Kleen, 2017; Whitaker & Valtierra, 2018; Civillo & Juang, 2019), discrimination (Jennessen, et al., 2013; Feriedooni & Massumi, 2017; Gomolla, 2012; Souto-Manning, 2011), othering (Moffitt et al., 2018; Doğmuş et al., 2016; Fass, 2008), colour-blindness or colour-evasiveness (Aragon et al., 2014; Wang,

Castro & Cunningham, 2014; Civitillo & Juang, 2019) on students, especially, students with a migration background. The use of critical self-reflection has been documentedas an effective mechanism for raising awareness, especially as it pertains to issues related to racial differences, cultural beliefs, moral and ethical issues (Acquah & Commins, 2015; Banks, 2015; Howard, 2003).

Howard (2003) argues that the journey to critical self-reflection can be challenging as initial teacher candidates are led to interrogate their ideas concerning racial differences, privilege and ethical issues among other social constructs that pertain to teaching. Howard offers the following interrogatory questions for the arduous task of self-discovery within this context:

a. How frequently and what types of interactions did I have with individuals from racial backgrounds different from my own growing up?
b. Who were the primary persons that helped shape my perspectives of individuals from different racial groups? How were their opinions formed?
c. Have I ever harboured prejudiced thoughts towards people from different racial backgrounds?
d. If I do harbour prejudiced thoughts, what effects do such thoughts have on students who come from those backgrounds?
e. Do I create negative profiles of individuals who come from different racial backgrounds? (p. 198).

Civitillo and Juang (2019) recommend critical self-reflection as a pivotal strategy for initial teacher preparation. One of the reasons why this is vital is because of the mismatch between the non-diverse teaching sector and the diverse student population in Germany (EU

Commission, 2017; Georgi, 2016). Gay (2010b) argues that the mismatch between teachers and students can lead to ideological clashes and cultural misunderstandings based on the conflicting worldviews of predominantly white middle class teachers and students with a minority background (Castro, 2010; Civitillo & Juang, 2019; Glock & Schuchart, 2019; Fass, 2008).

In a study by Acquah and Commins (2015) in which they included a critical self-reflection module in a multicultural education course that they taught, they reported that some students struggled with concepts related to equity and privilege as evidenced by their journal entries. By the end of the study, however, students had increased their level of cultural awareness and exhibited positive attitudes towards diversity. Their study provides relevant insights on how the use of a critical self-reflection methodology might help initial teacher candidates interrogate their views around issues concerning race, equity and privilege. Incorporating these types of pedagogical approaches, such as critical self-reflection, might lead to what Acquah and Commins (2015) term as "dissonance" which refers to the resistance students might feel when content on cultural diversity contradicts their worldview.

Notwithstanding, critical self-reflection can play a pivotal role in helping initial teacher candidates prepare for culturally diverse classrooms (Banks, 2015; Civitillo & Juang, 2019; Chiu et al., 2017). Acquah & Commins (2015) advise that these critical self-activities be carried out after having created a conducive and safe learning environment given how sensitive the exercise may be within the context in which it is carried out.

2.4.2 Incorporating a Culturally Responsive Teaching Strategy.

"You can't teach what and who you don't know."

Culturally Responsive Teaching is a conceptual framework developed by Gay (2010) on the premise that teachers can empower their students to academic success by seeing and

knowing them, by valuing who they are and not their equating academic success or challenges to the self-worth of students. Students are more than grades. She explains that one way teachers can connect and engage with students is by incorporating the values, beliefs, and lived experiences of students in the curriculum. Gay (2010) defines culturally responsive teaching (CRT) as "using the cultural knowledge, prior experience, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them" (p. 31). Culturally responsive teaching promotes the recognition of the impact of culture in teaching. Gay argues that teachers engage in teaching material based on their own cultural world view. Rychly and Graves (2012) contend that evaluating one's cultural worldview is critical to effectively incorporating culturally responsive teaching practices in the classroom.

Likewise, in a study by Civitillo (et al., 2019), key insights for improving teaching practices for culturally diverse classrooms were identified. One of the insights was the need for critical reflection of teacher personal beliefs as they play a vital role in student academic outcomes. Their study also highlighted that the incorporation of culturally responsive teaching strategies led to positive beliefs around cultural diversity. There have been many studies that have incorporated a culturally responsive teaching framework with positive results (Ukpokodu, 2011; Wu, Glover & Williams, 2017; Civitillo & Juang, 2019; Abdulrahim & Orosco, 2020). To make more practical culturally responsive teaching methods, Weinstein, Curran and Tomlinson-Clarke (2003) created the Culturally Responsive Classroom Management (CRCM) strategy to help teachers incorporate CRT principles in the classroom. For an effective CRT strategy, there are fundamental beliefs and behaviours that must be adhered to. They are:

- Start with self, the other and context.
- Interrogate the presence of different world views.
- Recognise how schools reflect and perpetrate discriminatory practices of the larger society (p. 270).

These ways of being enable culturally responsive teachers to consciously create conducive learning spaces. The following are culturally responsive classroom management methods as designed by Weinstein (et al., 2003).

- *Creating a physical setting that supports academic and social values*:

  Refers to a commitment to creating a learning environment that is affirming. For example, creating an inclusive library that is representative of students in the classroom, mounting poster boards of students or using cluster desks to enhance collaborative learning. These recommendations can also be adapted to classes at different school grades and levels.
- *Establishing expectation for behaviour:*

  Culturally responsive classrooms ensure that behaviour norms are clearly understood, and students are given opportunities to practice what classroom norms look like. A commitment to the guiding norms can help position students on the same page as the teacher.
- *Communicating with students in culturally consistent ways:*

  Culturally responsive teachers recognise how communication styles can be conflicting and therefore endeavour to speak in ways that do not give conflicting messaging by recognising that different cultures use different ways of engaging in communication.

- *Creating caring, inclusive classrooms*

  Forging positive relations with students as well as genuinely learning about students, listening and modelling diversity by affirming values and funds of knowledge students bring to the classrooms as well as adapting the teaching curriculum to reflect students' cultural backgrounds.

- *Working with Families:*

  Culturally responsive teachers develop positive relationships with families by being respectful and knowledgeable about the cultural contexts that may arise. Taking the necessary steps to engage with families of students will contribute to student wellbeing (p. 271-272).

These culturally responsive classroom management strategies can be used to design culturally diverse classrooms. Consequently, the Culturally Responsive Classroom Management Self-Efficacy scale designed by Siwatu, Putman, Starker-Glass and Lewis (2015) was created to measure initial teacher self-efficacy in teaching and managing culturally responsive classrooms. The scale was based on the CRCM strategies developed by Weinstein (et al. 2003) as well as Bandura's (1997) self-efficacy social cognitive theory to help initial teacher candidates measure their sense of self-efficacy in creating culturally responsive classrooms. In Chapter 3, I detail the use of a validated and adapted version of the CRCMSE scale as a triangulation measure of this qualitative case study.

2.4.2.1 Empathy. Germany has become a more multicultural and multilingual nation; this is reflected in the composition of students in German classrooms. Given the homogenous nature of in-service teachers as well as initial teacher candidates in the teaching workforce (Georgi, 2016; Civitillo & Juang, 2019), introducing empathy as a construct for promoting

culturally responsive teaching mechanisms can be beneficial (Warren, 2017; Civitillo & Juang, 2019). Empathy as a construct has been incorporated in a variety of disciplines and, as a result, its definitions are manifold. Katz (1963) explains that "when a person empathises, he abandons himself and relives in himself the emotions and responses of the other person" (p. 4). Demetriou (2018) contends that empathy plays a critical role in social lives, while Peck, Maude and Brotherson (2015) define empathy as a critical skill for teachers when working with students and their families. Education as a discipline stands to benefit from the rewards of empathy when used effectively. Warren (2017) contends that empathy can act as an instructional mechanism in interrogating one's own cultural beliefs and values. It can also play a critical role in how teachers, especially white teachers, engage with student culture as they progress in their teaching career. This is important for the white middle class teacher who may have never encountered other cultures present in the classroom (Warren, 2017).

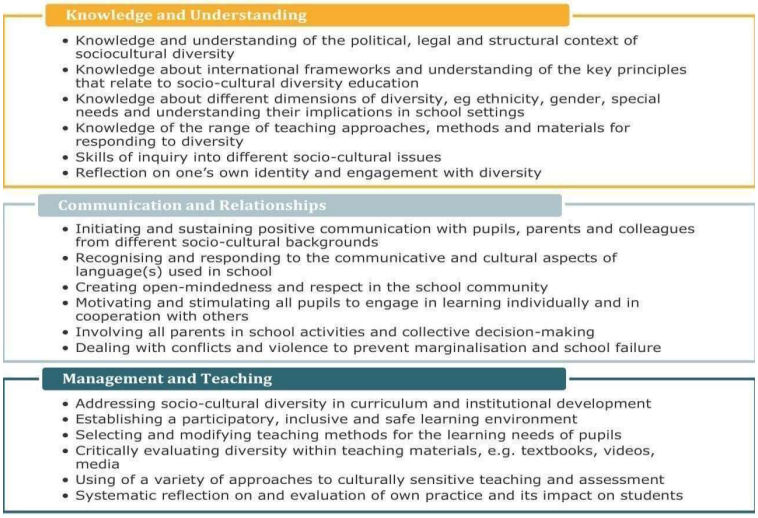
Adopting an empathetic mindset in teaching increases openness and promotes healthier relationships between students and teachers which can translate to improved academic outcomes (McAllister & Irvine, 2002; Warren, 2017; Peck et al., 2015). Similarly, empathy also plays a significant role in promoting culturally responsive teaching strategies in culturally diverse classrooms. When teachers engage in perspective-taking, they are more likely to listen to their students, gain deeper insights about their social and cultural experiences, and use this foreknowledge as a guide to interact, relate and teach the students in a culturally responsive way (Civitillo & Juang, 2019). Given the rise of culturally diverse classrooms, and the reality that most teachers are not representative of their students in culture and ethnicity (Georgi, 2016; EU Commission, 2017; Civitillo & Juang, 2019), building requisite skills in perspective-taking can help initial teacher candidates and in-service teachers develop keen insights on how

to engage with students, especially students with a migration background (McAllister & Irvine, 2002; Warren, 2017; Civitillo & Juang, 2019; Peck et al.,2015).

2.4.2.2 Overarching Framework for Teacher Competencies. The previous section in this chapter highlights strategies for preparing teachers for culturally diverse classrooms based on the extant literature on the subject of initial teacher education. In this section, Arnesen's framework (as cited in the EU Commission Report, 2017) addresses teacher competencies for engaging with diversity which infuses the strategies into this holistic framework. The framework highlights components for consideration when designing practices that promote the mindset required for teaching culturally diverse classrooms. The three main blocks outlined are: Knowledge and Understanding, Communication and Relationships, Management and Teaching. The section titled *Knowledge and Understanding* provides a platform for understanding the socio-cultural implications of cultural diversity in the classroom. It promotes an understanding of self and incorporates the need for diversifying teaching approaches. By understanding the deep connections between culture and socio-cultural implications in society and the classroom, and engaging in critical self-reflection of one's own identity, teachers are better equipped with the mindset required for acquiring the understanding and empathy necessary to teach culturally diverse classrooms effectively (Mezirow, 1990; Banks, 2015).

Figure 4

Framework for Teacher Competencies for Engaging with Diversity



Source: Arnesen's Framework et al. (2010) (as cited in EU Commission report 2017)

The next section illustrates the framework *Communication and Relationship* and stresses the importance of building bridges from the classroom to the home and school community (Weinstein et al., 2004; Davis, 2010; Gay, 2010), as well as identifying the necessity for open-mindedness and cultural responsiveness. When teachers create classroom communities and exhibit what Gay (2010) refers to as care, relationships develop between teachers and students which furthers the learning process. By providing safe learning spaces and bridging the communication gap between the classroom and home, learners' stand a better chance of success because of the reinforcement that they are afforded from the established links. This includes respecting cultural differences of the home represented in the classroom and acquiring the sensibilities needed in communicating with families with different backgrounds (Weinstein et al., 2004). It also involves developing insights about classroom culture and dealing with

conflicts head-on when they arise in a manner that leaves room for increased understanding and empathy.

The final rung, *Management and Teaching* reinforces Banks' (2010) typology of multicultural education where he outlines a framework for effectively teaching diverse classrooms. By examining the content integration of the curriculum, the knowledge construction process in the classroom, ascribing to an equity pedagogy, promoting prejudice reduction and ensuring that teachers are supported through an empowering school culture, teachers are afforded the platform to effectively create classroom learning experiences that reflect a deliberate effort to ensure that the curriculum is culturally responsive to the needs of the learners and that the learning materials are diverse and reflect different perspectives in teaching practice. Similarly, critical self-reflection in praxis is regularly incorporated as checks and balances to ensure that an equity approach to teaching is maintained.

Arnesen's framework (as cited in European Commission, 2017) resonates with the scholarly work of Banks (2007), Gay (2010) and Weinstein (et al., 2003; 2004) to highlight a few. This guideline affords teacher educators, initial teacher candidates and in-service teachers with the foundational knowledge needed to effectively teach culturally diverse classrooms. When teacher educators, initial teacher candidates and in-service teachers understand the multi-layered aspects of teaching culturally diverse classrooms, they will learn not to address their classrooms in a business-as-usual manner because they understand that there are extenuating forces always at play; for example, institutionalised racism (Fereidooni & Massumi, 2015; Roig, 2017; van Dijk, 1992). The ability to engage in critical self- reflection to address teaching through a critical lens (Giroux, 1988; Sawyer & Norris, 2014; Acquah & Commins, 2015) provides the foresight necessary for teaching culturally diverse classrooms.

2.4.3 Through a Multicultural Education Lens

In the literature, multicultural education is a well-known framework for teaching culturally diverse classrooms (Acquah et al, 2019; Whitaker & Valtierra, 2018; Civitillo & Juang, 2019). The multicultural education framework lays out five dimensions that effectively equip teachers with the mindset needed to teach within a conscious, equity- minded approach to teaching [see figure 5]. Banks (2014) explains that "Multicultural education helps students to attain the knowledge, skills, and attitudes needed to become active participants in their local communities, nation, region, and the whole world" (p. 384). This holistic approach reverberates the ideology of Durkheim (2006) who asserts the need for, and importance of education. To maintain the harmonious fabric of society, its members must be oriented on the rules of engagement. Members of the society are to be trained to harness their intellectual potential and acquire the moral grounding, attitudes, and behaviours needed to interact with one another and recognise the tremendous responsibility they bear in the sustenance of society.

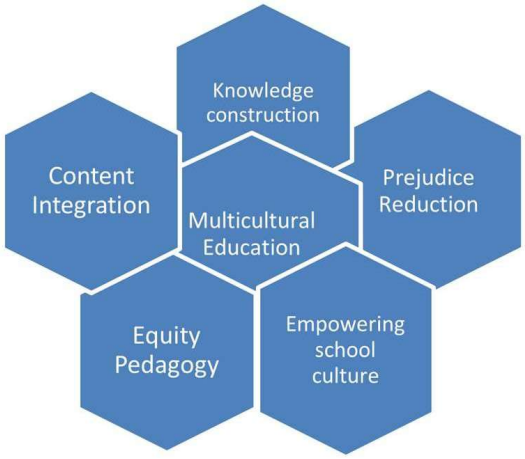
The multicultural education framework was created in response to the injustices and blatant racism within the American educational system during the civil rights movement of the sixties (Banks, 2007). Activists demanded that the existing education curricula be reformed to reflect the experiences and histories of African Americans and other minorities. There was an impassioned call to also increase the diversity of the teaching force so that minority students could have teachers that reflected them in school. Textbooks were additionally challenged to reflect a variety of perspectives and histories instead of the singular, mono-cultural perspective of the dominant culture (Banks, 2007; Grant & Sleeter, 2007). The multicultural education framework thus seeks to present a structure to enable teachers to provide equitable access to

quality education for all students (Banks, 1993; 2014; Banks & Banks, 2007; Grant & Sleeter, 2007; Nieto, 2007; Acquah & Commins, 2015).

Below is an overview of the main dimensions that have been adapted to other conceptual frameworks, such as culturally responsive teaching.

Figure 5

The Dimensions of Multicultural Education



Adapted Multicultural Education Dimension

Source: Banks (2007)

The following is a brief outline of the five dimensions of multicultural education:

- Content integration
- Knowledge construction process
- Prejudice reduction
- Equity pedagogy
- Empowering school culture and social structure (Banks, 2014)

4.4.4 Content Integration

Content integration refers to the implementation of a teaching curriculum that infuses multiple cultural perspectives of a given subject area (Banks, 1993; Banks, 2007; Banks, 2014). Although this dimension is mostly embraced in the humanities and social sciences,content integration can also be incorporated in math and science classes (Ladson-Billings, 1995; Gay, 2010; Banks, 2015; Ukpokodu, 2011, Abdulrahim & Orsoco, 2020). A content integration approach ensures that all subjects are taught from different cultural perspectives to provide students with a robust understanding through various voices.

2.4.5 Knowledge Construction Process

This process involves equipping students with the tools to understand how knowledge is created. They are, in other words, furnished with the skills to deconstruct knowledge and help students realise that knowledge itself is not neutral; rather, it is often coloured by the creator or narrator's assumptions, frames of reference and perspectives. Additionally, teachers can link the influence of racial, ethnic and social class positions to lesson plan objectives to further understand how knowledge is developed. The common presumption that knowledge is unbiased has been discounted by many cultural theorists and social scientists such as Banks (2014) and Tetreault (2007). The primary purpose of this dimension is to empower learners to be critical thinkers as they engage with different facets of knowledge. By understanding that knowledge is influenced by cultural perspectives, learners can critically analyse information before it is accepted or rejected (Banks, 2014; Tetreault, 2007).

2.5 Prejudice Reduction

Multicultural education provides the structure for helping students develop healthier attitudes and characteristics concerning race and cultural differences. This dimension is

especially pivotal for sensitising students to democratic values (Banks, 2014; Banks, 2007). Research has shown that students come to the classroom with negative attitudes and preconceived notions about different races and ethnicities (Stephan & Vogt, 2004, Banks, 2007; Dessel, 2010). These types of behaviours can be remedied through multicultural education which ensures that students learn to value and respect cultural differences in the classroom and long after graduation (Stephan & Vogt, 2004).

2.5.1 Equity Pedagogy

Equity pedagogy is centred on ensuring minorities who are ethnically, culturally, and linguistically diverse, as well as, coming from different social classes, gender groups and sexual orientation, have equal opportunities for academic success in the classroom (Banks & Banks, 2007; Banks, 2014; Gorski, 2008). Banks (2014) posits that there are two teaching paradigms that colour the perspectives teachers use to teach minorities positively or negatively. The first is the cultural difference paradigm. The cultural difference paradigm validates cultural backgrounds and endeavours to utilise the different aspects of student culture within the learning environment. It sees cultural diversity as an asset (Gay, 2010). The cultural deprivation paradigm looks at cultural diversity as a deficit and readily assumes that minorities have lower achievement outcomes due to their cultural background and lack of academic support from home. Similar parallels to these paradigms can be drawn between multicultural and colour-blind perspectives. Scholars like Gay (2010), Ladson-Billings (1995) and Nieto (2007) have stressed the importance of learning about students' cultures to effectively provide strategies to ensure they have equal access to quality education. Education is after all seen as an equalising agent with the capacity to make equal the unequal starting points that are indicative of learners in general.

2.5.2 Empowering School Culture and Social Structure

The school is a powerful socialising institution (Durkheim, 2006). For schools to promote equity and cultural responsiveness, the very powers that govern the school must be sensitised to action. To understand the importance "the school" plays in preparing members of society to co-exist in the larger world, is to imbibe the values of multicultural education in students. Banks (2014) rightly articulated "Helping students to acquire the skills to interact positively with outside groups is also an essential skill for citizenship engagement in a multicultural and democratic society" (p. 389). The underlining role of teachers and school administrators is to question how the school promotes equitable education and equips each learner with the skills to succeed (Banks, 2014; Gay, 2010; Gorski, 2006; 2008). The five dimensions all culminate in the school; one cannot work effectively without the other. Each dimension must play in concert if multicultural education is to be realised and made successful in schools. It is noteworthy that, at the helm of the five dimensions of multicultural education, are teachers who are indeed gatekeepers of schools. Teachers' and school administrators' buy-in of this methodology will determine the successful implementation of multicultural core values in schools (Banks, 2007; EU Commission, 2017;Gay, 2010; Ginsberg & Wlodkowksi, 2019).

2.5.3 Misconceptions of Multicultural Education

The multicultural perspective is not without its critics. Misconceptions of multicultural education are common. The German Chancellor, Angela Merkel, is famously quoted as saying "the multicultural concept is a failure, an absolute failure" (Chin, 2017, p.206).

Scholars from the field are quick to debunk such assertions as multicultural education when practiced is focused towards building communities and empowering all learners to be

active and productive participants of societies (Acquah & Commins, 2015; Banks, 2007; Banks, 2014; Civitillo & Juang, 2019; Nieto & McDonough, 2011; Sleeter et al., 2013; Sleeter & Grant, 2006). Another camp maintains the belief that multicultural education is for the "other," and that it primarily promotes minorities, when in fact, it esteems to ensure that all students, including minority students, become productive members of society by acquiring the essential skills and attitudes needed to actively engage with their families, communities,nation and the world at large (Banks, 2014).

Dietz, a critic, (2007) contends that the ideology of multicultural education or intercultural education lacks empirical foundation and the solutions that have been touted equate to merely "promoting goodwill", "improving certain pedagogical tools" and so forth. While the critique referring to the lack of sufficient empirical evidence is true (Ball & Tyson, 2011) to a degree, multicultural education goes beyond "just" promoting goodwill and improving pedagogical tools as evidenced in the responses by Banks (1993) and Sleeter (1995). Schlesinger (1998), in his book The Disuniting of America, cautions on the dangers of multicultural education as it, according to him, sets the stage for disunity and societal fragmentation. Banks (1993), in response to this remark, explains that America as a nation has been sociologically divided along ethnic, gender and class lines and was never indeed united.

On the contrary, one of the main pillars of multicultural education, however, is to bridge this divide by creating the necessary platforms that engender cultural understanding and cultural responsiveness by helping all students acquire the skills needed to co-exist in harmony effectively. Sleeter (1995), in her review and analysis of critiques regarding multicultural education, highlighted common themes that were postulated as the negative effects of multicultural education by scholars such as Schlesinger (1992). The common threads she

uncovered were analogous to Banks' (1993b) response to Schlesinger (1998) where he posits that multicultural education ideology would cause a rift in society by its "divisionary" message.

Another critique is that multicultural education does not offer intellectual rigour; rather, that there is a "watering down" of class instruction and a focus on self-esteem that does not prepare minorities for the real world. These critiques as Sleeter (1995) has observed are unfounded and lack credibility since, according to Sleeter (1995), the scholarship of the critics themselves lack the inclusion of main scholars in the field like James A. Banks (2007), Geneva Gay (2010), Sonia Nieto (2011) and Gloria Ladson-Billings (2011) whose points of view reinforce the need for a critical evaluation of the instructional content taught in the classroom, the importance of building and sustaining a community in class, of respecting and valuing cultural differences and perpetuating an equity perspective in class instruction among other principles. Sleeter (1995) and Banks (1993) contend that these aspersions cast by critics lack depth because they are not based on the work of scholars who have been working in the field for decades.

2.5.4 Case Studies: Off-Shoots of the Multicultural Education Framework

Multicultural education has also inspired scholarship in this field. Education scholars such as Geneva Gay (2010), Gloria Ladson-Billings (2014), Carol S. Weinstein, Mary Curran and Sandra Tomlinson-Clarke (2003) and Sonia Nieto (2011), to mention a few, have all developed culturally responsive frameworks for teaching based on the multicultural education framework. Culturally responsive teaching focuses on validating cultural difference in the classroom by helping teachers understand that learners come to the classroom with different cultural backgrounds and experience life from the perspective of them (Gay, 2010). The

following case studies provide examples of culturally responsive teaching adaptations in the United States of America and New Zealand.

2.5.4.1 Culturally Responsive Teaching within a Foreign Context. Culturally responsive teaching, which works in tandem with the multicultural education framework, is a concept originally developed in the United States of America to help teachers become better equipped to teach culturally and ethnically diverse classrooms. The core principles, although originating within an American context, can be adapted to suit cultural contexts anywhere. Research studies have shown how the implementation of culturally responsive teaching strategies have improved academic achievement outcomes of minorities (Gay, 2010; Ladson-Billings, 1995; 2011; Sleeter et al., 2013). The following are two case studies in the United States and New Zealand that reflect an adaption of culturally responsive teaching.

2.5.4.2 New Zealand. The research study carried out by Hynds, Hindle, Savage, Meyer, Penetito and Sleeter (2016) in New Zealand was aimed at evaluating the impact of the implementation of culturally responsive teaching practices in a teacher professional development programme called Te Kotahitanga. Like the United States, Germany, the UK and other countries with a substantial minority group, non-white minority students in New Zealand perform less well than ethnically white New Zealanders (Gomolla, 2006; Sleeter et al., 2013). Similarly, these groups are over-represented in special education programmes and are more likely to drop-out of school in comparison to peer members of the dominant culture. Hynds (et al., 2016) assert that teachers in these schools take disparities for granted and believe change is beyond their might. Sleeter (et al., 2013) and Gorski (2008) have equally highlighted the dangers of singularly blaming students for their failures as it leads to deficit thinking and low expectations of students. Sleeter (et al., 2013) further argue that, despite research studies

showing the importance of teachers learning how to teach students who are culturally different from them, professional teacher training in this domain is dismal in New Zealand.

2.5.5 Te Kotahitanga

Te Kotahitanga is a teaching methodology that was designed to improve the academic achievement outcomes of Maori students and has been a part of New Zealand's teacher training programme for over a decade. Its core tenets are based on Kaupapa Maori interpretations of pedagogical change mechanisms. The objective of this approach is to equip and empower teachers with the skills to teach, especially Maori students, effectively (Hynds, et al., 2016). It is a relationship-based model that reflects the Freirean teaching philosophy that affirms the bi-directional learning approach where teachers and students both become students and learners to each other (Freire, 2000). This methodology was implemented to confront the deficit thinking of teachers in mainstream schools towards indigenous Maori students with the aim of creating a more cohesive and community-based learning environment where students and teachers are co-creators of knowledge (Hynds et al., 2016).

The study was based on a quasi-experimental design and the use of a mixed methods approach. The study focused on 22 participating secondary schools of which 12 schools had already been participating in Te Kotahitanga for four years and ten other schools, for two years. The overarching aim of this study was to evaluate the impact of the Te Kotahitanga training programme. The guiding questions for the study were:

(1) To what extent do teachers demonstrate changes in classroom practice towards culturally responsive pedagogy through participation in a professional development programme designed to reposition them as learners from their Maori students?

(2) How do Maori students and their teachers view their classroom experiences as a

result of teachers' participation in the Te Kotahitanga professional development programme?

(3) How do teachers' changes in classroom practice impact Maori student retentionand achievement? (p. 232).

Two separate interviews were conducted for this study with 214 students and 150 teachers, respectively. The interview approach adopted involved focus group interviews. School administrators and personnel were also interviewed. The interview questions for the students centred around their school experience regarding learning, their cultural identity and their interpretation of care by their teachers. On the contrary, teachers were asked questions about their impressions around the use of Te Kotahitanga in shaping their expectations around the academic outcomes of their students, their classroom behaviour and the challenges that accompanied the implementation of Te Kotahitanga. In addition, 366 in-class observations were conducted in the selected schools, covering year 9 to 10 classes. An additional 102 in-class observations were also conducted in 10 schools that had not yet started the Te Kotahitanga programme. This was used as a comparison measure. The Effective Teaching Profile (ETP) protocol was developed to gauge the effectiveness of the teaching practices of teachers in the programme (Hynds et al., 2016).

Results from the interviews and in-class observations tell a similar story. In the interview phase, the study showed that teachers did value relationship-based pedagogies. Teachers were able to understand the importance of relationship building in the classroom. They were also able to suddenly "see" the Maori students and identify their learning needs by allowing a discursive approach in the classroom. Additionally, teachers were able to experience a shift in their bias and assumptions/beliefs. One teacher explained:

> Expectation, definitely (changed). Because before Te Kotahitanga, I did drop into that trap of thinking, ‘‘Oh these difficult Maori students, I’ll just never get through to them. Whatever am I going to do with them?’’ I didn’t give up on them, but I did develop this view just not to expect as much from them as I would from other students, and that has changed (Teacher) (p. 238).

In the study, students appreciated the change in the teaching behaviours of their teachers. They recognised the switch in power as their teacher took a learning posture with the students. One student explained:

> Yeah, he’s learning, he’s on the same road as us. Yes, we always learn, we teach him new things and he like tries to talk to us in Maori and he says what’s this or what’s the Maori name for this and then says it all the time. But he’s learnt heaps, like when he first came into our class, he didn’t know any Maori, didn’t know how to say things and we just teach him now (Student) (p. 238).

The study highlights the importance of creating linkages with the cultural background of the students as well as building authentic relationships with the students—an important element of culturally responsive teaching.

Lovat (2013) links approaches like this to the Herbasmaisian theory of knowing, which focuses on teacher-learner relationships as "one of partnership, communicating about meanings and negotiating about understandings; power is shared to an extent” (p. 74). The emphasis here is that a co-creative approach creates a platform for democratic values by establishing a relationship that encourages a free flow of thought and gives permission to make mistakes. Lovat further explains "The challenge here for any traditional models of teaching/learning relates to the fairly obvious truth that learners may often ‘know’ in ways that are outside the

knowing of the teacher" (p.74). It is this very ideology that is the goal of a culturally responsive teaching persuasion or in the New Zealand context, Te Kotahitanga; this means valuing the prior experiences learners bring to the classroom as well as developing teacher-student relationships which inspire students with agency regarding theirlearning capabilities.

In the second data collection measure—in-class observations, Hynds (et al., 2016) report a marked improvement in teaching practices as reflected in the image below. About 76 percent of participating teachers scored between moderate to high on the Effective Teaching Profile protocol.

Figure 6

Effective Teaching Profile (ETP) Evidence at Schools in English, Mathematics, Science, and Social Studies: Percentages and Numbers of Observations Rated at Different Levels of Implementation.

Implementation level	Post-implementation schools (n = 195)	Pre-implementation schools (n = 98)
Low	24% (46)	47% (46)
Moderate	50% (98)	48% (47)
High	26% (51)	5% (5)

Source: Hynds (et al.,2016)

This means that they taught while incorporating the following values in their teaching practice such as: *caring for students as culturally located individuals*, *high expectations for learning, managing the classroom for learning*, engaging in *discursive teaching practices and student– student learning interactions*, incorporating a *range of strategies to facilitate learning*, *promoting, monitoring, and reflecting on learning outcomes with students* (p. 233). Classes that scored moderate to high on the Effective Teaching Profile protocol demonstrated high engagement among the students, there was collaborative learning and teachers exhibited

culturally responsive teaching behaviours such as promoting mutual respect, including cultural aspects of the students in the curriculum, and engaging in co-construction of knowledge with the students. On the contrary, 25 percent of participating teachers did not feel confident about their ability based on the items on the scale. The teachers were not engaged with the students. They resorted to "chalk and talk," which refers to a more uni-directional teaching style.

Although the low-scoring teachers reported appreciating the professional development programme, they found it difficult to engage with the students and incorporate a relational approach to teaching.

Another challenge that was highlighted in the study was the issue of racism. Maori students still felt the sting of racism in the school. According to Hynds (et al., 2016), Te Kotahitanga was developed to improve how teachers relate with Maori students and to combat deficit and racist mindsets given the colonial history of New Zealand. Hynds (et al., 2016) acknowledged the risk of such experiences within the field but do not offer any tangible strategies against racist experiences at school. Furthermore, the study recorded another challenge; some students perceived Te Kotahitanga as a remedial programme for Maori students and not teacher development. They felt the programme was geared to "help" them because their academic outcomes were worse than their European (New Zealand) counterparts. Hynds (et al., 2106) explains that the Te Kotahitanga programme was not deficit-oriented and further addressed the need for vigilance around stereotype threat of students, which can have negative consequences regarding their academic performance.

Overall, the study reported some positive gains. For example, Hynds (et al., 2016) contend that the implementation of culturally responsive teaching methodologies in the programme led to a shift in teacher behaviour. Teachers were able to create a learning

environment that yielded to higher Maori student retention, better academic outcomes in some subject areas and a better university entrance preparation. These results are also corroborated by other scholars that have incorporate a culturally responsive teaching strategy in their respective studies (Abdulrahim & Orosco, 2020; Ukpokodu, 2011; Wu et al., 2017).

This research study evidenced the adaptability of culturally responsive teaching in a different cultural context and highlighted the on-going challenges that is linked to deficit-mindsets. Indeed, the minorities in the study were not African American or Hispanic or Asian, however, the underlining thread is that the Maoris are minorities who nonetheless still experience the same educational inequities that are being experienced by ethnic minorities in the United States of America, Germany and elsewhere. Studies like these illuminate the importance of continuous research in testing culturally responsive teaching strategies across cultural and societal contexts. The following section highlights another adaptation to culturally responsive teaching within an American context.

2.5.5.1 USA. The research study conducted by Fitchett, Starker and Salyers (2012) measured the impact of incorporating a culturally responsive approach to social studies education. Their study focused on training pre-service teachers given that the social studies curriculum itself was predominantly "narrowed, prescriptive and Eurocentric" (p.586). In consideration was the reality of implicit bias among preservice students and the need to curb such tendencies by tailoring a training programme that incorporated culturally responsive teaching. The goal was to challenge preservice students to be sensitised to the diverse needs of learners as well as promoting social justice and raising political consciousness through their teaching practice.

2.5.6 The 3Rs

The Review, Reflect, and React Teaching (3Rs) Model was developed to enable pre-service teachers within the programme to critically assess the social studies curriculum they were expected to teach. The process included reflecting on the teaching norms of the curriculum in the classroom and reacting to the status quo by providing a culturally responsive teaching response to the curriculum. In addition, the researchers incorporated the Culturally Responsive Teaching Self- Efficacy (CRTSE) questionnaire (Siwatu, 2007) to measure if the 3Rs model could be linked to "positive attitudes and beliefs regarding culturally responsive teaching principles" (p. 586). The study underscored the many challenges within the social studies curriculum which remained unchanged, even with the demographic shift in the classroom population. The resultant effect of the gap saw the disconnect of students who were unable to reconcile their own lived experiences with what was being taught through the curriculum in the classroom, thus leading to disinterest (Fitchett et al., 2012). To address this reality, a culturally responsive teaching model was developed primarily for the social studies course, in addition to Siwatu's (2007) CRTSE questionnaire.

2.6 Overview of Study

2.6.1 Review

The social studies course followed the 3Rs phase. The first phase comprised a review of the social studies curriculum by asking the following critical questions:

- Who is and is not participating in the curriculum and on whose terms?
- How wide is the path to participation? (p. 592)

The critical review of the curriculum was necessary to understand and examine the "… implicit message of Eurocentric sociocultural hegemony" (p. 592). The analysis of the

curriculum led to a discussion between the instructor and students. The discussions focused on what was and was not present in the curriculum. This critical reflection circles back to Bank's (2007) multicultural education framework which looks at the "Knowledge Construction Process" as a way of deconstructing knowledge by asking critical questions, such as those mentioned above.

2.6.2 Reflect

The careful analysis of the curriculum led to the second phase of the study where preservice students in the course interviewed members of the social studies class they were to shadow. Their questions were tools used to gain a clearer picture of the cultural context present in the classroom, along with the pedagogical tools incorporated by the main teacher of the classroom. As a result of this exercise, pre-service teachers were able to identify how teachers engaged with the students within their classroom community.

2.6.3 React

After the reflection and questioning phase, pre-service teachers (PSTs) created and taught a culturally responsive based social studies lesson. They also documented their experiences as a way of critically analysing how the teaching/learning experience unfolded, both for them and their students. This research study had a two-fold approach. First, the study sought to incorporate the 3Rs Model by helping pre-service teachers gain first-hand experience with the teaching curriculum. The second part of the study evaluated the impact of the 3Rs Model and gauged the self-efficacy belief outcomes of the students by having them teach an adapted form of the standard curriculum. In addition, it evaluated their ability to teach socio-politically charged topics linked to history that were otherwise found to be challenging to teach. The research questions that guided the study were:

- Is there a significant difference between social studies pre-service teachers'CRT confidence before and after implementation of the 3Rs Model?
- Does PSTs' confidence to teach in a culturally diverse setting significantlyimprove following implementation of the 3 Rs Model?
- Does PST's confidence to teach culturally diverse content improve followingthe implementation of the 3Rs model? (p. 593-594).

2.6.4 Data Sample

The data sample of this research study consisted of 20 preservice students who were enrolled in a six to twelfth grade social studies methods course. The participants in the course were part of a graduate licensure programme that certified them to teach social studies after their first degree. The participants were comprised of 10 White females, 2 Black females and 8 White males.

2.6.5 Tools

The study utilised the Culturally Responsive Teaching Self-Efficacy Scale (Siwatu, 2007) which served as a mechanism for garnering pertinent information about the self- efficacy belief outcomes of pre-service teachers regarding their ability to incorporate culturally responsive teaching strategies in their teaching praxis. The Self-Efficacy Scale consisted of 40 questions where PSTs were asked to gauge their level of self-efficacy from a scale of 0 which equated to no confidence at all, to a scale of 100 which equated to being completely confident.

2.6.6 Results

The study revealed that the 3Rs Model class did have a positive impact on the students in the study. Their means and standard deviation scores pre-test: (M = 794.75, SD = 74.77) and post-test: (M = 753.85, SD = 85.54) (Fitchett et al., 2012) show that participants were more

confident in using a culturally responsive teaching approach to teaching social studies. In addition, Fitchett and colleagues were able to ascertain that a 3Rs-like model could help interrogate the biases that white teachers might have when working with minority populations. Fitchett (et al., 2012) contend that, due to stark differences between the teaching force and the classroom demographic, providing a course that prepares pre-service teachers for diverse classrooms is critical. Further, they explain that methods courses on culturally responsive teaching should have different prongs, meaning that CRT courses should be designed with field experience because participants' prolonged exposure to diverse learners will increase the quality of classroom instruction (Whitaker & Valtierra, 2018).

2.6.7 Limitations

One of the limitations of the study addressed by Fitchett (et al., 2012) was the recruitment of non-traditional pre-service teachers. The participants in the study were members of a licensure programme for candidates coming from different backgrounds with unique work experiences which may not necessarily be reflective of traditional pre-service teachers. In addition, this study did not have a control group although Fitchett (et al., 2012) clearly stated that the purpose of the study was not to provide a course to be replicated in teacher training programmes but rather to provide justification for more teacher candidates to be exposed to culturally responsive teaching methods.

2.6.8 Conclusion

This study, though using non-traditional pre-service teachers, was able to determine a positive link between the use of a 3Rs Model situated within a culturally responsive teaching framework and underpinned by multicultural education. Participants were able to learn how to critically evaluate the social studies curriculum by asking whose narratives were being

represented in the curriculum and whose were not. By asking questions and learning from their students during the practical lessons, they were able to design culturally responsive based lesson plans that utilised out-of-box thinking by incorporating insights that were absent from the curriculum and diversifying the perspectives and narratives in order to provide learners with a more robust view of the knowledge being presented in the classroom (Fitchett et al., 2012). Ultimately, it boosted the confidence levels of pre-service teachers and their ability to teach diverse learners.

In summary, this study provided another example of the use of a culturally responsive teaching approach to help challenge pre-service teacher beliefs and proffer an alternative in teaching a standardised curriculum (Giroux, 1988). By providing the 3Rs Model course, participants were equipped with the mindset necessary to provide culturally relevant instruction (Ladson-Billing, 2011) and, most importantly, they felt more confident in teaching diverse learners. Fitchett's (et al., 2012) closing argument reinforces the need to make available a platform for culturally responsive teaching for teachers focused on social studies education.

2.6.9 Main Points

Culturally responsive teaching practices are identified as pivotal for preparing pre-service teachers for culturally diverse classrooms (Whitaker & Valtierra, 2018; Abdulrahim & Orosco, 2018; Ukpokodu, 2011; Wu et al., 2017; Howard, 2003). The highlighted case studies in this section underscore some of the opportunities and challenges that can be faced when adapting a culturally responsive teaching approach. The Te Kotahitanga case highlights opportunities and challenges that can occur when implementing or adapting a culturally responsive teaching programme. Despite the gains made by the Te Kotahitanga professional teacher development programme, resistance to the elements such as caring and building

relationships with students were challenging for some teachers. In some cases, deficit beliefs that bespoke of low expectations of students with an immigration background are uncovered.

The 3Rs Model demonstrates the importance of exposing pre-service teachers to both culturally responsive teaching strategies but also providing ample exposure to culturally diverse students so that their self-efficacy of PSTs is built up. The use of culturally responsive teaching entails providing culturally relevant classroom materials, providing a wider range of perspectives, and ensuring that the learners' voices are heard. In this case, culturally responsive teaching was embedded within a multicultural education framework and the participants demonstrated the use of content integration in the subjects taught as well as the use of critical thinking to off-set hegemonic points of views by incorporating varied perspectives in the lesson plan.

2.6.10 Summary Section 3

To answer question 3: *what are the strategies for preparing pre-service teachers for culturally diverse classrooms?* The literature outlines several initial teacher candidate training possibilities, the first of which centres on tackling teacher beliefs. The premise of critical self-reflection training for example is focused on helping teachers interrogate their own lived experiences, racial constructs and how it impacts teaching students with a migration background (Acquah & Commins, 2015; Howard, 2003; Banks, 2015). In addition, initial teacher candidate training can also include the implementation of pedagogical conceptual frameworks like culturally responsive teaching conceptual frameworks and multicultural education (Fitchett et al., 2012; Hynds, 2016). Empathy was another thematic focus which was recommended to equip teachers with the skills on perspective-taking (Civitillo & Juang, 2019; Peak et al., 2015; Warren, 2017). These mechanisms have been known to raise awareness of pre-service teachers as they

tackle issues around racism, social justice, equity and the classroom (Acquah et al., 2020; Acquah & Commins, 2015; Aragon et al., 2014; Warren, 2017).

Researchers are calling for studies that focus on specific teaching practices and curriculum components that foster changes in teacher beliefs (Castro, 2010), define how teachers can be trained to effectively teach culturally diverse classrooms (Acquah & Commins, 2015), pedagogical tools that address self-esteem, motivation and satisfaction (Burns and Shadoin-Gershing, 2010), as well as identify competencies for diversity (EU Commission, 2017).

2.7 Summary of Literature Review: What are Researchers Saying?

This literature review was conducted within the scope of the following questions:

- What are the challenges of teaching culturally diverse classrooms in Germany?
- How are pre-service teachers prepared for culturally diverse classrooms?
- What are the strategies for preparing pre-service teachers for culturally diverseclassrooms?

First, current challenges regarding teaching culturally diverse classrooms in Germany reveal that students with a migration background are still at risk for marginalisation in the classroom (Civitillo & Juang, 2019; Doğmuş et al., 2016; Lorenz & Gentrup, 2017; Lokhande & Müller, 2017; Fereidooni & Massumi, 2017; Glock & Kleen; 2019, SVR, 2016).The literature still underscores the lack of teacher preparedness in teaching culturally diverse classrooms (Civitillo & Juang, 2019; SVR, 2016; Lokhande & Müller, 2017). Civitillo and Juang (2019) contend that teacher preparedness for culturally diverse classrooms is not a priority. Furthermore, there is still a need to address deficit mindsets (Civitillo & Juang, 2019; Doğmuş et al., 2016; Karakaşoğlu et al., 2017; Lokhande & Müller, 2017; Lorenz & Gentrup). The history of guest workers in Germany and the delayed realisation of the immigrant status of

Germany meant that appropriate policies and laws required to create more inclusive schools were delayed (Aurenheimer, 2014; Fass, 2008; Hupinger & Büker; 2014; Kaya, 2018). Further, the history of exclusion and inferior labels placed on especially Turkish migrants (Fass, 2008; Schneider, 2018) still has far-reaching negative impacts in how students with an immigration background are treated in schools (Glock & Kleen, 2019; Doğmuş et al., 2016; Fereidooni & Massumi, 2015; Karakaşoğlu et al., 2017).

Second, prevailing colour-blind beliefs also contribute to the perpetuation of practices that can undermine the academic successes of students (Aragon et al., 2014). By situating teacher education within a colour-blind framework, teachers are led to believe that they are able to remain unbiased in the face of culturally diverse classrooms which can lead to negative effects on student academic outcomes (Bender-Szymaski, 2000; Musset, 2010; Castro & Cunningham, 2014; Hachfeld et al., 2015; Aragon et al., 2014, Whitaker & Valtierra, 2018). There is a general understanding that colour-blindness promotes equality by shifting from a focus on the cultural diversity of people to a focus on the ways in which people are similar (Aragon et al., 2014; Whitaker & Valtierra, 2018; Civitillo & Juang, 2019). Although this view is based on good intentions, colour-blindness, or colour-evasiveness ideologies (Civitillo, Juang & Schachner, 2018), have been shown to do the opposite.

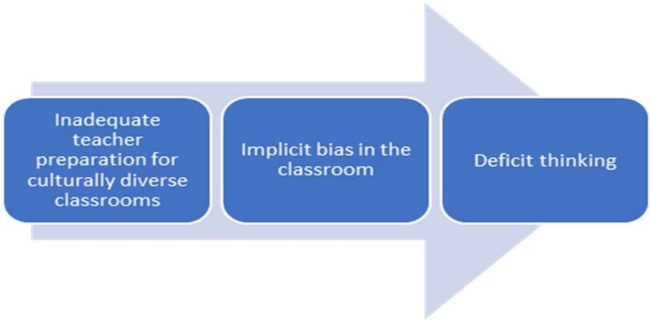
Aragon (et al., 2014) argue that colour-blind perspectives can reinforce inequalities and promote feelings of exclusion among underrepresented people (in this context, students). For example, teachers might be unable to detect or address issues that affect underrepresented students because they fail to understand the impact of cultural background on the educational practice of students (Whitaker & Valtierra, 2018). Sliwka (2010) advocates for a move from

colour-blind attitudes that are the norm for German teachers to an embrace of heterogeneity or, in other words, cultural diversity.

Third, the challenge of a deficit-mindset among teachers towards students with a migration background (Beißert & Bonefeld, 2020; Doğmuş et al., 2016; Glock et al., 2015; Karakaşoğlu et al., 2017) remains.

Figure 7

The Teaching Deficit Arrow



The Teaching Deficit Arrow illustrates how teacher beliefs perpetuate unequal access to learning opportunities, especially for students with an immigrant background (Schofield, 2006; Glock et al., 2015; Lokhande & Müller, 2017). When teachers are not adequately prepared for culturally diverse classrooms, they are more likely to rely on the teaching constructs perpetuated by the type of schooling and training they have had in the past (Sliwka, 2010). When teachers are unaware of their implicit biases and the root causes of those biases, unequal access to quality learning opportunities are unknowingly perpetuated by teachers, causing students with an immigration background or children from low socio-economic backgrounds to be at risk of being marginalised (Banks, 2014; Glock et al., 2015; Glock & Kleen, 2019; Gorski, 2014; Ladson-Billings, 1995). The research studies regarding the state of students with an immigration background within the education system (Aurenheimer, 2014; Wernig et al., 2008), as well as

research, on multicultural beliefs and colour-blind beliefs (Hachfeld et al., 2011; Hachfeld et al., 2015) affirm the current challenges affecting teachers in Germany. Teachers are clamouring for support for more preparation to manage culturally diverse classrooms.

Fourth, initial teacher education in Germany still falls short in providing adequate preparation for teaching culturally diverse classrooms (Beißert & Bonefeld, 2020; Karakaşoğlu et al., 2017; SVR, 2016). According to the BIM (2017) study, Baden- Württemberg, Berlin, Lower Saxony, North Rhine-Westphalia, Rhineland-Palatinate and Schleswig-Holstein require that their teachers take literacy and language development classes. Although there is a strong commitment to equip pre-service teachers and in-service teachers alike with skillsets to teach culturally diverse and inclusive classrooms (KMK 2011; 2013), there is no mention of how to concretely engender behaviour change of teachers regarding their beliefs, which is a significant lacuna in preparing teachers to effectively teach culturally diverse learners (Aurenheimer, 2014; Bender-Szymanski, 2002; Fass, 2008; Karakaşolğu et, al., 2017; Doğmuş & Karakaşolğu, 2016); nor does it propose ways for pre-service teachers and in-service teachers on how to address the root causes of racism and the many ways it is manifested in the classroom (van Dijk, 1992; Fereidooni & Massumi, 2015; Fereidooni & El, 2017; Massumi & Fereidooni, 2017).

As Sliwka (2010) explains, most teachers form their teaching style from their school experiences and find it difficult to cope with diverse learners. Research studies in behaviour psychology show that beliefs and behaviour change are the most difficult to change because they are deeply ingrained within the human psyche (Banaji & Greenwald, 2016; Kahemann, 2011; Lai, Hoffman & Nosek, 2013; Lai & Wilson, 2019; Nosek, 2007); most times, people are

unconscious of how far-entrenched their beliefs are within (Banaji & Greenwald, 2016; Kahemann, 2011; Mezirow, 1990).

Fifth, the literature advises on the different ways pre-service teachers can be trained to teach culturally diverse classrooms. The strategies that reoccur in the literature are the implementation of pedagogical frameworks like culturally responsive teaching (Gay, 2010), multicultural education (Banks, 2007; Nieto, 2011) and incorporating critical self-reflection (Acquah & Commins, 2015) as a means of helping teachers interrogate their meaning perspectives and values in a non-threatening way as well as developing empathy in the classroom (Civitillo & Juang, 2019; Warren, 2017).

The underlying thread through the core discoveries in this literature review culminates in the need for behaviour change or, more specifically, a shift in teacher beliefs as it pertains to teaching culturally diverse students. It is evident that teacher beliefs play a role in student academic outcomes (Causey, Thomas & Armento, 2000; Musset, 2010; Wang, Castro & Cunningham, 2014; Hachfeld, 2015; Moffitt et al., 2018). Research has shown that German teachers are more likely to hold colour-blind perspectives when it comes to teaching culturally diverse classrooms (Civitillo & Juang, 2019; Sliwka, 2010). In general, this perspective can be attributed to a lack of preparation for culturally diverse classrooms through teacher preparation programmes.

How can teachers be critically challenged to uncover possibly deeply seated and potentially negative beliefs about diverse students (Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017; Castro, 2010; Glock & Schuchart, 2019; Wenz & Hoenig, 2020) in such a way that they become aware of their biases and can teach consciously? How can teachers develop the ability to teach in a culturally responsive way? How can teachers identify and

critique deeply seated constructs that may negatively impact students with a migration background (Jackson & Boutte, 2018)? These questions can lead to first steps to becoming aware of possible foundations for biases or false beliefs and the socialising effect of society through text and talk (van Dijk, 1992; Beißert & Bonefeld, 2020). Within a teaching context, this would mean guiding teachers to uncover deeply seated ideologies or constructs that may be biased or false. Knowing the self, first, is a key culturally responsive teaching principle (Ladson-Billings, 1995; Gay, 2010; Acquah & Commins, 2015; Banks, 2015).

Based on the synthesis of the literature and summary sections that highlight salient points raised, the purpose of this qualitative case study research aims to identify teaching strategies that prepare teachers for culturally diverse classrooms by testing some of the identified training possibilities for preparing initial teacher candidates for culturally diverse classrooms.

Chapter 3. Methodology

Research is about asking the right questions in order to find solutions to problems. For every research study, a methodological approach must be carefully vetted and implemented to guide the study. According to Taylor and Bogdan (1984), methodology "refers to the way in which we approach problems and seek answers" (p. 1) bearing in mind that the choice of methodology is often based on our assumptions and biases (Creswell, 2014; Taylor & Bogdan, 1984). Guiding every research study is the research design which helps the researcher plan the data collection, analysis and interpretation of the study. In general, there are three research methodologies (see Figure 6A) used in scientific studies, which. are qualitative, quantitative and mixed methods.

Creswell (2014) describes quantitative research as "an approach for testing objective theories by examining the relationship among variables" (p.4). These variables are typically measurable and statistical tools are used to analyse and report collected data. Qualitative data on the other hand, seeks to understand the meanings humans ascribe to social problems (Creswell, 2014; Lincoln & Denzin, 1994). Denzin and Lincoln (1994) define qualitative research as a…

> "multimethod in focus, involving an interpretive, naturalistic approach to its subject matter…The methodology incorporates the use of various empirical materials such as "case study, personal experience, introspective, life story, interview, observational, historical, interactional, and visual texts-that describe routine and problematic momentsand meanings in individuals' lives" (p.2).

The qualitative researcher interprets various modes of life events as data. The researcher is described as "bricoleur," meaning a person that pieces things together to solve a given problem. Weinstein & Weinstein (as cited in Denzin and Lincoln, 1994, p. 3) describe the

“bricoleur” method as an emergent construction. This translates to the researcher, or bricoleur in this context, as constantly using different tools and methods to understand and solve the problem in question. The mixed method research, on the other hand, is the combination of both quantitative and qualitative methods of research in other to “get the best of both worlds.” There is a general belief that, by combining both approaches, a more robust picture will be the resultant effect of such a research study (Creswell, 2014).

3.1 Research Design: Case Study

A research design is the blueprint of any research study as it defines the parameters of the research study, plan of action, organisation, and analysis of data as well as interpretation, which guides the researcher from concept to the investigation and production of findings (Creswell, 2014; Merriam, 1988). Research designs can be categorised into two types: experimental and non-experimental. Experimental research is linked predominately to the natural sciences. In experimental research, the investigator can manipulate the variables. Experimental research studies are usually carried out with the primary purpose of determining the cause and effect of independent variables on dependent variables. Present in these studies are experimental groups and control groups to verify the impact of the variables. Non-experimental research studies, however, are descriptive in nature. They seek to use rich, thick descriptive explanations of phenomena under investigation. There is no intent to manipulate variables; rather, a propulsion to understand the subject within its natural context (Merriam, 1988). A case study design, for example, is a type of non-experimental research.

According to Bryman (2012), case studies indicate a detailed study of a given issue within a given context. Stake (2003) asserts that a “case study is not a methodological choice, but a choice of object to be studied” (p. 134) thus, depicting a sense of intentionality towards

the subject to be studied. Merriam (1988) describes a case study as a design that "can be used to study phenomenon systematically" (p. 6). Bryman (2012) explains that a case study as a research design is primarily connected to a specific "location, such as a community or organisation. This emphasis tends to be upon an intensive examination of the setting" (p.110).

Yin (2014) illustrates the salience of case study research in increasing knowledge of "individual, group, organisational, social, political, and related phenomena" (p. 4). This research design is also used among cross-cutting fields in the social sciences. Yin (2014) explains that case study research permits researchers to delve into a particular phenomenon or case while keeping world perspectives. In addition, it involves the use of multiple sources of data to facilitate triangulation and increase validity. Merriam (1988) highlights the different characteristics of case studies. For example, they are particularistic which means that they focus on a specific element of inquiry. She further explains that a case study:

> can illustrate the complexities of a situation—the fact that not one but many factors contributed to it. It has the advantage of hindsight yet can be relevant in the present. It can show the influence of passage of time on the issues… (p. 14).

Case studies are also heuristic as they inform the investigator of the parameters of the subject of inquiry as well (Merriam, 1988). Due to the design of a case study, they are significantly inductive. This means that data collected can be used to inform generalisations, concepts or hypothesis (Merriam, 1988). Determining the approach to adopt during a research study is dependent on the following conditions "(a) the type of research question posed, (b) the extent of control a researcher has over actual behavioural events, and (c) the degree of focus on contemporary as opposed to entirely historical events" (Yin, 2014, p. 9).

In this research study, I have chosen to adopt a case study research design although, to some degree, I include elements of quantitative data as a way of triangulating my qualitative data. Sandelowski, Voilis and Knafl's (2009) explain that quantitative data can be used to identify patterns that may uncover deeper meaning within qualitative data. This is precisely what the incorporation of my quantitative data aims to accomplish—by triangulating other forms of meaning identified through a rigorous qualitative research process by way of interviews, journal entries, essays, in-class presentations and questionnaires.

Research studies reveal that German teachers are neither well-prepared nor equipped with the tools to manage linguistically and culturally diverse learners (BIM, 2017; Doğmuş & Karakaşolğu, 2016; EU Commission, 2016; EU Commission, 2017; Karakaşolğu et al., 2017). As a result, I have adopted a transformative philosophical assumption that subscribes to the notion that research bears the responsibility of solving challenging social issues, such as inequality, oppression and bias (Creswell, 2014), especially in schools.

There continues to exist stark academic differences among native German students and other minorities, especially students with Turkish backgrounds (BIM, 2017; SVR, 2016), even when the students, mostly second and third generation Turkish heritage students, have been raised within the German school system (Karakaşolğu et al.,2017; Doğmuş et al., 2016). Therefore, it is important to ask- which social factors hinder their academic success in schools? The literature reveals that teachers are wont to having lower academic expectations with Turkish backgrounds and students from lower socio-economic backgrounds students (Beißert & Bonefeld, 2020; BIM, 2017; Bonefeld et al., 2020; Doğmuş et al., 2016; Glock et al., 2015; Moffitt et al., 2018).

To delve deeper into the subject, I have decided to incorporate a case study design to identify strategies that can be incorporated to help initial teacher candidates acquire relevant skills necessary for identifying limiting beliefs and biases, as well as tools that foster critical self-reflection pivotal for providing equitable access to quality education for all learners (Civitillo & Juang, 2019; Gay & Kirkland, 2003; Acquah & Commins, 2015).

As the lead investigator of this research study, I position my philosophical assumption as the lens which guides this research process. This research adopts a transformative approach of study, meaning that I aim to address issues of oppression and power within the classroom culture and bring to the fore ways of recognising and "calling in" behaviours that could unknowingly marginalise vulnerable learners. The search for answers regarding how to best prepare initial teacher candidates for culturally diverse classrooms is largely influenced by what Mezirow (1990) refers to as a meaning perspective. As a woman of African descent and having researched and taught extensively on the topic of multicultural education and culturally responsive teaching, as well as experienced racism first-hand in Germany, my research study is spurred to find innovative ways to improve initial teacher education, especially in the field of preparing initial-teacher candidates for culturally diverse classrooms.

3.2 Data Collection

3.2.1 Research Questions

Qualitative research is marked by multiple sources of data as the inquirer embarks upon a journey to discover, in the words of Denzin and Lincoln (2003), "their natural setting, attempting to make sense of, or to interpret, phenomena in terms of the meaning people bring to them" (p. 5). Yin (2014) asserts that the undertaking of a case study research study is

predicated on how and why questions focused on contemporary issues with multiple sources of data collection.

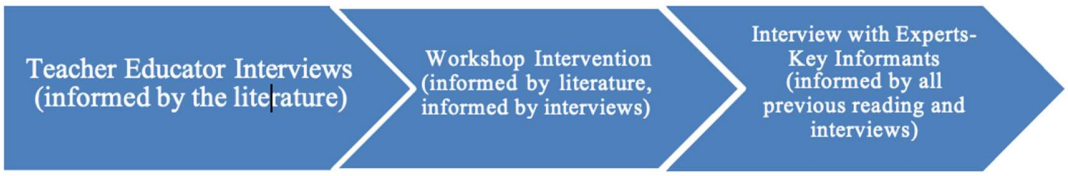
Given that the purpose of this qualitative case study is to identify strategies for preparing pre-service teachers for culturally diverse classrooms, the following research questions were developed to guide the study:

- How are initial teacher candidates being prepared for culturally diverseclassrooms in Germany?
- How do initial teacher candidates respond to the seminar Teaching Consciously in Culturally Diverse Classrooms?
- How can initial teacher candidates be better prepared for culturally diverse classrooms in Germany?

3.2.2 Overview of Data Collection Process

Figure 8

Data Collection Orientation



In this qualitative case research study, data collected was culled from three primary sources: preliminary interviews from teacher educators at the university, data sources from the seminar intervention I designed and facilitated which comprised of student essays, in- class project presentations, in-class evaluations and results of the Culturally Responsive Classroom Management Self-Efficacy (CRCMSE) Scale questionnaire (Civitillo, Juang, Schachner &

Börner, 2016) and finally, in-depth interviews of experts in the field of anti-bias education, anti-discrimination education and critical race pedagogy.

The first stage of interviews sought to identify initial teacher training programmes in University A in Baden-Württemberg by interviewing three professors and one senior lecturer from the main university and College of Education within the same region. The goal was to identify their initial teacher candidate training structure. I wanted to know how initial teacher candidates were being prepared for culturally diverse classrooms. By knowing what was already in place and reviewing the curriculum, it provided the proverbial roadmap on the journey of inquiry and discovery.

The second data collection sources were based on a documentation of a seminar intervention I designed and facilitated. Student journal entries, student essays and project presentations were part of the qualitative data collection.The data from the CRCMSE Scale was garnered as a triangulation tool in quantising the data in contrast to the qualitative data.

The third set of data collected were interviews of professionals in the field of anti-bias training, anti-discrimination and critical race pedagogy. Given the philosophical assumptions guiding this research topic, this focus was pivotal in identifying ways of filling knowledge gaps in initial teacher training.

3.2.3 Transcribing Two Interview Cohorts

Once the interview cohorts had been recorded and compiled, a system of transcribing the interviews was established. Braun and Clarke (2013) explain that "a transcript is the product of an interaction between the recording and the transcriber, who listens to the recording and makes choices about what to preserve, and how to represent what they hear" (p. 162). The act of transcribing itself is onerous and requires diligence and patience fraught with writing,

erasing, rewinding, planning, and writing again. It is therefore critical that a notation guide be used to ensure a uniform approach to transcribing interviews. For this interview, I followed the notation system as proffered by Braun and Clark (2013).

Table 2

An Adapted Transcription Notation System

Feature	Notation and explanation of use
Moderator/ interviewee	The colon after the moderator or interviewee signifies the speaker for example, Moderator:
Sounds such as laughing, coughing	These are depicted by a double bracket. For example: ((long laugh))
Pausing	Short pauses are indicated by (.) while long pauses are indicated by ((long pause))
Overlapping speech	When overlapping occurs during the conversation, the following represents its occurrence in the transcript ((in overlap))
Non-verbal utterances	Em, mm-hmm, aah, oooh
Use of punctuation	Punctuation is only used when it is necessary because of the danger of altering the meaning of the text.
Cut-off speech and speech-sounds	This will be represented by a dash to show where the words are suddenly dropped. For example: wa-, sp-.
Emphasis on particular words	For words that are emphasised, words or sounds will be underlined. For example: <u>No!</u>

Source: (Braun and Clark, 2013)

3.2.4 Case Study Data Analysis

Data analysis as defined by Hatch (2002) "is a systematic search for meaning. It is a way to process qualitative data so that what has been learned can be communicated to others" (p.148). Yin (2014) explains that data analysis "consists of examining, categorising, tabulating, testing, or otherwise recombining evidence, to produce empirically based findings" (p. 132). In case study research, data analysis can be challenging because, unlike quantitative studies, there are no clearly defined techniques that identify a step-by-step mechanism in analysing qualitative data sets. Yin (2014) suggests that, when starting case study data analysis, reverting to research questions will serve as markers. This is critical in analysing interview data as themes and patterns are identified. The following is a detailed overview of the analytical processes incorporated during the latter part of the study.

3.2.5. Computer Assisted Software: MAXQDA

Data analysis in this study incorporated the use of a Computer Assisted Qualitative Data Analysis (CAQDAS) system called MAXQDA. This software programme was used to organise the various qualitative data I had garnered throughout the interviews, student essays, project evaluations and student evaluations. Like most CAQDAS, MAXQDA has the capacity of organising large quantities of complex data and exposing linkages that enhance the understanding and interpretation of data (Castleberry& Nolen, 2018). MAXQDA can be used in thematic text analysis. Its various functions can be used to develop visual narratives of text while highlighting common categories and main themes in the research.

3.3 Measures

3.3.1 Workshop Intervention Measures

3.3.1.1 Culturally Responsive Classroom Management Self-Efficacy Scale. The third part of the data collection occurred during the "Teaching Consciously for Culturally Diverse Classrooms" seminar. There were several measures that were put in placeto guide the process. One was the Culturally Responsive Classroom Management Self- Efficacy Scale that was validated by Civitillo (et al., 2016). This scale was developed based on the original scale validated by Siwatu (et al., 2015). The original scale with 23 questions was reduced to 16 questions due to the similarity of some of the questions. This scale was used as a pre-test and post-test measure to evaluate how self-efficacious preservice students felt in teaching and managing culturally diverse classrooms before and after the seminar (see appendix for scale).

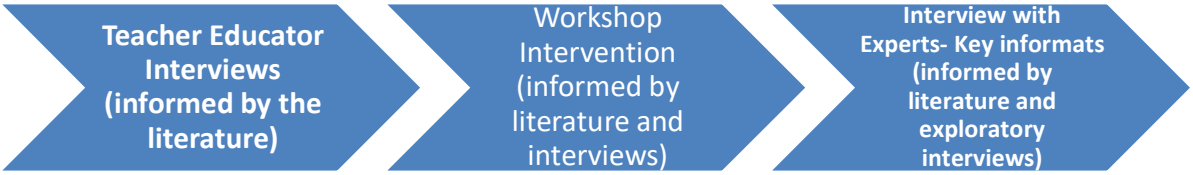
3.3.1.2 Duoethnography Project Guide. The second measure that was used was the duoethnography project guide which was used during the critical reflection phase of the seminar. The guide was used to orient students on how to engage in a critical self-reflection process which was an adapted pedagogical tool by Brown (2018) (see appendix D).

3.3.1.3 In-Class Evaluations. In-class evaluations were used at the end of the seminar to guide how participants felt about their participants in the seminar. The evaluation form comprised of 10 questions that were used to gauge their recommendations for elements of the course that went well, things they found difficult or challenging, and elements of the seminar they felt could be improved. The next chapter outlines key findings from the data culled from the research.

Chapter 4: Qualitative Data Analysis

Figure 9

Data Collection Orientation



In this section, I outline the results and findings of the data collected in the three phases of research study. I will start by outlining the process for the interviews that were conducted. In this section, I analyse both interview cohort groups even though they were not done right after the other. Despite the differences in questions, and duration, juxtaposing both interview data provided an interesting contrast concerning different perceptions, interpretations and insights regarding how initial teacher candidates are prepared for culturally diverse classrooms in Germany. I analyse the data through visual representation through thematic text analysis and the MAXQDA software.

4.1 Overview of Cohort I and Cohort II Interviews

As alluded to in Chapter 3, two separate interview cohorts were conducted. The first was a cohort of faculty professors and a senior lecturer. The interviews were exploratory in nature about teacher preparation at University A. The second cohort of interviews were more in-depth and focused on the expertise of anti-bias, anti-discrimination, and anti-racist education experts. The questions asked were different, however, there were questions that intersected both groups. These questions focused on implicit bias, also known as unconscious bias, in teacher

preparation; other synergies were the contrasting responses around teacher approaches. There was a clear division in the interpretation of intercultural pedagogy or intercultural competencies. Issues around racism were also divergent.

The following sections outline in detail the interview process for both cohorts and the holistic interpretation of the findings.

4.1.1 Interview Background: Faculty Interviews Cohort I

How are initial teacher candidates being prepared for culturally diverse classroomsin Germany?

The first research question was designed to ascertain the types of teacher preparation strategies currently in place in Germany. The literature categorically establishes that initial teacher candidates are not well-prepared for culturally diverse classrooms (BIM, 2017; SVR, 2016; Doğmuş, et al., 2016). Therefore, this baseline was necessary to understand what knowledge or systemic gaps exist within the initial teacher candidate training curriculum. The first level semi-structured interviews with teacher educators at University A provided the background needed to understand the initial teacher training programme. Looking through their lenses provided deep insights into the university's approach to initial teacher training for culturally diverse classrooms.

The interviews' respondents were comprised of three professors and one senior lecturer. Their research areas ranged from theories on educational aesthetics, school improvement, school development and school equity. The cumulative research experience of the participants in this cohort was 40 years. Each interview lasted for an average of 45 minutes and focused on three main areas: student enrolment at the university, preparing initial teacher candidates for culturally diverse classrooms and research projects that address the field of teacher preparation

for culturally diverse classrooms. There were 10 questions in total (see appendix 1). The following is a brief overview of the interview segments.

4.1.1.1 Student Profiles. The questions posed in this segment of the interview sought to identify the profile of students that generally apply to teacher training programmes at University A. It was important to ascertain the diversity of the teacher candidates, identify what selection criteria were customary, what efforts were being made to increase the diversity of teacher candidates and if the tiered educational system in Germany stymied the entrance of students with a migration background. This is influenced by literature concerning significantly low numbers of pre-service teachers with a migration background in Germany (EU Commission, 2016; EU Commission, 2017) and the benefits of having a representative teaching workforce (Fass, 2008; Tanase, 2020).

4.1.1.2 Preparing for Diversity. In this segment, I delved into the teacher preparation process for culturally diverse classrooms. I wanted to know what courses had been developed to address issues pertaining to cultural diversity in the classroom. I wanted to know if these courses were mandatory and, lastly, if topics such as implicit bias (Glock & Kleen, 2019) and critical self-reflection (Acquah & Commins, 2015) were incorporated into the curriculum.

4.1.1.3 Looking Forward. The questions in this section addressed current research studies and programmes that focused on initial teacher candidate preparedness for culturally diverse classrooms and the university. The semi-structured interviews with the teacher educators provided a baseline for the seminar intervention I designed.

4.1.2 Anti-Bias Expert Interviews Cohort II

The second phase of interviews comprised of in-depth expert semi-structured interviews. These were conducted after the implementation of an eight-week seminar intervention. The

interviews were conducted with three experts working within the field of anti-bias, anti-discrimination and anti-racism within the educational system in Germany in three separate locales: Berlin, Cologne and Freiburg. Their cumulative number of years of work experience in the field was 41 years. In this interview, the experts shared their experiences regarding pre-service teacher preparation from their point of view as well as their strategies for preparing pre-service teachers for culturally diverse classrooms. The interviews comprised of 10 questions couched under the theme "Preparing Initial Teacher Candidates for Culturally Diverse Classrooms" and lasted for 90 minutes. The aim of these interviews was to gain insights and understand the following:

- Impact of the 2015 refugee surge in German classrooms
- Teacher preparedness regarding culturally diverse classrooms
- How teachers and school administrators tackle challenges that stem from culturally diverse classrooms
- The teaching approach among teachers in general
- How initial teacher candidates can be equipped to overcome a deficit-thinking mindset
- Identify the use of implicit bias training (if it is incorporated in their training repertoire)
- The role of social justice in teacher training (See appendix 2).

The interview questions were semi-structured which allowed for a nice flow of information and provided rich, thick descriptions of the experiences of the respective experts from the field. The insights garnered were important and gave me a better understanding of the school environment and the impact of classroom teaching on children, especially with a migration background. It was especially critical that the experts voiced their thoughts about the best strategies for preparing initial teacher candidates for culturally diverse classrooms. To

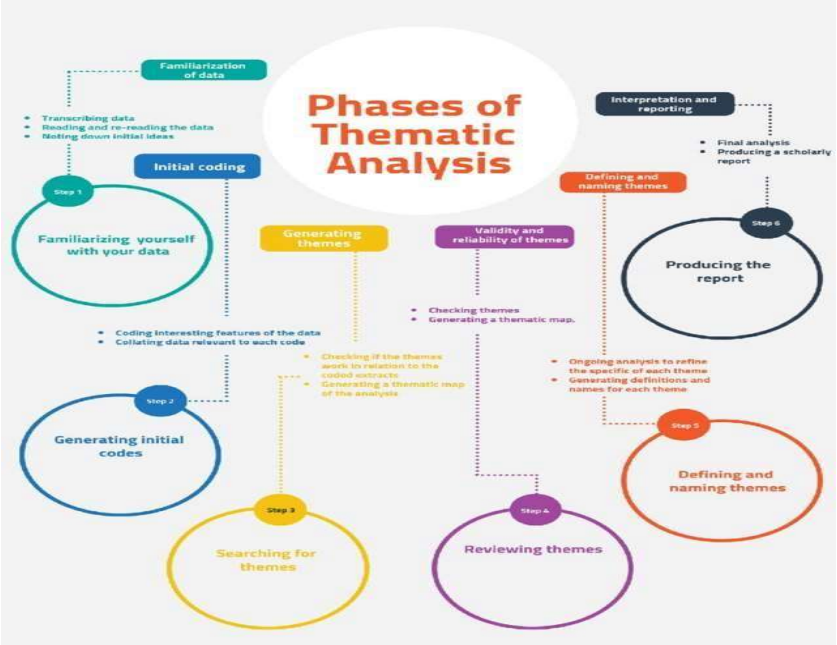
engage with the experts, I ensured a good rapport was established prior to commencing the interviews.

4.1.3 Analysis Approach for Cohort Interviews Using Thematic Analysis

Thematic analysis is a qualitative approach that is flexible and used widely in various disciplines like education, health, sociology and others (Castleberry & Nolen, 2018; Vaismoradi, Jone, Turunen & Snelgrove, 2016). Thematic analysis provides the platform for sense making of text data. It allows the researcher to make connections and build narratives that outline the main thrusts of the data. According to Braun and Clarke (2013), there are two primary approaches for engaging with the text. It can be done inductively, meaning the codes that are developed from the text data are congruent with participants' voices or deductive where codes are based on interpreted frames of reference as determined by the researcher based on pre-existing pedagogical or theoretical frameworks (Braun & Clarke, 2013). The thematic analysis method consists of the following six steps: familiarising oneself with the data, code generation, identifying themes, reviewing themes, defining and naming themes and producing a report of the analysis (Kiger & Varpio, 2020).

Figure 10

Phases of Thematic Analysis



Source: Sendze, 2019 (Adaptation of Braun & Clarke (2006)

Interview data collected were analysed by reviewing and using "thick descriptions" as I interpreted text that mirrored the words used by the participants in describing social phenomena and deduced key concepts and frames of reference that were related to my research questions. Braun and Clarke (2013) propose the use of thematic analysis to interact with the data. In thematic analysis, the researcher is primarily looking through the data set in search of patterns and themes of meaning furthered by the research questions (Braun & Clarke, 2013; Kiger & Varpio, 2020; Castleberry & Nolen, 2018). The bottom to top approach eschews theoretical influence as the goal of the researcher is discover new connections situated in the data without necessarily focusing on theory. The authors agree, however, that the researcher's prior knowledge and meaning greatly influences the data and how it is interpreted.

To aid this process, a coding system was applied to guide the lead investigator on the discovery of the "themes and patterns" situated in the dataset. Coding refers to the deconstruction of the data set in order to tease out relevant information linked to the research question (Braun & Clarke, 2013; Saldaña, 2012). A code according to Saldaña (2012) is usually depicted by a phrase or a word. Holton (2007) explains that "Coding gives the researcher a condensed, abstracted view with scope and dimension that encompasses otherwise seemingly disparate phenomena" (p. 266).

By using predefined research questions as a guide, categories are built from the data set, which form themes for codes that are uncovered in the dataset. Building categories play a significant role in data analysis process and the recognition of categories situated in the data provides ample opportunities for discovery (Richards & Richards, 1994).

4.1.4 Process of Discovery

4.1.4.1 Familiarisation of data. After transcribing the audio recordings of the interviews and collating them, I familiarised myself with the data set as a first step into thematic text analysis and read and re-read the data (Braun & Clarke, 2013). The act of immersion affords the researcher insights into the world views and meaning perspectives of the interviewees (Mezirow, 1993; Seideman, 2006) As I explained previously, there were two distinctly different interviews. The first cohort of interviews were exploratory which I conducted with teacher educators at the university and the second cohort were in-depth interviews with experts in the field of anti-bias, anti-discrimination, and anti-racist education. Both types of interviews answered different questions (see appendix A & B) and had different time allotments. The group of interviews lasted for approximately 30 to 45 minutes while the second group of

interviews lasted about 90 minutes. As a result, the codes generated from both groups were significantly different.

The logic behind juxtaposing both interview data was to see in which ways both groups view pre-service teacher education from the angle of cultural diversity. The data highlights several areas of similarity and contrast. Most divergent views were present around the question pertaining to intercultural pedagogy as a method for preparing teachers for culturally diverse classrooms. A convergent view was the idea of luck in pre-service teacher education; there seemed to be consensus there. Seeing the connecting points meant for a richer analysis of the data- hence the juxtaposition.

Below, I outline my coding process and delve into the analysis of the interview data set.

4.1.4.2 Code Generation. In this phase, I coded highlighted passages based on my deductive and inductive interpretation of key messages that were embedded in the text. According to Braun and Clarke (2013), coding is rarely purely inductive or deductive; most times it is a mixture of approaches. The first cycle codes below were developed after a first review of the data. At this point, I was engaging in sense-making. I created codes that I felt were representative of the main ideas embedded in the texts.

4.1.4.3 First Cycle Codes

Table 3

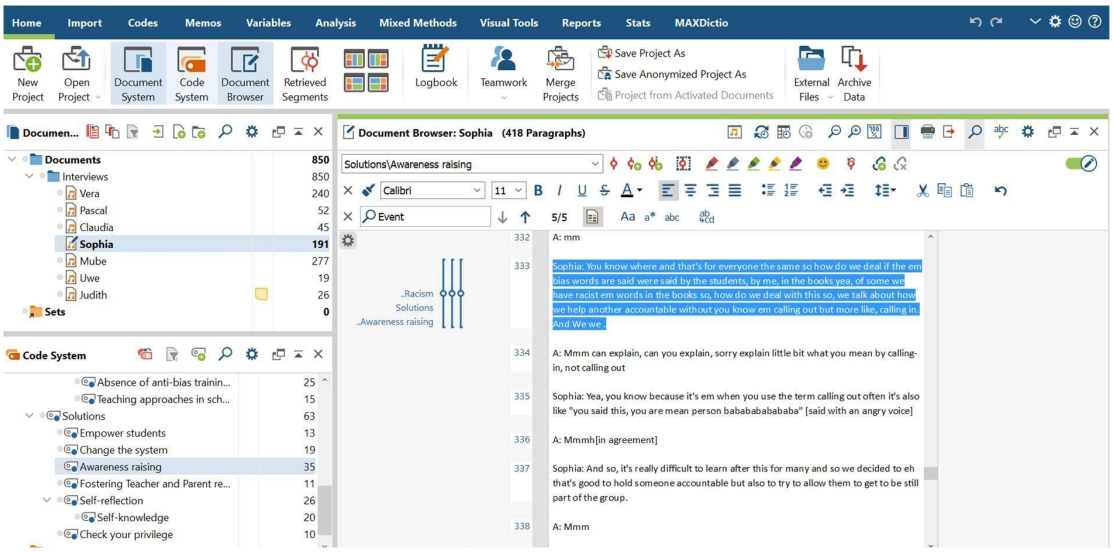
First Cycle Codes

Codes

Teaching approaches in Germany	Pursuing social justice	The diversity expert	Multicultural Edcuation	Unconscious bias
Teacher readiness for culturally diverse classrooms	Myth of refugee influx	School reality	Colourblind vs multicultural perspectives	Classroom realities
The definition challenge	Unequal access	Othering	Luck factor	Recommendations
Six credit points	Who will prepare teacher educators for culturally diverse classrooms?	Reporting acts of racism or discrimination	Being aware of privilege	Anti-bias training
Inclusion vs.cultural diversity	Discrimination	Intercultural pedagogy	Lack of prepare pre-service teachers for culturally diverse classrooms	Racism at school
Providing a safe space	Presence of self-reflection	Designing initial teacher training curriculum	Teacher and parent relationships	Difficulties
Communication with parents	Racism in the classroom perpetuated by lecturers and profs.	Epiphanies	Culturally diverse classrooms in Germany	Sense of purpose

Figure 11

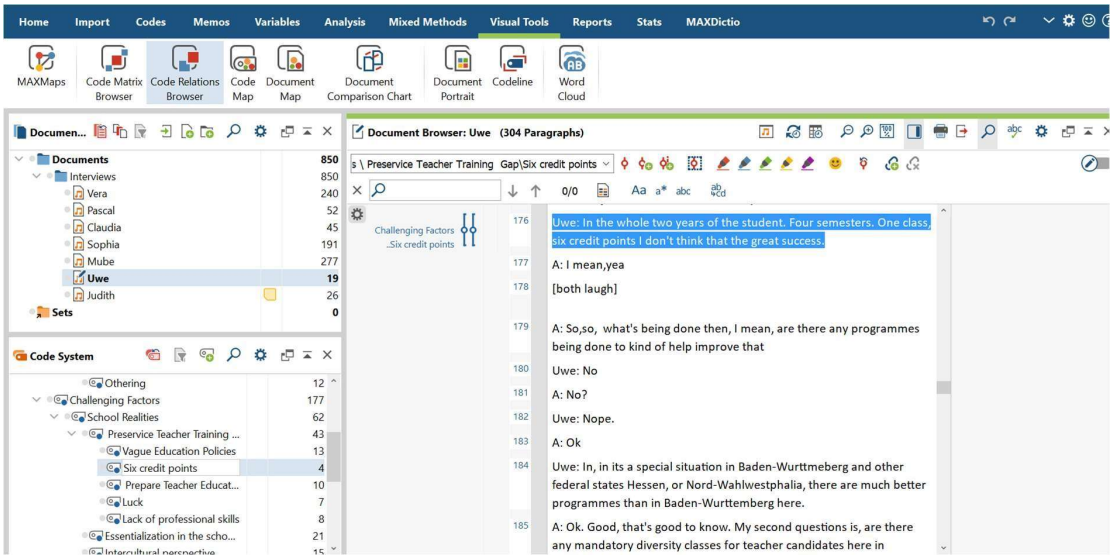
Deductive Coding: Sophia's Interview Data



In this excerpt, I code a passage that highlights Sophia's position regarding how she would prepare initial teacher candidates for culturally diverse classrooms. One of the things she highlights here is raising awareness around racist language in books as well as biased language in the classroom. She does not say awareness raising but I deduce from her use of language that what she is attempting to do is raise awareness about bias and racism in textbooks in an affirming way. Acquah and Commins (2015) advise that a focus on sensitive topics in class must be done in an affirming way. In the same token, I also code the passage under Racism and Solutions.

Figure 12

Inductive Coding: Uwe's Interview Data



In Uwe's interview data, I directly coded his words—six credit points—as he underscores the inadequacy of the current module on inclusion at the university which is catered towards preparing initial teacher candidates for culturally diverse classrooms. I then include an overarching theme – Challenging Factors, which I developed later in the process.

4.1.4.4 Categorising Codes. The next step in the thematic analysis process entailed identifying themes. Themes are concepts that capture meaning in the data which are connected to the research question (Braun & Clarke, 2013). As I read through the texts and used memos to underscore salient points, I created organising themes that provided an overarching understanding of the main ideas embedded in the text (Saldana, 2013). In the second cycle of codes, an organising theme begins to emerge. In the process of analysing the codes, I began to organise the codes into categories. The two overarching themes were: challenges facing teacher readiness in culturally diverse classroom (CDCs) and strategies for preparing initial teacher

candidates for CDCs. In the next section, I review the choices and analyse the rich contexts found in the interview data.

Figure 13

Second Cycle Codes- Challenges facing teacher readiness in CDCs

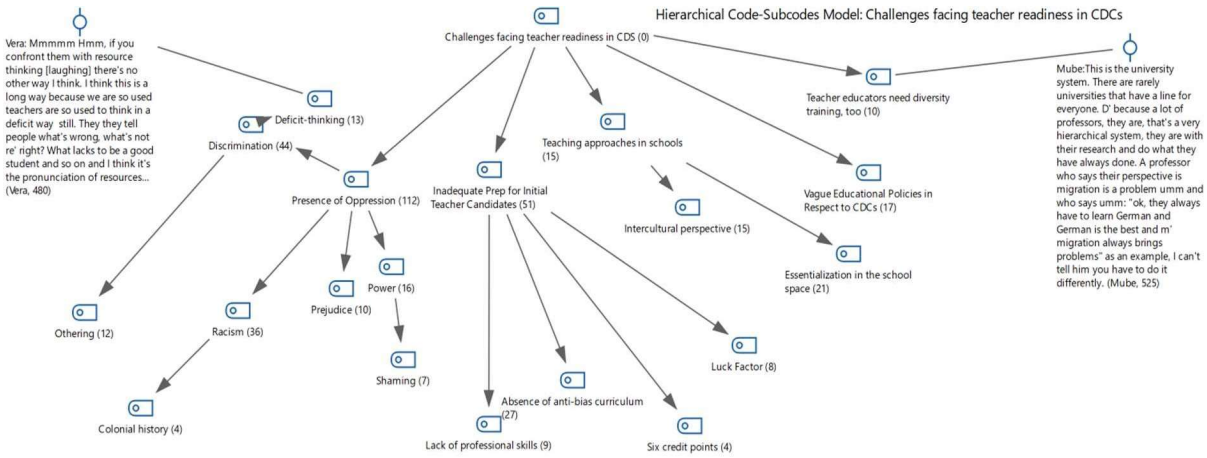
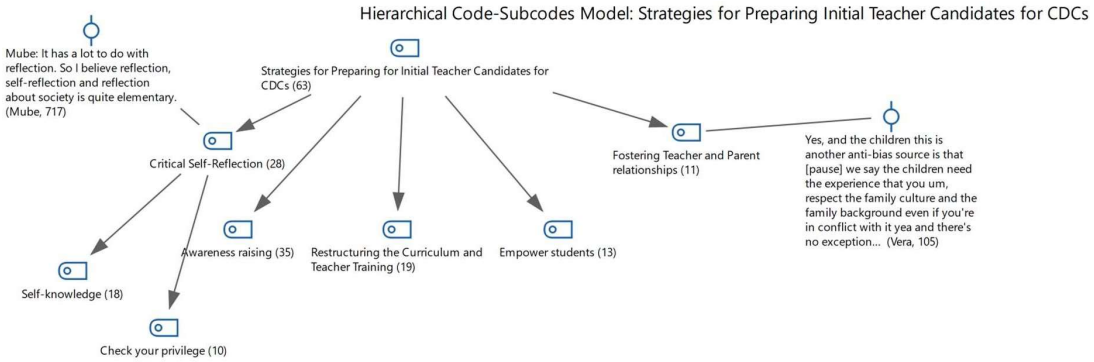


Figure 14

Second Cycle Codes: Strategies for Preparing Initial Teacher Candidates for CDCs



4.1.4.5 Definition of Overarching Themes. The purpose of this qualitative study is to identify teaching strategies that prepare initial teacher candidates for culturally diverse classrooms. To answer this question, I engaged in inquiry with both teacher educators and

experts in anti-bias, anti-discrimination, and anti- racist education. Engaging in the interview process amassed rich interview data that I was able to analyse and synthesise the following the overarching themes that provide a wide reach of concepts that were uncovered in the analysis of the data.

4.1.5 Overarching Theme 1:

Challenges facing teacher readiness in culturally diverse classrooms (CDCs)

The overarching theme: *Challenges facing teacher readiness for culturally diverse classrooms* (CDCs) is comprised of several themes and sub-themes. The first layer of themes is comprised of D*eficit Thinking, Presence of Oppression, Inadequate Preparation for Initial Teacher Candidates, Teaching Approaches in Schools, Teachers need cultural diversity training, too! Vague understanding of policies of cultural diversity.*

These themes outline some of the gaps that are currently present in the initial teacher candidate training process. Themes like inadequate preparation for initial teacher candidates and presence of oppression speak to the far-reaching effects of the lack of adequate initial teacher candidate training. The sub- theme under presence of oppression reflects the various ways structures of oppression impact students, and calls into question the societal positioning of issues concerning racial justice, othering, racism, discrimination and how the acknowledgment or lack thereof can also have consequences in the culturally diverse classrooms in Germany.

4.1.6 Overarching Theme 2:

Strategies for Preparing for Initial Teacher Candidates

The overarching theme—*Strategies for Preparing for Initial Teacher Candidates*—is anchored on strategies that key informants in the expert segment of my interviews proffered as practices they engage in, in training teachers and initial teacher candidates as well as practices

they incorporate in their various classes or seminars they hold. The themes are *Critical self-reflection* and a sub-theme—*self-knowledge, awareness raising, restructuring the curriculum and teacher training, empower students, fostering teacher and parent relationships.*

These themes reoccurred across the interview data among key informants. Critical self-reflection was highlighted as a critical skill to have in order to teach culturally diverse classrooms and in tandem was a need to also engage in self-knowledge by recognising the openness that comes with knowing self (Banks, 2015). Raising the awareness of initial teacher candidates on social constructs like racism among others was a recurring element in the data set. In the following sections, I expand on the challenges and strategies for preparing initial teacher candidates for culturally diverse classrooms.

4.1.6.2 Inadequate Preparation for Initial Teacher Candidates. The theme *Inadequate preparation for initial teacher candidates* is a well-known topic in the literature and, during the interview, interviewees also voiced their perspectives regarding the current state of initial teacher training. Germany is a land of immigration. The German Bureau of Statistics estimates that there are 20.8 million people with a migrant background (Statistisches Bundesamt, 2018). This also means that German classrooms are becoming even more culturally diverse (EU Commission, 2017) and, for this reason, teacher capacities need to be reinforced to ensure that they are ready to provide access to equitable and quality education to all students. The reality, however, is that initial teacher candidates are not being adequately prepared for culturally diverse classrooms (Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017; Moffitt et al., 2018) for several reasons which will be further explained through the lenses of the interviewees.

Generally, teacher educators from the interview cohort pointed out that systematic changes were underway with the introduction of the new Master of Education programme in 2018. The new curriculum requires all masters students to take courses in the inclusion module which covers a wide range of topics including gender and cultural diversity. The module is, however, only worth *six-credit points* which equates to a semester-long course. According to Uwe, a teacher educator at University A, "In the master there is a module inclusion and diversity, but they are only six credit points and these six credit points you can't manage diversity in the classrooms" [172]. Moreover, there are no mandatory courses on cultural diversity that centres on racism or equity at the bachelor level; therefore, when initial teacher candidates commence their master's studies, they only have a six-credit point module to prepare them for culturally diverse classrooms in the future. For example, in the bachelor programme, Judith, a professor at University A explains:

> About inequality, I give them some data on inequality on the German system and I introduce some measures, policy measures that are used to create more equitable systems so, that is already in our bachelor programme. That's a mandatory part but it's only 90 minutes so, it's quite superficial but at least they understand the main concepts [97].

Piecemeal courses that aim to prepare initial teacher candidates for culturally diverse classrooms are precisely the reason why the EU Commission (2017) report and Moffitt's (et al., 2018) study strongly recommend a more integrated curriculum where diversity courses are integrated throughout the teacher training journey from start to finish.

Consequently, teachers and experts from the field note that teachers who have come through the traditional educational system are not prepared for culturally diverse classrooms.

There are cases of inappropriate management of parent-teacher relationships due to a lack of professional skills in managing cultural diversity—a sub-theme. Experts blame the missteps in school concerning students and parents on the far-reaching effects of the lacuna caused by insufficient exposure to topics and practices that equip teachers with relevant knowledge and skills to effectively manage issues arising from teaching culturally diverse classrooms. Sophie illustrates this by highlighting the following:

> … Eh we have a big lack of professional skill so, we have either the luck or chance that some teachers you know are interested in these kinds of things or eh they have this nature, you know, skills … to deal … with diversity… but we have not … really grounded professional skill um during the whole university thing and everything's so, you have some universities who are doing this, some not, and some you know, emm they um, what they all offer now is this kind of… intercultural stuff [182].

Sophie, a teacher and anti-discrimination trainer and practitioner, highlights the resulting effect of not having appropriate professional skills to manage cultural diversity in the classroom. She explains that, in the teaching profession, it is a matter of luck regarding who gets exposed to requisite skills for teaching culturally diverse classrooms (BIM, 2017). The line *"what they all offer now is this kind of... intercultural stuff"* refers to her disregard of the use of the intercultural framework which, as previously outlined, mainly essentialises cultural diversity without addressing issues such as power, privilege and racism (Gorski, 2016).

4.1.6. 3 Absence of Anti-bias Curriculum. The sub-theme- *absence of anti-bias curriculum* was a major challenge raised by all experts and acknowledged by teacher educators of its absence in the teacher training curriculum. Given that the teaching staff on average in Germany is not representative of the learner demographic in an average school (Georgi, 2016),

I wanted to know if courses such as critical self-reflection and unconscious bias (implicit bias) were incorporated in the course offering for initial teacher candidates. Critical self-reflection is a fundamental step for preparing initial teacher educators for culturally diverse classrooms (Howard, 2003; Gay & Kirkland, 2004; Acquah & Commins, 2015). The skill is pivotal because it enables teachers to locate their perspectives in their personal history in order to understand how their beliefs are created (Mezirow, 1999). The act of engaging in critical self-reflection raises consciousness and challenges presuppositions that may have been ascribed to uncritically. Theories of implicit bias (unconscious bias) address the cognitive process of actors whereby they "do not always have conscious, intentional control over the processes of social perception, impression formation, and judgement that motivate their actions" (Greenwald & Krieger, 2006, p. 946).

In general, the responses of university professors to the question *"are topics such as 'critical self-reflection' and 'unconscious bias covered within the learning requirements of student-teachers?"* demonstrated that implicit bias courses were not integrated into the initial teacher candidates training curriculum. Courses on critical self-reflection were available but not concentrated on bias. Through the interviews with teacher educators, there were repeated mentions of unconscious bias as being an American ideology. During an interview exchange,I asked Judith about the absence of topics on unconscious bias in teacher education at the university and her response was:

> I guess there's not that much of a history behind it. Em, maybe because we don't have the same history as the United States about racism. I think racism has not been big topic in …the German context… I think because we don't have the same history as the

> UnitedStates, we never talked about race and we never talked about racism and I think we, because of that, we don't have the same discourse [159].

In this excerpt, Judith explains that topics on unconscious bias (implicit bias) are not included in the teacher training curriculum at the university because the historical narrative around racism in the United States differs from the German context. She explains that topics on race and racism are not significant topics of discourse within the German context. This assertion reflects a fundamental reason why courses on racism and implicit bias in this instance are absent in initial teacher training education. This position, however, is a knowledge gap because Germany is a multicultural society and racism is a reality for many students and teachers of colour (Fereidooni, & Massumi; 2015; Roig, 2017; Massumi & Fereidooni, 2017).

The excerpt above is indicative of what van Dijk (1992) terms as denial. The preceding question focused on the absence of implicit bias as a topic within the teacher training curriculum for pre-service teachers, however, the response focused on the historical context of the United States even though Germany also has a colonial history and the Nazi era which both were based on white superiority (Roig, 2017). Judith emphasises "*we never talked about race, and we never talked about racism and I think we, because of that, we don't have the same discourse.*" This entry is significant and begs the question, if pre-service teachers are being trained for culturally diverse classrooms, how will they be able to identify racism and other oppressive mechanisms in the classroom, school, text, and curriculum if they are not taught explicitly about racism?

Addressing systemic racism and the many ways racism is reproduced in Germany within an initial teacher candidate training curriculum is a critical step in ensuring pre-service teachers

are prepared for culturally diverse classrooms (Massumi & Fereidooni, 2017). Van Dijk (1992) explains that text and talk are mechanisms by which racism is reproduced. He asserts:

> … conversations are a major conduit of social 'information-processing' and provide the context for the expression and persuasive conveyance of shared knowledge and beliefs. In ethnically mixed societies, minority groups and ethnic relations are a major topic of everyday conversation. Whether through direct personal experience, or indirectly through mass media, white people in Europe and North America learn about minorities or immigrants, formulate their own opinions, and thus informallyreproduce- and occasionally challenge- the dominant consensus on ethnic affairs through informal everyday talk (p. 98).

This is important to note given the academic trajectory of white initial teacher candidates, especially when they are raised in homogenous living spaces and schools and with little or no training on cultural diversity issues related to racism and other forms of oppression (DiAngelo, 2018; Massumi & Fereidooni, 2017), they rely on informal talk or media for information on minority groups (van Dijk, 1992) which form those deeply seated beliefs that serve as a basis for meaning perspectives which is then used as a lens to interact with the world (Mezirow, 1990) and consequently their interaction with students in the classroom.

The second cohort of high school teachers and anti-bias/racist/discrimination practitioners provided a different perspective on the far-reaching effects of teachers not having adequate training on the topic of implicit bias or racism. For example, Mube underscores the fact that a lot of teachers do not understand the concept of anti-bias but most importantly, the topic itself is not integrated in the teaching curriculum. This means that lectures on this topic are dependent on courses that are offered intermittently. In her own words:

> Mube: I think …it's not structurally anchored in the teaching profession, so that's not what most people do... If you look all over Germany where you train student teachers, there's always a maximum of one or two people who… do that… So hmm, whether you do that or not, it is not anchored in the curriculum. You know, it's always about migration sensitivity but I told you how you do it is different. And pursuing an anti-bias approach is something that is very, very rare. Most people don't even know what that is… They don't know that. If you say to many people, for example: "I work on critical-racism", then they look like this: "why, we don't have racism. We have no problem with racism." So, in Germany there is another tradition to deal with racism,to articulate racism. Because racism is always tilted into the right side, but it is not looked at, which everyday racism exits, every day, always. How are we socialised in a racist society? This consciousness does not exist. And that's why the question of... Anti-Bias is something like that' first of all, what is it and secondly why? What do we need it for? [707-709].

Mube's position is in stark juxtaposition with Judith's perspective. As Judith explained previously, consciousness about racism or the impact of racism in daily life is not part of the German discourse this is, however, one perspective which validates the absence of courses on implicit bias and critical self-reflection. On the contrary, Mube highlights the lack of an anti-bias curriculum as a deficit in initial teacher candidate training and explains further that it is not structurally anchored within the education system—a position that the EU Commission (2017) recognises and recommends the reverse. Mube insists that most of the anti-bias courses when offered are relegated to "one or two people" and if these lecturers were to go away, courses on anti-bias would, too. Most telling however, is the disconnect from theory to practice.

Furthermore, teacher educators who create courses that prepare teachers for the classroom are not in alignment with teacher practitioners in the field who underscore the prevalence of racism not just in the school but also in daily life – thus illustrating a seemingly critical knowledge gap regarding how pre-service teachers are trained.

Vera, an anti-bias practitioner subscribes to Mube's position given her experience on the field as an anti-bias trainer within the education sector. She underlines the importance of empowering and equipping teachers with the skills to address discrimination. She explains:

> Vera: For the teachers, one of the challenges is to learn to realise diversity. Really. It's sounds simple, diversity and to realise when discrimination takes place… Because the most, I often make the experience that most of the teachers don't realise discrimination… as discrimination and they don't realise what it means like to be handicapped, what it means like to be Black, what it means like to be lesbian what it means like to have a Moslem background. You know, they don't, they don't ask about em their impacts of society concerning racism, … sexism they are not aware, and the greatest challenge is to make them aware of what's going on [89-95].

As Vera explains, one of the challenges among teachers especially, in their preparation for culturally diverse classrooms is that they hold the same cultural script about racism (van Dijk, 1992; Apfelbaum et al, 2012; DiAngelo, 2018) that it does not exist in the German context or that it belongs to the right-wing parties. This position prevents teachers from engaging in self-reflection to identify how their ideas and knowledge constructs might be based on a false assumption and maybe contributing to promoting inequalities in the classroom.

In the study conducted by Moffitt (et al., 2018) they looked at racist and discriminatory acts that were perpetuated by teachers on most students of Turkish heritage during their

schooling career. They propose that students, teachers, and administrators engage in challenging their assumptions and how deficit beliefs and othering behaviours contribute to structural inequity and discrimination. Similarly, they highlight the need for addressing everyday racism and discrimination. Moffitt's (et al., 2018) study aligns with Mube's and Vera's positioning in recognising the stark differences in approaching cultural diversity from the university perspective and the classroom perspective. If teachers are not taught to recognise overarching issues such as racism which is experienced by people of color (Ullicci & Battey,2011; Gorski, 2016; Massumi & Fereidooni; 2017) biases and discrimination will go un-noticed in the classroom (Gorski & Pothini, 2014).

4.1.6. 4 Luck. The sub-theme: *Luck* was a recurring theme in the data set collected.

Throughout the interviews, the element of luck was a prominent feature in how pre-service teachers are trained for culturally diverse classrooms. Mube alluded earlier that, when it came to teaching courses on diversity, it depended on the approach and meaning ascribed to the term. For some, it focuses on physical disability and for others, like herself, it centred on having a critical race approach to teaching. Through another perspective, Pascal's response to the questions: *Are there any programmatic changes in* the teaching programme *here at the university to accommodate the demand for culturally responsive teachers in Germany?* (Pascal, 246)

Pascal explains:

> Pascal: Well, it's the same answer I am afraid. So, …now and again it's depending on the definition and… to be honest, we have some colleagues dealing with disability what they teach is about disability and we have some colleagues dealing with social

inequality and gender and when they teach this and we have one dealing with cultural diversity.

This is a result of the "luck factor." The term cultural diversity or inclusion is left to individual interpretation. Given that the term inclusion encompasses cultural diversity and cultural diversity is one aspect of inclusion, there are no standard definitions of what a cultural diversity course ought to look like (Massumi & Fereidooni, 2017), professors are left with the task to design and teach the courses according to their own interpretation. This is why in Mube's response to the question regarding how teachers are prepared for culturally diverse classrooms, she asserts "it's so abstract everyone gets there differently". The far-reaching effect of this is reflected much later in various classrooms where children with a migration background become marginalised as revealed in the study conducted by Moffitt (et al., 2018). Sophie also highlights that most initial teacher candidates are introduced to cultural diversity courses much later in their academic career. She explains: "now we talk about this topic, and we almost finished" demonstrates a level of frustration of having to participate in the said course towards the end of their studies. To address these systemic gaps, there is a call for a more integrated curriculum in addressing initial teacher education for culturally diverse classrooms (EU Commission, 2017 (annex 2-3); Moffitt et al., 2018).

4.1.6.5 Teaching Approaches Teaching approaches in the classroom can be referred to as the lens through which teachers teach. Earlier in the literature review (see Chapter 2), it was ascertained that the prevailing teaching approach in Germany was colour-blind (Sliwka, 2010; Hachfeld, 2015). The colour-blind approach primarily ignores skin colour or the acknowledgement of ethnicity as a way of being non-prejudicial. It is assumed, therefore, that by not mentioning the obvious, one is somehow absolved from not being racist or prejudiced

(Ullucci & Battey, 2011; Apfelbaum, Norton & Sommers, 2012). It is important to start with this theme because it determines whether teachers are trained to be colour conscious, meaning that they are taught to recognise the impact of cultural diversity in the classroom and raise awareness of how racism, power and privilege are reproduced and maintained within the school structure (Ullucci & Battey, 2011). For example, Mube[2], a teacher and anti-racist practitioner explains that even when teachers claim that cultural diversity is important, the classroom practice is contradictory. What occurs are essentialising attitudes and practices. Mube:

> Because then it is a problem if someone suddenly speaks Chinese or Russian in class. Although I said before: "I think it's good if they do it" but in class it's perceived as a problem. And you see there's an ambivalence so it's a contradiction, a paradox. When you talk to teachers, they say it's positive but when you look at the class it's a problem[644].

This excerpt reflects what Mube explains as a contradiction. Although the general position is to say cultural diversity is embraced and valued, there is a tendency to reject non-German norms according to her. Likewise, diversity is mostly essentialised by using food and celebrations as a way of observing cultural diversity. For example, Mube expatiates her position by highlighting the following:

> …Teachers say: "Migration and cultural diversity, diversity is positive, that's an enrichment, multicultural is great", yes? We make, you know' international breakfast, everyone brings something to eat from his country, that's the perspective. You make signs, it says welcome in 100 languages or something like that [626].

Gorski (2016) argues that, when anti-racist and equity-oriented perspectives are missing

[2] All names have been changed to protect the privacy of interview participants and students

within the classroom, teachers will engage in essentialising activities that reinforce the stereotypes they set out to avoid. Mube voices her frustration about common occurrences of what the so-called multicultural days look like. The line "*We make you know, international breakfast, everyone brings something to eat from his country, that's the perspective…*" is sarcastic but also telling of her position on the use of cultural breakfasts to signify the embrace of multicultural perspectives. This is further demonstrated when juxtaposed with the former excerpt, where she asserts that the multicultural perspective is superficial because the multicultural ideologies do not translate to the classroom. On the reverse, Claudia, a professor, explains her position about the impact of intercultural pedagogy at the school level which corroborates Mube's position:

> Claudia: "[...]" what many schools are doing is that they have included political classes or other subjects but it's more in the subject so they have project based each week shortly after summer vacation and …they are looking at what kind of cultural background we have in our class, what different food does it mean, what different religion does it mean so, it comes more as a subject and it's more the culture of multi-kulti this was a big movement of the 80s and the 90s …
>
> Claudia: "[...]"what I know from comprehensive school that they have a Turkish-week and a Slovenian week and then they have different food and traditions and usually the students coming from this area are responsible for presenting their traditions their history…
>
> Claudia: But the idea is if we get to know more about each other we are better in getting along with each other [154-157].

In comparing both narratives, similarities emerge. As highlighted through Claudia's

experience, there is a tendency to view multicultural perspectives in education through the lens of food and cultural traditions without uncovering racial injustices and oppression which impact and affect minority groups. Generally, the equity-oriented position, the position that seeks to address in-class and, in society, the impact of injustices and oppressive systems are completely avoided. The theme *Teaching Approaches* is indicative of the way initial teacher education is implemented because, by not focusing on equity and injustices, teachers become blind to them when they occur at school (Apfelbaum et al., 2012; Gorski, 2016).

4.1.6.6 Teacher Educators Need Diversity Training, Too! Preparing initial teacher candidates for culturally diverse classrooms is based on the premise that teacher educators are capable of designing frameworks for equipping future teachers to be able to teach and manage culturally diverse classrooms effectively and equitably. The EU Commission Report (2017) however, underscores the fact that initial teacher education providers lack the knowledge base and experience to effectively equip pre-service teachers with requisite skills for teaching and managing culturally diverse classrooms. During an interview exchange based on the question (see annex 2): *What is the state of teacher preparedness for culturally diverse classrooms in your state?* Mube, the interviewee, explained that there was a lack of a coherent framework for preparing initial teacher candidates for culturally diverse classrooms. According to her, every university addresses cultural diversity differently (Fass, 2008). She insists that the curriculum for training initial teacher candidates is too abstract:

> …we should accept diversity as a challenge and see it as an opportunity. It's so abstract, everyone gets there differently. But I think with my seminars I can do it but another lecturer who says, ok, when I say classical intercultural competence, how does a Muslim student with a headscarf behave? He also thinks he does that. You know,

> that's us in the university who teach, the teachers at the university, they're not sensitised to this problem either… That's why I said earlier, who's going to prepare them? Who should prepare them? They also have need to have this expertise… [591-597].

This position underscores some of the challenges that universities face in designing courses that prepare initial-teacher candidates. If teacher educators lack the skills to design courses that address issues regarding racism, discrimination and other forms of oppression that affect students with a migration background, what is to be done to ensure that they also possess the requisite skills to teach these courses? Mube suggests that teacher educators need to recognise and question their privilege and power. She asks: *Where would a professor get this sensitivity if he never learned it himself? If he himself has never learned to question his own privileges, to question his own involvement, to question his own power. Few do that, [608].* The engagement in critical self-reflection, a position she advocates for here, is a best practice in preparing initial teacher candidates for culturally diverse (Howard, 2003; Gay & Kirkland, 2004; Acquah & Commins, 2015). This is because, by challenging one's assumptions, it brings to the fore some of the presuppositions that hinder the ability to see injustice. By questioning one's privilege it raises awareness and positions one to take more equitable based decisions (DiAngelo, 2018).

4.1.6.7 Presence of Oppression. In this section, I review some of the key terms that reoccurred in the interview. The interview exchanges highlighted the presence of oppression in schools and the universities. According to Freire (1993), oppression is overwhelming control. He further contends that "Education as the exercise of domination stimulates the credulity of

students with the ideological intent (often not perceived by educators) of indoctrinating them to adapt to the world of oppression (p. 78).

This assertion is illuminating in terms of how the classroom can become a space of overwhelming control by teachers sometimes unknowingly. It is for this reason awareness on the ways that oppression presents in the various learning spaces is critical in ensuring that initial teacher candidates are trained to see and act against the various forms of oppression (Gorksi & Pothini, 2014).

4.1.6.8 Racism. The theme racism reflects the position of interviewees on how racism is hidden within the school structure and the resistance to discussing or addressing the fact. Racism, according to van Dijk (1992), "is a social system of 'ethnic' or 'racial inequality'…In the system of racism, thus, racist stereotypes, prejudices and ideologies explain why and how people engage in discriminatory practices in the first place" (p. 35-36). Mube, for example, addresses the contradiction in the university where addressing racism is a taboo.

> And when you, and everyone in the university leadership, says, "We're against racism." But when you talk about racism within the university…there are big problems and look at the university, everywhere in Germany, how does it look, how is the university represented? You see a difference between a man and a woman, it gets a bit more equal but look at everything else, it's not because the others are stupid, they don't get in there…This also has something to do with …racism in structures…we speak of hegemony, and we speak of power and that is often a problem. Everyone says: "We are against racism" but ...nobody reflects his own privileges and in whatever moments he has racist knowledge [736- 743].

Mube here raises a concern regarding the lack of diversity in the university staff, and the resistance to addressing racism in general. There is a common denial of racism as a system in general as alluded to in the section regarding the exclusion of implicit bias courses in teacher education, the primary reason being that racism is not part of German discourse. Sophie elucidates her experience of resistance:

> And we will do this kind of emm evolution our own organisation but there's also schools who are emm more likely to be offended if you talk about discrimination, racism, and anti-Semitism, so like we are not racist we are not discriminating against …everyone and so, we are treating the narrative … more likely we are treating everyone the same. And …also because I think of the history of Germany …you know of never really dealing with colonialism and also national socialism you know, they have this narrative ok, we are over it. We really dealt with national socialism, you know we faced it, and now we are as German we are anti-racist because we dealt with our history so if you … address the topic of racism or discrimination for many, it's an insult because they … have a view that discrimination is intentional is like bad person, like the Nazi you know, and so it's really difficult for many schools to deal with discrimination or to address it [216].

Sophie underscores the cultural script of thinking that racism no longer exists in Germany. She makes a salient point by highlighting the difficulty of addressing racism within the school space which is usually met with resistance (DiAngelo, 2018). She explains that raising the topic of racism in schools is viewed as a personal indictment and contends that the absence of a dialogue on racism creates barriers against effectively dealing with the effects and reproduction of racism. Mube from the previous excerpt, goes a step further to highlight the gap. She explains

that if people do not reflect on their presuppositions, beliefs, and racist knowledge, how can acts of racism be prevented from being reproduced? If schools are to provide equitable access to quality education, for all students, teachers will need to address the question.

In Sophie's excerpt [216], she also underscores Germany's refusal to with their colonial and Nazi past in contemporary times. This topic of the colonial past is especially mentioned as an explanation for the silence around racism. As Sophie explains, talking about racism, and bringing the ghosts of the pasts, can be unnerving because it shows that the problem of white superiority never quite went away. She states *"they… have a view that discrimination is intentional is like a bad person, like a Nazi you know, and so it's really difficult for many schools to deal with discrimination or to address it."* This is a salient point from Sophie as she explains why the topic surrounding racism is difficult. In the same vein, one would argue it is a critical reason for more awareness-raising on the ability to critical reflect and challenge racist knowledge as Mube illuminates in the excerpt before [736-743].

The following sub-themes: *othering, shaming and power* underscore tangible ways that reflect the reproduction of racism. According to Nilsen, Fylkesnes and Mausethagen (2017), "othering can be conceptually defined as the manner in which social group dichotomies are represented in language via binary oppositions of 'us' and 'them'" (p. 40). These distinctions can happen and may be seemingly innocuous, however they still have the same effect. For example, during our interview exchange, Vera explained how students were being othered for instance:

> …The question, where do you come from? Uh, yea? So, that produces an atmosphere of we from here we are White, we are blah blah blah and the others. And we try to um [pause] make sure or to… sensitise people to rethink this kind of attitudes [68].

The question "where are you from?" can sound harmless at first, however, when teachers

ask children where they are from even when they are born and raised in Germany, it denies the children access to belonging in the society (Moffitt & Juang, 2019). Sophie addresses the same occurrences in the field:

> but even though we know that intercultural you know, education is not enough and it's like often deficient, and it looks at the diversity in terms of we and other, even though eh those who implement it, intercultural education, surely didn't want it this kind of effect but the effect we had was like this intercultural breakfast, em and then, show us on your map where you are coming from and even the children say, yea, but um I am coming from Berlin, yea but really ja, so I am coming from Berlin, Charlottenburg, yea, but really, really… it's …like the danger of culturation of othering and everything…we have these kind of intercultural lectures in universities this is absolutely not enough often sometimes it can be even worse em eh if the students never heard about of this kind of things and in some universities also you can choose if you want to deal with this kind of topic or not so, this is the huge problem[184]

Just like Vera, Sophie points out how, through interpretation of the intercultural education framework, teachers other students by putting them in a cultural box. The "*but really, really*," from the excerpt above connotes a rejection of the student's belongingness in the society they have been raised in. Moffitt (et al., 2018) describes such acts as "removing agency and overlaying a cultural stereotype" (p. 14). Sophie continues by explaining that these are the backlash effects of inadequate exposure about racism and discrimination and ends by linking this challenge back to the university structure where these topics are not made mandatory for all initial teacher candidates.

Similarly, Mube talks about empowering students with a migration background to recognise their legitimisation in society. *Empowering students*—a sub-theme, addresses the need for affirmation of students (Acquah & Commins, 2015). The use of empowerment can also be likened to caring—a culturally responsive teaching tenet (Gay, 2010). By incorporating care, students can have a sense of improved self-worth. Here, Mube asserts the need to empower German students with a migration background to help them recognise that they belong in Germany:

> …also they have to learn first that it is not okay what happens to them, because they learn from an early age, that's normal, that for example one says to me: "where do you come from?... Do you want to go back?... But you speak good German… or why don't you speak German so well? …that's something, the students first have to learn that they are legitimate in Germany [463-487].

Questions and statements such as "where are you from?", "But you speak good German" are exclusionary and create a state of non-belongingness. Mube uses the word legitimate to stress the need for students to recognise their legitimacy on German soil. This position comes from a critical race theory perspective that positions cultural diversity within the context of equity and social justice by recognising the pervasive impact of systemic racism (Moffitt et al., 2018). If initial teacher candidates are not taught to learn and address racism or acts of oppression, they will not be able to see these acts in the classroom nor address them effectively (Gorski & Swalwell, 2014).

The sub-theme *shaming* was raised by only one interviewee; however, I found the perspective pertinent to *othering.* Vera describes the impact of internalised oppression of

children who absorb incidents of shaming from their teachers. In this excerpt, Vera provides an example and adds more context to the concept.

> Vera: "Ok. Ok. Your family comes from Afghanistan? No wonder that you are not learning." "I told you three times now, you're 8 years old and you still can't count." "You're a girl, what do we expect"? …Shaming people has the same outcome…And we want teachers to reflect their power instrument and not use them... This is what we realise and there's no programme, …no teacher's teaching you can see anything about this issue… we realise that a lot of people with migrant background or refugees em, we perceive that they have this kind of internal oppression and that they think very bad of themselves a lot of migrant …students em still get education they should get because they are perceived as not so clever, not so smart just because of their background, their migrant background, this is a shame, yes. So, for us it's very important that these people are empowered to em, to take their chance and to work against internal oppression [253].

Vera's unique perspective illustrates the link between *deficit-thinking, othering* and *shaming* and the necessity for *empowerment.* The act of shaming young students, she explains, leads them to internalise limiting beliefs about themselves. Williams and Williams-Morris (2000) define internalised oppression as "the acceptance, by marginalised racial populations of the negative societal beliefs and stereotypes about themselves" (p. 255). This definition provides insights into the far-reaching effects power, racism, othering and shaming have on minoritised groups. This definition also reverberates Freire's (1993) position on education when it is used as an instrument of indoctrinating students to adapt toward a world of oppression. Vera likens the experience of shaming to discrimination because the act is a form of

oppression. She admonishes the role teachers play in the perpetuation of oppressive acts in the classroom and calls for the recognition of the use of the "power" tool used to oppress students. As previously highlighted in Chapter 2, courses that speak to these topics are not reflected in initial teacher candidate training curriculums, once again illustrating how these knowledge gaps potentially promote the marginalisation of students with a migration background (Gorski & Swalwell, 2014; Massumi & Fereidooni, 2015).

The concept of *power* was a recurring sub-theme that was referenced by anti-racist practitioners. Foucault (1972) describes power as a mechanism that is embedded in society, and resistance merely mirrors its response to challenge. Power is used to maintain the status quo. The resistance to learning about racism or informing oneself about racist knowledge or the impact of discrimination are all ways of maintaining and reproducing racism (DiAngelo,2018). By not challenging it or discussing it, tackling and dismantling, its stronghold becomes unattainable. When Sophie talks about resistance from schools that refuse to talk about racism, she states that these positions make it difficult to address racism and its effect in the school. This perspective is an example of the systemic educational structure regarding naming and deconstructing racism in Germany. By not providing opportunities for introspection and a framework for teaching initial teacher candidates about racism and its mechanism in society at large, instances of various shades of oppression will continue to occur (Gorksi, 2016; Massumi & Fereidooni, 2017; Moffitt et al., 2018; Karakaşolğu et al., 2017).

4.1.6.9. Vague Educational Policies in Respect to CDCs. *Vague educational policies in respect to Culturally Diverse Classrooms* was identified as a major barrier to preparing initial teacher candidates for culturally diverse classrooms. Fass (2008) explains that the German educational system is decentralised; this means that each of the 16 German states have

different standards for measuring initial teacher education frameworks. The German federal government has provided guidelines for instituting initial teacher education frameworks (KMK, 2015) for diversity which is mostly tilted towards themes such as inclusion, which leans heavily on disability and not racism per se. As a result, a critical perspective is missing in initial teacher education in general. The gaps that have so far been outlined by teacher educators and practitioners in the field point to the systemic structure as a major barrier in providing the knowledge base required to counter the effects of racism in schools and within the educational system. Below are excerpts of perspectives on the issue:

> Claudia: …so, teacher education is a state affair that all students have to learn about inclusion…but inclusion can be everything. It can be the integration of people with handicaps [131].
>
> Pascal: … it depends on the staff. On how they define inclusion there's some teachers here at the university em they say inclusion is more than just disabled people and there are some that say inclusion is exactly that, they want to learn how to deal with … em special needs and that's depending on the definition again [50]
>
> Vera: …especially the school system for me it's very old-fashioned concerning diversity. There's no strategy to challenge questions of diversity. You know what I mean?... Of course, everybody says ok we are a migrant society now. And we have to be aware of diversity and blah blah blah, but if you don't see it in the education programme, I mean, ok, it's words. You know?[204]
>
> Mube: This is the university system... Because a lot of professors, they are, that's a veryhierarchical system, they are with their research and do what they have always done. Aprofessor who says their perspective is migration is a problem umm and who

> says umm: "ok, they always have to learn German and German is the best and …migration always brings problems" as an example, I can't tell him you have to do it differently [970].

The four perspectives above reflect a fundamental challenge in preparing initial teacher candidates for culturally diverse classrooms. The underlining problem is the definition of diversity and the impact of designing cultural diversity specific courses for initial teacher candidates. Repeatedly, curriculum design in this field was classified as being dependent on the personal views of teacher educators. This means that content creators who view diversity as special needs will design courses to match the framework for special needs, while teacher educators who view diversity as assuming a critical racial perspective in viewing hegemony, power and privilege will design a course accordingly. The resultant effect is that initial teacher candidates finish their courses with fractured ideas of what cultural diversity entails (BIM, 2017). For example, Sophie, during the teacher practicum phase of her teacher training programme, realised that her colleagues were not in the know about the various themes associated with cultural diversity. She, too, referred to her experience of learning about cultural diversity as being lucky.

This means that, at a fundamental level, there is as mismatch between what the educational policy dictates and the prevailing needs in the classroom. Given that the KMK guidelines do not outline specific standards on how to implement cultural diversity training for initial teacher candidates (KMK, 2004), teacher educators are left to design courses based on personal interpretations of the word diversity and inclusion. The backlash effect of this non-congruency is that initial teacher candidates are not being prepared to teach culturally diverse classrooms with a critical lens focused on recognising and dealing with oppression as well as

personal assumptions (UN Commission, 2017; BIM, 2017, Moffitt et al., 2018; Karakaşolğu et al., 2017).

4.1.7 Strategies for Preparing for Initial Teacher Candidates (ITCs)

The second overarching theme from the interview dataset was *Strategies for Preparing for Initial Teacher Candidates (ITCs),* under which the following main codes were captured*: self-knowledge* with the sub-code *critical self-reflection, fostering teacher and parent relationships, raising awareness of one's privileges, restructuring the curriculum for teacher training, adopting an anti-racist teaching perspective.* Each of these main codes reflect strategies offered for preparing initial teacher candidates for culturally diverse classrooms.

4.1.8 Critical Self-Reflection

A recurring theme mentioned by the practitioners was the need for teachers to recognise their personal histories and engage in self-reflection especially in regard to how their histories impact their teaching practice. For instance, Mube suggests engaging in *critical reflection* about identity and the role it plays in teaching. She explains:

> … critical reflection about society but also about myself, my own actions, my own involvement in society, in structures, hierarchies, power. Um But also: what does this mean for my pedagogical actions? But at the same time, I have to be there and look at this reflection: how do they act in practice? I watch my students in practice and then we talk about it: what have you done? Why did you do that? What can you do differently? [1336].

For Mube, engaging in critical reflection helps initial teacher candidates challenge their beliefs and values. By asking these questions, teachers become more conscious of their belief systems and how they impact their teaching practice. Engaging in self-knowledge is critical in

identifying how identity and histories are interwoven in forming the lens through which the world is viewed (Acquah & Commins, 2015).

The art of engaging in critical self-reflection creates a pathway to *self-knowledge*—another sub-theme. Banks (2015) contends that embarking on a journey of self-knowledge through exploring personal narratives prepares teachers to appreciate teaching as a "multicultural encounter" and, more importantly, equips teachers to be better prepared to address diversity in the classroom. Self-knowledge entails critically evaluating the beliefs and values that undergird the teaching experience of teachers within this context. Learning how to critically reflect about self, personal narratives and belief systems can aid in challenging false assumptions. Nieto (2002) and Banks (2015) explain that understanding self, helps to uncover those beliefs and ideologies that impact how we see the world. Banks (2015) defines self-knowledge as… "placing oneself within a tradition in which the past and present are constantly fused" (p.158). She emphasises that teachers need to understand the impact of diversity in the varied experiences that occur in the classroom and underscores the need for teachers to discover how personal narratives and histories influence the fundamental basis for internalised values, and belief systems that impact teaching practice.

Gay and Kirkland (2003) and Acquah and Commins (2015) contend that a multicultural education and an equity mindset are pivotal for promoting a culturally responsive teaching approach coupled with a teachers' heightened sense of self-consciousness and critical evaluation of their teaching beliefs. By engaging in consciousness and challenging uncritically absorbed ideologies and assumptions, as well as, recognising the racist structures that aid in the reproduction of inequities in the classroom (van Dijk, 1992), teachers can be better poised to provide equitable and quality access to education for all learners.

Another sub-theme–*privilege*—recurred throughout the interviews with practitioners. MacIntosh (2018) describes white privilege as "an invisible package of unearned assets that I can count on cashing in each day, but about which I was "meant" to remain oblivious" (p. 91). This definition is foundational in confronting one's lived experience, especially given that the majority of initial teacher candidates are white. By recognising how minoritised groups experience life in sharp contrast to white people's lived experiences, the additional knowledge helps increase empathy and gives initial teacher candidates agency to make commitments to equity and social justice. For example, during the interview, Vera comments about how our life histories are lived differently through the gaze of racism. She explains:

> Vera: So, look. ok. If we two, meet. Let's make it personal. We meet as a White woman and a Black woman. Personally, pff it doesn't matter so concerning of discrimination I never experience racism in my life.
>
> Vera: So, this is like em we are not em from the point of racism you have much different experience than I would never make
>
> A: Mmhmm
>
> Vera: So, this has something to do with concerning society, I am in power, and you are not concerning color if you were a man, different. You're in power, I am not. And I am very aware of this [308-314].

Vera, a white middle class woman, correctly addresses the power dynamics that exist between her and I–a black woman of African descent. However, most importantly, she recognises the power dynamics that are embedded in skin colour. It is this awareness that she tries to explain. When she says, "*I am very aware of this*", she is merely underlying the realities of the social world. It is this reality that initial teacher candidates need to understand how to

effectively bring about a more equity-oriented perspective to their teaching (Gorski, 2016; Apfelbaum et al., 2012; Moffitt et al., 2018). The text below reinforces what Mube underscores when she explains how teachers and staff alike can become more sensitised to what she calls "migration-related diversity". She outlines that reflecting about one's privileges is one way to positioning oneself to raise awareness. It is this awareness that initial teacher candidates and teacher educators require to be culturally responsive and equity oriented. Mube asserts,

> And how can we also professionalise pedagogical staff, not only teachers, at the university and raise awareness of migration-related diversity? And migration-related diversity does not mean culture-specific…away from stereotypes and reflecting stereotypes and at the same time reflecting, what are my privileges? [1085].

4.1.9 Fostering Teacher and Parent Relationships

One of the challenges that face teachers is maintaining positive relationships with parents throughout the scholastic career of the students. Issues pertaining to Teacher-Parent relationships were identified throughout the course of the interviews with practitioners pinpointing the critical role this relationship plays in the academic development of students. Topics such as cultural sensitivity and power were commonly voiced themes. Sophie, for example, spoke about how power plays a role in her interaction with parents. She noted that parents who were not fluent in German were sometimes spoken to in condescending ways and in some cases, with elevated voices. Sophie:

> You know for example when I … parents are coming in schools and I talk to them in the certain way, I speak really loud and um you know because I think they can't speak German really good so, they will think that I am aggressive and
>
> A: Mmhmm

> Sophie: And they will respond in this way or if I talk to them em like they are not intelligent … only because of the gap of language you know they will not be amused and happy. So, em if I …have no professional skills in discrimination critique books then em I can't be eh as good as a teacher that as I would intend to be [190].

Sophie recognises the tendency to denigrate parents who are not fluent in German and refers to the resultant effects of not having professional skills in managing conflicts that arise from acts of discrimination or other oppressive acts experienced by students. Not having the requisite skills makes it difficult to be the type of teacher one intends to be. Weinstein, Curran and Tomlinson-Clarke (2003) advise teachers to invest in learning about their students and understanding the cultural differences represented in the classroom. This also means respecting parents, even when cultural differences exist. Vera, another practitioner, illustrates the need for teachers to be more vested in their students. For instance:

> …if you are a teacher in school, you can't "[...]" can't handle the children without working together with the parents. Yes, and the children this is another anti-bias source is that [pause] we say the children need the experience that you um, respect the family culture and the family background even if you're in conflict with it yea and there's no exception… [98]

Respecting cultural difference does not mean agreeing with the difference, it means respecting the cultural basis of a given culture or custom without superimposing one's own beliefs on the children or parent. Courses on hegemony and power can provide pre-service teachers with in-depth knowledge about the impact of socially constructed ideas that serve to keep the dominant status quo in order (Brookfield,1995). Mube highlights how stereotypical

role-plays do little to equip initial teacher candidates with the skill to build better relationships with parents. For example:

> Mube: Role-playing games are done there, for example, right? Parents' evenings are played, then, uh, then you play parents, come on? …The mother has a headscarf, the man... classical pictures are constructed with it, stereotypical pictures… instead of breaking down this narrow concept of culture. This is often my experience when I look at programmes at uni. So, there is an intention, an aim of educational policy, we should deal with diversity, we should break up discrimination, but at the same time I ask myself, how do students get there? It's a very complex process, it requires a lot of reflection [800-808].

Mube's example demonstrates that, unlike traditional training programmes that rely on role-plays and stereotypical examples of families, especially families with a migrant background as depicted above, learning about discrimination, and understanding the importance of implementing equity-minded teaching practices better prepare initial teacher candidates (Gorski & Swalwell, 2015; Gorksi, 2016).

4.1.10. Restructuring the Curriculum and Teacher Training

At the crux of the interviews was a call for changing the initial teacher training status quo. Throughout the interview, knowledge gaps concerning discrimination and racism within the teacher training curriculum were identified. Similarly, structural issues regarding representation, and the lack of a clear plan for engaging initial teacher candidates on issues surrounding diversity were equally highlighted. Mube expressed her views regarding her classroom reality. For instance, she states that:

> We have to rethink and take diversity into account on many levels. That means we can on the structural level, if we look at the structure, what does that mean? Which structure must change? That is not only enough if the school …structures change, everything I say to about the school, I mean also for the university or PH [Pädagogische Hochschule] (School of Education). That means we have to change the organisation somehow, that means we have to look at curricula. What do we find in our curricula? It is a very strongly Eurocentric perspective. In a Eurocentric and national perspective, very, very many racisms are produced and reproduced. And that's exactly the same for teacher training, isn't it? So, once we have the organisation, let's look at the structures. Who is in these structures, including the staff, who works where, yes? I told you earlier at the school I was one of the few PoC [People of Color] teachers at the school. But when I look into the class, I see that in my em class somehow over 50% are PoC or black students, um there is …a gap. That means, how can we also, not only among teachers at schools, how can we also create a mirror of society at the university,regarding representation? [1084].

Mube's position is a snapshot of the ideas of other members of the interview cohort II. She identifies the need for a critical look at the school structures and curriculum design. She underscores the stark contrast between students and teachers and the non-representativeness of the teaching force. If indeed diversity is to be incorporated into initial teacher education, then, a critical look at the framework is to be utilised. She contends that the teaching curriculum is Eurocentric and with a tendency to reproduce racism. This comment refers to white supremacy. When the curriculum valorises whiteness, it normalises whiteness (DiAngelo, 2018) which then, through the hidden curriculum, can be perceived as being the only acceptable kind of

knowledge—hence her assertion that the current curriculum reproduces racism. Further, Mube highlights the role structure plays in creating teacher training curriculums that address cultural diversity effectively and underlines the need to re- evaluate the current status quo which is poised to keep marginalising minority groups. She adds:

> Look at the school system. Of course, all teachers want social justice. But until today, almost 20 years after PISA, you still see that there are certain children who are always worse when they come from a certain milieu. This has nothing to do with stupidity. It has something to do with social justice. [1284]

In Germany, there is still a strong correlation between the family background and academic success (OECD, 2019). Students with a migration background are more likely to be marginalised in schools and sent to lower tiered secondary schools in Germany (Fereidooni, 2010; Glock, et al., 2013; Foroutan & İkiz, 2016). Given this reality, Mube highlights the need to move from mere information sharing to actively engaging in behaviour change strategies. Below she explains:

> … And is it enough if we only impart knowledge, I don't know, if I only hold seminars and only say: "ok, the study says there is educational discrimination, the study says that students with a low social background and a migration background have worse results", so these are important, this is important knowledge. But the question is…how do I get my students to change their attitude…, so how can they take action? Professionalisation is not, knowledge gathering, we need more. And I think … a solution… among other things, much more theory-practice-interlocking... And then certainly also, it is again a question of representation, as I said earlier, the empowerment of certain groups… [1085-1086].

Sophie describes her approach to incorporating an anti-discrimination critical lens to her teaching practice:

> *...we eh talk about strategy- anti-discrimination strategies in schools so, eh what it means for the eh evolution of the organisation what does it mean for the professional skill of teachers or other persons in school? What does it mean for monitoring? How do we… have um you know, a kind of management if they are complaints about discrimination and everything? um and how do we do preventative work and then, we also look at, you know, really practical things [296].*
>
> *Yea, this is also incorporated when I say… discrimination critic this phase of also the,you know, the knowledge about bias, and um to… see your own bias and your own racism and your own ableism and everything and then also you know to deconstruct this is what I meant before that I have to be aware when I talk to parents, students, to um whomever, and how to you know if I have a talk how do I will teach this topic, who's in my class, who am I and you know what are our different experiences that's what I do always[303].*

Sophie, here, asserts that introducing an anti-discrimination lens to teaching as well as equipping students with relevant knowledge about racism and other mechanisms and constructs that promote othering is an effective way of promoting equity. Just as Vera and Mube outline in their interviews, adding racism discourse in teacher education will go a long way to address ignorance of the issues among initial teacher candidates which have far-reaching consequences in the classroom. As Mube illustrates, since these courses are not integrated in the curriculum, continuity of such classes is lacking. There is no educational policy that outlines the need to integrate topics on racism in teacher education (EU Commission, 2017). Until such a position is

taken by state governments, teacher educators will continue to depend on their personal interpretation on what constitutes diversity and what topics within the diversity field deserve more attention. Judging from the feedback of teacher educators at the university level, that focus remains primarily on special needs and not on cultural diversity.

4.2 Summary of Interviews

Interviews were conducted to address the first and third research questions:

- How are initial teacher candidates being prepared for culturally diverse classrooms in Germany?
- How can initial teacher candidates be better prepared for culturally diverse classrooms in Germany?

I wanted to know the baseline of teacher education at the university where I conducted the interviews; the interviews provided some insights on the educational framework undergirding the teacher training programme, which is indicative of other teacher training courses in the state of Baden-Württemberg. Aligned with the literature, university professors acknowledged the lack of cultural diversity among teacher candidates. Furthermore, topics such as implicit bias, and critical self-reflection pertaining to bias or racism were not integrated in the teaching programme. The primary reason for this is that the teacher curriculum is dictated by the state government.

Given that the educational policy recommended by the KMK (2004) is open for interpretation (Massumi & Fereidooni, 2017), teacher educators are left to address the varying aspects of diversity according to their personal understanding. There is usually no exchange of teaching best practices in this domain based on the interview data.

On the practitioner side, I wanted to know the present state of teacher preparedness for culturally diverse classrooms as well as strategies for preparing pre-service teachers for culturally diverse classrooms. The answers of practitioners were unanimous—initial teacher candidates and teachers are not prepared to teach culturally diverse classroom. The overarching points raised, placed the spotlight on the following:

- the reality of luck in terms of how students get to learn about cultural diversity and topics that prepare pre-service teachers for culturally diverse classrooms,
- the rejection of intercultural pedagogy, colour-blindness, and multicultural education as teaching approaches due to their essentialising effect,
- the lack of an anti-bias and anti-racist teaching curriculum,
- the need for critical self-reflection in addressing issues regarding whiteness and privilege among pre-service students and teacher educators,
- the impact of personal histories and beliefs on teaching practice and,
- vague educational policies addressing diversity,
- the need for self-knowledge,
- the need to empower students, and,
- the importance of developing positive relationships with parents.

A closer look at the varying perspectives presented during the interviews show two differing voices. On the one hand, at the university level- theoretical level, teacher educators have a different core focus for preparing pre-service teachers for culturally diverse classrooms. For the most part, there is a higher focus on preparing initial teacher candidates for inclusion with a focus on special needs in the classroom- a mandate championed by the KMK stipulations (KMK, 2015). Furthermore, topics such as racism and implicit bias are not integrated into the

teaching curriculum because the educational policy does not specifically outline how teacher educators are to prepare initial teacher candidates. This means that, for the most part, implementing the current diversity guidelines is left to the discretion of teacher educators.

On the other hand, teachers in the field and anti-racist practitioners underscore the knowledge gap regarding teacher preparedness for culturally diverse classrooms. They cite gaps in recognising discrimination and racism within the education sector and propose rigorous training not only for initial teacher candidates but also teacher educators because they, too, do not possess the knowledge base required to prepare initial teacher candidates for culturally diverse classrooms (EU Commission 2-3 Annex, 2017; Moffitt et al., 2018; Karakaşolğu et al., 2017).

These contrary positions explain Hargreaves (2007) observance of the disconnect in educational research. Often, there is an information gap between university professors who prepare teachers for the classroom without understanding prevalent needs in the classroom. Educational researchers are not practitioners in the classroom and, therefore, there seems to be a gross misunderstanding of the issues. Take, for example, a teacher educator who dismisses racism as a non-issue within the German context and a classroom teacher who explains that racism is present within the educational structure and undermines students (Fereidooni & El, 2017).

These views were clearly communicated during the interviews. Likewise, the challenge of six credit points seemed to be a major hurdle regarding the current inclusion module for master's students in the teacher education programme. Given the wide spectrum of cultural diversity as discipline, students are mandated to take courses within the inclusion module for six credit points. This will be the only course within this module that students will be obligated

to take in preparation for teaching culturally diverse classrooms in the future. Practitioners and teacher educators agree that six credit points are minuscule for the type of transformative change that is required to prepare initial teacher candidates for culturally diverse classrooms. Most important, however, are current gaps in the KMK teaching standards that leave its mandate for diversity education open to interpretation. For effective change to take place, practitioners advise that current structures need to be re-evaluated as well as processes put in place to anchor an anti-racist perspective for teacher training.

4.3 Seminar Intervention Overview

Figure 15

Data Collection Orientation

The following is the explication of a preparatory course I designed for initial teacher candidates with the aim of introducing students to concepts and frameworks that prompts them to think about self as a critical element in teaching culturally diverse classrooms. The interventions I designed sought to bring to the fore topics such as implicit bias and critical self-reflection to jump-start a discourse on the role teachers play in culturally diverse classrooms. This intervention took place at a university in Baden-Württemberg. It will be designated as University A. I would like to underscore that this intervention was done before the in-depth interviews with the experts. The creation of this intervention was based on pre-existing

literature and the exploratory interviews with teacher educators in phase one of this qualitative case study.

4.4 Seminar Design

A multitude of small-scale research studies have been conducted based on varying types of seminar-styled workshops focused on raising teacher awareness on culturally responsive teaching (Fitchett, Starker & Salyers, 2012; Sleeter, 2013; Civitillo, Juang & Schneider, 2018). For example, research studies by Acquah and Commins (2015), Fitchett (et al., 2012) and Sleeter (et al., 2013) indicate a positive impact of culturally responsive teacher training programmes on raising self-efficacy and promoting culturally responsive teaching values among pre-service and in-service teachers who teach culturally diverse learners.

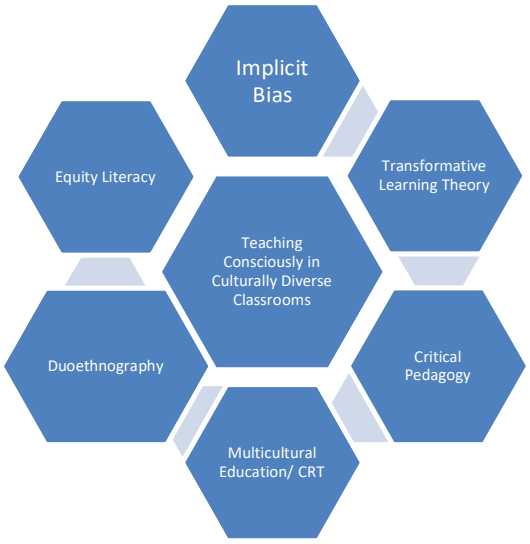
Consequently, the seminar "Teaching Consciously in Culturally Diverse Classrooms" sought to incorporate several psychological and educational theoretical foundations such as implicit bias (Banaji & Greenwald, 2016), transformative learning theory (Mezirow and Associates, 2000), multicultural education (Banks, 2007), equity literacy (Gorski & Pothini, 2014) and critical pedagogy (Freire, 1970). The overarching themes from the intervention seminars focused on the development of skill sets required to teach culturally diverse learners which translates to teachers developing high expectations for especially learners with a migration background, creating equitable learning spaces, valuing the frames of references of learners, adapting the curriculum to be relevant to the students. It also means teaching students to become critical actors who can deconstruct knowledge and stand against oppression and social injustices (Giroux, 1988; Gay, 2010; Banks, 2014).

The journey of equipping teachers as transformative intellectuals (Giroux, 1988), is thereby dependent on empowering pre-service teachers to "see." Awareness-raising through the

seminar I designed serves to expose students to topics such as implicit bias (Banaji & Greenwald, 2016; Kahneman, 2010), meaning perspectives (Mezirow, 1990; 2000), hegemony (Bocock,1986; Brookfield, 1995; Gay, 2010) and self-knowledge (Banks, 2015b).These topics propel students to engage with themselves and their environment through new perspectives (Mezirow, 1990). It challenges students to re-evaluate who they are, where they come from, and what they already know (Banks, 2015). Additionally, it allows students to come to terms with their self-efficacy beliefs (Bandura, 1995). This preparation was identified as a necessary step to prepare students for culturally diverse classrooms. Every module was designed with specific lesson objectives. The following are explanations for the theoretical underpinnings of the seminar.

Figure 16

Functional Model for Designing Initial Teacher Training Programmes for Culturally Diverse Classrooms



4.5 Conceptual Frameworks

4.5.1 Overview of Functional Model for Designing Initial Teacher Training Programmes

The Functional Model for Designing Initial Teacher Training Programmes for Culturally Diverse Classrooms includes critical themes that form the foundations of an initial teacher training course on cultural diversity. These elements ensure that initial teacher candidates are introduced to key concepts and theories that explain the interchange between power and hegemony in a dominant society. It also provides teacher educators with platforms for discussing racism, discrimination, prejudice in the classroom and mechanisms that can be adopted to counter and challenge these beliefs through engaging in critical self-reflection. In the following sections, I detail the steps I took to facilitate this seminar intervention by first outlying the conceptual frameworks that guided the seminar.

4.5.2 Implicit Bias

How are decisions made? What do we base our ideas and behaviours on? The study of implicit bias provides deep insights on how behaviour is shaped both by conscious and unconscious belief systems (Lai & Banaji, 2020). Greenwald and Krieger (2006) explain implicit bias as behaviour predicated on unconscious beliefs prohibiting actors from recognising social processes and judgements that dictate their behaviour or choices. Therefore, the study of implicit bias provides a basis for understanding the intricacies of how attitudes and beliefs are engaged in the life world. According to implicit bias research, there is a stark difference between what we say we believe and how we act, and this disconnect has far-reaching impact on hiring practices, fairness in education and law (Greenwald & Banaji, 2016; Lai & Banaji, 2020; Lai, Hoffman & Nosek, 2007). It is therefore paramount to develop mechanisms that recognise and short circuit the discrepancies between belief and action.

The Implicit Association Test (IAT) (Greenwald, McGhee & Schwartz, 1998) is a computer-based test designed to evaluate implicit group-based cognition. The IAT test offers a variety of opportunities to test one's implicit bias, for example, a test on Gender-Science, Age, Sexuality, Arab-Muslim, Race, etc.) (see implict.harvard.edu). The IAT test is based on the premise that individuals have cumulative experiences on different categories of life, for example, religion, gender, race and so forth. The tests are usually projections of words and pictures. On the computer screen, participants are asked to associate pictures with words that are sometimes negative or positive. The rapidity with which participants respond usually depicts an alignment for the selected category because it is what aligns the most with their beliefs, however, hesitancy in responding to a particular category can demonstrate an inner conflict and this conflict may be indicative of an implicit bias (Greenwald & Banaji, 2016; Lai et al., 2013; Lai & Wilson, 2020).

This test and the theoretical underpinnings provide deep insights into how what is consciously acknowledged differs from what is unconsciously believed. This is critical within the educational sector because teachers, too, are prone to lowered expectations of students with a migration background, even though they consciously believe that they have egalitarian and fair belief systems (Glock, 2013; Foroutan & İkiz, 2016; BIM, 2017, Pit-ten-Cate & Glock, 2019). People in general are socialised to view the dominant culture as the norm (van Dijk, 1992; DiAngelo, 2018); teachers, too, are socialised like the rest of the citizenry to adopt prevailing stereotypes and prejudices albeit unconsciously through text and talk (van Dijk, 1992). Given the role these social constructs play in society, including training about implicit bias in teacher training is critical because it equips initial teacher candidates with the framework

to challenge assumptions and belief systems that have been acquired uncritically from birth till present (Glock et al., 2019).

Implicit bias as a theoretical framework was a fundamental part of the seminar intervention; it was critical that participants took the Implicit Association Test, learned the terminology and knowledge base required to articulate and address their biases. Their experience then served as a basis for introducing the module on implicit bias.

4.5.3 Transformative Learning Theory

Transformative learning is the lens used to effect change by empowering adults with the skills to challenge frames of references that have been constructed over the course of one's upbringing. Mezirow (2003) defines it as "…learning that transforms problematic frames of reference—sets of fixed assumptions and expectations (habits of mind, meaning perspectives, mindsets)—to make them more inclusive, discriminating, open, reflective, and emotionally able to change" (p. 58). Mezirow uses the words *problematic* to underscore the far-reaching effects of frames of references when they are based on uncritically acquired assumptions. Engaging in critical reflection thus propels one to challenge the presuppositionsand ideologies that have been assimilated by socialisation in society.

Critical reflection is a channel by which transformative learning occurs. By asking provocative and uncomfortable questions, one is forced to reflect on assumptions that have long being part of ones' identity. It is easy to imagine, as a teacher, that ones' intentions are noble, however, as Brookfield (1995) explains, "One of the hardest things teachers have to learn is that the sincerity of their intentions does not guarantee the purity of their practice" (p. 1). This is significant because it shatters the presumption of good intentions which can have a negative impact on children with a migration background (Milner & Laughter, 2015).

Within the teaching context, critical self-reflection then plays a pivotal role in enabling initial-teacher candidates to reflect and ask those difficult questions (Mezirow, 2000; Howard, 2003; Gay & Kirkland, 2003; Acquah & Commins, 2015) that challenge assumptions that can promote bias and other forms of oppression in the classroom.

Gay and Kirkland (2003) underscore the importance of equipping initial teacher candidates with the skills for engaging in critical reflection or what they term as *critical cultural consciousness*. When pre-service teachers are given the tools to critically self-reflect about cultural diversity, such as the Cultural Diversity Awareness Inventory (CDAI), their multicultural attitudes improve (Acquah & Commins, 2015). They argue that engaging in critical reflection on cultural diversity, such as power and hegemony, raised the cultural awareness of their students. Banks (2015) reinforces their argument by highlighting the importance of empowering teachers to engage in a discovery of their personal history.

Reflection over questions that cover family values and traditions, or personal experiences andinterrogating personal ideologies will go a long way in raising the consciousness needed for teaching in culturally diverse classrooms.

4.5.4 Frameworks for Culturally Diverse Classrooms

Frameworks, such as culturally responsive teaching, multicultural education, equity literacy and critical pedagogy provide a foundational basis for preparing pre-service teachers for culturally diverse classrooms. *Culturally responsive teaching,* for example, focuses on validating cultural differences in the classroom by helping teachers understand that learners come to the classroom with different cultural backgrounds and experience life through their perspective backgrounds (see Chapter 2 for a full debrief). Similarly, the *equity literacy framework* promotes the recognition of structural forms of bias and discrimination that go

unnoticed in the classroom and underscores the need to train teachers and pre-service teachers alike to create "anti-racist, anti-sexist and anti-other-oppressions" (Gorski, 2016, p. 226). Gorksi asserts that teachers must move beyond culture and address issues of inequity adding that an over-emphasis of culture is essentialising and merely masks the need to include a social justice and equity lens in the classroom.

According to Gorski and Swalwell (2015), equity literate teachers:

- Recognise even subtle forms of bias, discrimination, and inequity.
- Respond to bias, discrimination, and inequity in a thoughtful and equitablemanner.
- Redress bias, discrimination, and inequity, not only by responding to interpersonalbias, but also by studying the ways in which bigger social change happens.
- Cultivate and sustain bias-free and discrimination-free communities, which requires an understanding that doing so is a basic responsibility for everyone in acivil society (p.2).

The equity literacy framework complements the multicultural education framework (see Chapter 2) which provides teachers with a structure that advances culturally responsive teaching skills which also espouses to a social justice lens to teaching (Gay, 2010). The equity literacy framework breaks down various aspects of teaching—the curriculum, the student-teacher and student-student engagement, promotion of social justice values through an equity lens, by empowering critical thinking and holding school administrators accountable for the successful implementation of culturally responsive strategies in the classroom while implementing measures that are a threat to inequity.

4.5.5 Fostering Critical Actors through Critical Pedagogy

Incorporating a transformative learning lens in the classroom liberates students and teachers to learn from one another (Mezirow, 2000). This democratisation of the classroom re-centres learning. Critical pedagogy advocates, such as Freire (1970), McClaren (2007) and Giroux (1988), contend that education must be bi-directional. Teachers and students are all stakeholders in the learning. Giroux (2007) contends that "Critical pedagogy opens up a space where students should be able to come to terms with their own power as critical agents…" (p.1). Freire (1970) calls for a re-thinking of teacher-student relations where students take the role of the passive learner whose task it is to receive knowledge from the knower—the teacher. Optimally, teachers and students should aspire to be co-learners and co-teachers (Freire, 1970; Habermas, 1984; 1990). This entails empowering students to actively engage in the learning process, to critically reflect on topics presented and, to have the possibility of presenting their views and impressions in return. Giroux (1988) implores teachers to be empowered transformative intellectuals if they are to prepare students to develop into critical actors. Adopting a critical pedagogy approach in the classroom creates a learning space that is open, recognises and values the perspectives and lived experiences of students. This is important in creating a classroom that stands up to injustice, a classroom that identifies the structural inequalities and strives to use education to combat all forms of oppression (Giroux, 1998).

4.5.6 Duoethnography

Duoethnography is a qualitative research method that uses a Dialogue approach as a means of critical self-reflection. It involves the critical analysis of conversation between two researchers as they delve into a deep understanding of a chosen symbol, themselves, or an identified topic. The exchange provides a space for deliberation, analysis and discovery of

meaning embedded in dialogue (Sawyer and Norris, 2013; Breault, 2016; Swayer & Liggett, 2012). In duoethnography, the researchers are the sites of inquiry (Sawyer & Norris, 2013). According to Breault (2016), the collaborative inquiry of both researchers is meant to interrogate meaning and frames of reference. The methodology is pivotal for research that aligns with critical self-reflection – the examination that lends itself to research in social justice. It is an approach that fosters a sensibility towards social justice with a particular focus on vulnerable groups (Sawyer & Norris, 2013). Due to the relational approach in this research process, researchers are committed to building trust in the Dialogue experiences, as both entities explore the meanings and world views that are shared, each participant is opened to re-evaluate their frames of references as new constructs might emerge from the exchange (Swayer &Liggett, 2012; Breault, 2016). There is an expectation for duoethnographers to contribute their Dialogue experience to improve life experiences. For example, Swayer and Liggett (2012) engaged in a duoethnographic study where they reviewed their teaching practice by interrogating the impact of colonisation on their teaching praxis with an objective to ameliorate their teaching practice.

There are three primary design concepts used to frame the Dialogue process. They are:

- *Ethics*- given the relational nature of duoethnography, there is awareness and acknowledgement of power differentials, but also recognise the commitment to honesty as both researchers use their lived experiences and frames of reference to interrogate the phenomena of study.
- *Research question*- These are embedded in the inquiry and emerges as the study unfolds.

- *Words of Trust*- To establish credibility, there is a commitment to addressing beliefs and bias, engaging in full transparency of the inquiry process (Swayer &Norris, 2013).

An adapted version of this Dialogue framework was used as a tool for critical self-reflection during the seminar. In the following sections, I will provide an overview of the didactic approach used to facilitate this seminar intervention.

4.5.7 Didactic Approach

The design of the seminar intervention was created based on the conceptual foundations laid out in the previous section. At the foundation of this seminar was a commitment to creating a safe space where students felt seen and heard (Acquah and Commins, 2015). It was equally important that students played a significant role in facilitating sections within the modules. The modules were designed to build a logical stream of content and context to enable the participants to understand the need for and importance of culturally responsive teaching. For most of the participants, the theme cultural diversity in education was relatively new. The following is an overview of each module facilitated during the seminar.

4.5.8 Seminar Norms

Although some sessions did not always go as planned, the exchanges and experiences co-created in the classroom were refreshing. Movement through games, role playing, special claps were incorporated to establish trust but most especially, to build a community. Participants felt safe enough to share their thoughts and vulnerabilities this was modelled by the vulnerability of the lead investigator. The class arrangement was circular in design, with the goal of building a community at the onset. Checking in at the beginning of the session gave each person an opportunity to be seen which fostered a feeling of belonging (Acquah & Commins, 2015).

Participants were able to jointly determine the rules of the classroom, especially concerning difficult conversations. It was important to involve everyone in creating the kind of learning space we all felt comfortable sharing vulnerable information. In addition, it was communicated to the students that the seminar was going to be co-created. It was important to let students know that their contributions were valued and that the learning experiences garnered throughout the seminar would be based on their interpretation of the materials introduced through group activities, and plenary discussions. Ultimately, the goal was to establish that learning was to be multidirectional, meaning we would all be able to learn from one another.

4.5.9. Seminar Modules

Module 1: Implicit Bias in the Classroom

The module—Implicit Bias in the Classroom—provided foundational knowledge on implicit bias. Participants were introduced to its key concepts based on relevant literature. The course started with a reflection piece on the meaning of the term *teaching consciously*. Given the title of the course: Teaching Consciously for Culturally Diverse Classrooms, I wanted the students to imagine and describe what teaching consciously meant to them. If a class were to be taught in a conscious way, what would be the signs? It was made clear that, through the eight-week seminar, we as a class would explore the various aspects of teaching consciously and what it would entail. The learning objectives of each module served as guideposts for the facilitation of the seminars. As an introductory course, I wanted the students to reflect on their previous knowledge regarding consciousness, what it means to be conscious and how teaching within this frame of mind can be constructed. It was important for the students to recognise their agency and understand that the class was going to be dependent on their conscious involvement in the development of the seminar. As an introduction, we reviewed the literature by Howard Ross,

Daniel Kahneman and read the short play I wrote about my personal experience with implicit bias title: My name is Not Sandra (Igboegwu, 2016).

The overarching question in this session was to first identify and define conscious teaching, implicit bias and to look at relatable examples of bias and implicit bias in ourpersonal histories as well as in the classroom. During the session, students deconstructed the play I wrote about my personal encounter with recognising implicit bias. Bringing vulnerability into the class meant my students felt safe to share about their own lived experiences. Prior to the class, participants were asked to take the IAT test as a tool for engaging in their unconscious beliefs about varying topics. The experiences that were shared by students based on their voluntary contributions were meant to challenge what they thought they knew about themselves as a first step. We discussed the mechanisms embedded in implicit cognitive function and deconstructed Kahneman's (2011) mode of thinking—System 1and System 2—originally developed by psychologist Keith Stanovich and Richard West.

According to Kahneman (2011), System 1 refers to decisions or actions we make automatically without consciously thinking. System 2 however, requires deliberate thought and focus. These concepts were pivotal in leading the students to an awareness of their own personal histories and how their personal narratives shape the way they interact with the world and, ultimately, how it will shape how they teach in the classroom. The first lesson was ended by showing a short video by Sonia Nieto (2012).

The video outlines the need for teacher self-knowledge before engaging in classroom teaching. Nieto highlights the need to confront belief systems and assumptions that may be uncritically adopted given the racialised world where people in general are inundated with images that promote dominant class values,norms, and ways of being (van Dijk, 1992;

Brookfield, 1995; DiAngelo, 2018). This video also provided students with a chance to contribute their impressions about the topic. The module was also designed to segue to the next module: *Critical Self-Reflection.* In preparation, participants were asked to engage in an autobiographical writing exercise outlining how their personal experiences have shaped their perspectives and possibly their teaching beliefs and attitudes.

Module 2: Conducting Critical Self-Reflection

The previous lesson on Implicit Bias in the Classroom laid the foundational framework for the course. After an introduction on the theory of implicit bias and its implications in the classroom, the perspective shifted to a solutions-oriented lens. If we are wired to harbour implicit biases, how can these mental constructs be challenged? For this module, it was important to understand the terminology, critical reflection, and to identify how one engages in critical reflection and the parameters that make up meaning. Given that the final segment of the previous module was focused on self-knowledge, in this module, we turned to Mezirow's Transformative Learning theory for a foundational understanding on how to engage in critical self-reflection as well as how to adopt a transformative perspective toward teaching.

Transformative learning is centred on three primary elements, the awareness of the effects of individual experience, critical reflection and dialogue. Through a raised awareness of self by engaging in critical reflection of lived experiences through inner dialogue and dialogue with others, actors are better poised to create equitable and safe learning spaces for learners (Taylor, 2009). Therefore, transformative learning concepts such as meaning, and meaning perspectives were introduced to participants. It was important to discover how meaning is constructed in society and how it is absorbed as truth and adopted as a personal perspective. We reviewed articles that outlined the importance of engaging in critical self- reflection, especially

for initial teacher candidates. Literature by Mezirow (1990; 2006); Brookfield (1995); Gay and Kirkland (2004), provided a foundation and understanding of how personal histories and meanings that are developed through the socialisation impact lenses we adopt to view the world and within the context, how to teach. Students were tasked with conducting an autobiographical account of their lives by using guiding questions that helped orient students to critically reflect on their personal backgrounds as well as challenge belief systems or assumptions that may never have been addressed previously.

The lesson was especially important for participants to recognise the role of critical reflection, especially as teachers within this context. Participants were asked to start a class journal as an active way of engaging with their ideas and impressions throughout the duration of the course. The journal was required for the class, but participants were left to decide if they wanted to share their thoughts with me or not. Ultimately, the goal of the exercise was to equip students with the discipline of reflecting their positionality before and after each class. At the end of the seminar, a Dialogue project using a duoethnography framework was incorporated as a means of further engaging in critical reflection.

Module 3: Foundations for Culturally Diverse Classrooms

Teacher beliefs and mindsets are critical, especially in culturally diverse classrooms (Civitillo et al., 2016; Hachfeld, et al., 2015; Glock & Böhmer, 2018). Understanding the framework for teaching culturally diverse classrooms is critical to becoming a culturally responsive teacher. In this module, students deconstructed the meaning of culture and explored the impact of culture in the classroom, their individual experiences and itemised the many opportunities and challenges faced by teachers in culturally diverse classrooms. This module was critical in highlighting the different ways culture impacts how the classroom is managed

and taught. The spectrum of culturally proficient teaching tools was introduced as a platform in engaging students on the various levels of cultural proficiency. In groups, students were able to deconstruct the Cultural Proficient Continuum (Nuri-Robins et al., 2009) (see Chapter 2). Groups creatively facilitated discussions on the various phases on the continuum and the impact in the classroom.

It was important to review the various phases, especially during the segment on colour-blindness. As an engaged class, we discussed the myth of colour-blindness. The premise that is colour-blindness is possible has been debunked. Although the intent is to have a fair lens to teaching diverse students, maintaining a colour-blind teaching approach might actually be harmful (Aragon et al., 2014). Negating to see the diversity of learners promotes the idea that being different is wrong thereby reinforcing the very stereotypes were not intended (Cochran-Smith, 1995; Apfelbaum et al., 2012). Students were encouraged and empowered to present their points of view regarding the various elements associated with the concept and educational approach. In this session, teams of students were assigned different steps in the cultural diversity continuum and were tasked with preparing and facilitating their section.

Students were able to add their creativity and lived experiences which enhanced class dialogue and exchange. The lead facilitator and students benefitted from the rich ideas and perspectives that were exchanged during class discussions.

Module 4: Culturally Diverse Classrooms within a German Context

The learning objectives of this module focused on analysing various culturally responsive frameworks for teaching culturally diverse classrooms. As a precursor, students studied the effects of the guest worker era on the educational system in Germany (Kaya, 2017) and looked at the gaps in government policies regarding the education of children from guest worker families

(Faas, 2008). It was important to provide this perspective since many students did not have a clear understanding of that era and how it still impacts students with a migration background in present-day Germany. The frameworks: multicultural education framework (5 Domains of Multicultural Education, Banks, 2014) and equity literacy (Gorski & Pothini, 2014) were introduced as approaches for teaching culturally diverse classrooms.

Following an in-depth evaluation of the methods, the class was at odds with two teaching approaches: egalitarian-based, and equity-based teaching. Some students felt an egalitarian approach was a fairer way to teach thus re-echoing the colour-blind framework for "teaching all students equally" and not valorising the diversity of students. It was again critical that my students recognised that learners do not come into the classroom with the same access. It was equally pivotal that pre-service teachers recognised the need to invest time to get to know their students and their needs to effectively lead their students to achieving their potential. Although, participants in the seminar were receptive to the framework and understood the importance of implementing these approaches in school, it was apparent that some students were conflicted between the concept of equity and equality because of societal norms and in-school training (Sliwka, 2010). Consequentially, initial teacher candidates require courses that help break-up false assumptions about teaching culturally diverse classrooms as well as the tools to enable them to teach culturally diverse classroom through an equity-mindset.

Module 5: Case Studies on Diversity and Social Justice Education

How can initial teacher candidates be empowered to teach classes within a social justice context? How can they be sensitised to see, call, and address oppression in the classroom? This module provided the framework and hands-on practice to enable students reflect on the various case studies based on challenges that could potentially arise in culturally diverse classrooms

(Gorski & Pothini, 2014). Consequently, class discussions centred around the role of the teacher and the responsibility the teaching profession has towards empowering learners to become critical thinkers. Giroux (1988) contends that teachers ought to be transformative intellectuals if they are to teach students who can engage with the world through a social justice perspective.

Cases studies and role plays featured prominently in this module. After much theoretical discourse with participants, case studies (Gorski & Pothini, 2016) were used to identify conflict that could potentially occur in culturally diverse classrooms. The topics that were discussed, analysed and role-played were focused on religious practices in the classroom, sexual orientation, physical disability, racism, and poverty. The exchanges provided students with an understanding of the challenges linked to teaching culturally diverse classrooms by creating a simulated experience. During this module, students discussed the impact of Ramadan in designing class trips, the issue of feeding at schools in respect to religious observances, addressing sexual discrimination and religious discrimination. These opportunities enriched class discussions and helped connect the dots regarding the necessity of courses that highlight these issues that serve as insights for future teachers.

Module 6: Class Project-Duoethnography

In this module, the duoethnography research method was adapted to accommodate the time constraint in the seminar. For the students, I used a simplified duoethnographic version adapted by Brown (2016). Usually, the duoethnography approach is undertaken where a Dialogue team is required to meet multiple times until the topic is fully exhausted after which data is collected and analysed. Given the time constraints, the conversations were made to last for 60 minutes whereby students transcribed the conversations for analysis after which they discussed the points raised during their Dialogue exercise. At the end of the project,

participants created an artistic representation of their experience. Innovative pieces were introduced during the presentation phase of the seminar.

This module was premised on a singular goal: to explore strategies for teaching consciously. The term "teaching consciously" is predicated firstly on identifying the impact of meaning-making. As human beings, meaning is created by simply interacting with the environment. It is as a result of the daily interaction with families, friends, social and religious circles and these assumptions and beliefs are mostly acquired uncritically (Mezirow, 2000, 1998). Thus, by teaching consciously, teachers engage with their students as self-reflected individuals who are aware of the cultural and sociopolitical realities of the class and the society at large, and endeavour to bring an equity lens to the classroom by ensuring that all students are given the opportunity to excel.

Gay and Kirkland (2003) and Acquah and Commins (2015) advise that pre-service teacher education incorporate critical self-reflection to help challenge assumptions concerning the teaching style, content and relevance for whom the learning is designed. Thus, this seminar addressed thematic issues related to implicit bias, critical self-reflection, culture in education, culturally responsive education frameworks, case studies on diversity and education, teachers as transformative intellectuals and the final class project on duoethnography as a Dialogue tool for inquiry. Taylor (2006) argues that the use of dialogue is especially effective in interrogating beliefs and unearthing assumptions. Therefore, for this module, participants were given an opportunity to engage in a duoethnographic mini-study as a means of engaging in critical self-reflection by interrogating self and engaging in Dialogue discourse with assigned partners.

Module 7. Presentations

The project presentations symbolised the end of the seminar. Students shared their

personal experiences, challenges, and highlights of their duoethnographic inquiry. Team presentations comprised a presentation phase and a feedback phase culminating in an artistic expression of their mini-research project through poetry, a game, theatre, art and standard PowerPoint presentations. Select presentations will be analysed further in the next section.

4.5.10 Duoethnography Class Project

The duoethnography class project was completed in pairs. As an introduction to the course, I shared with the students my personal experiences with the approach and how it helped me come to terms with my own biases. Each team was given a set of guidelines on how to use duoethnography (see appendix 4). Each team was required to come up with a theme that reflected one of the modules we discussed in class. The goal was to empower students to engage in a mini-research project focused on critical self-reflection. The teams met twice.

First, to record a conversation based on a theme of their choosing and second, to discuss and analyse the transcribed text and create an artistic version of their experience. Each group had to present their findings and moderate a 10-minute class discussion based on their presentation.

The following are selections of duoethnographic presentations that occurred at the end of the course.

Group A: "Is it possible to teach consciously with a racist mindset"?

In this duoethnographic exchange, both conversation partners sought to deconstruct the role of the teacher by creating a case study within a German teaching context. Is it possible to teach fairly and equitably to a culturally and linguistically diverse group of learners and still maintain a racist ideology? The presentation recounted a fictional case study loosely based on Bjorn Hoeke, a member of the right-wing Alternative fur Deutschland (AfD) party and a former

teacher. The discussions that ensued after the class raised the following points:

- Teachers' rights to freedom of speech
- Teachers' rights to a professional and private life
- The silence of powerless students
- Normalisation of racist ideologies
- The need for an empowered school culture
- Student and peer evaluations

Given that teachers are protected under Article 5 (Joujanjan, 2009) in the German constitution, it was evident that a teacher could not be requested to resign based on their political belief systems or activities because they are protected by German law. In addition, the class discussants highlighted the need for teacher privacy and the separation of events in the classroom and their private life which is inclusive of their right to political association. Further, the presentation sought to devise ways of addressing the possibility of racism or racist teachers in the classroom. As one student explained:

> "I realised, actually during this class like, I remembered so many incidents from my own time in school that were inappropriate and back then, or like really a couple of months back, I wasn't aware of that because, I think like teachers, children, students, they just mostly accept what their teachers say because they have authority over them and you don't question it as much so, what your teacher says or the comments they make and I'm only realising now so, it could be like he might be a good teacher and prepares his lessons like very well and so on but he could have still have made inappropriate comments without the children noticing it…" (Video Transcription, 18:34- 19:12, May 28 2018).

This brief personal story reverberates the third dimension in Banks' (2007) multicultural education framework– Prejudice Reduction as well as Gorski and Pothini's (2014) The Four Skills of Equity Literacy where they both explain how subtle bias in the classroom goes unnoticed because they have become normalised. Through this course, the student here became sensitised and more aware of how subtle marginalising behaviour can stay hidden. The case study highlighted in the presentation also addressed the possibility of silencing voices, that is, students who may feel marginalised but are left powerless to stand-up to an authority figure in the classroom. The presentation ended with possible solutions for addressing racist tendencies as well as empowering students to stand up against social injustice. One student shared:

> "I also think that a good student atmosphere is the best thing could ever happen- to really educate all the students inside the school to be supportive and hypervigilant.I made that experience when my teachers were openly racist towards me, the best thing that ever happened it's not parents interfering, or the headmaster coming in but it's actually other students saying 'no, you cannot say that or em another student coming to me and saying that was not ok, do you want me to go to the headmaster with you?'..." (Video Recording, 30:43-31:10, May 28, 2018).

This reality again corroborates with the multicultural education framework domain number five which focuses on establishing an empowering school culture as a way of promoting culturally responsive teaching. When students are empowered as Giroux (1988) advises, to become critical actors, students are sensitised to stand up against injustice just as the student above highlighted. Other solutions proffered by the students were the establishment of safe spaces where students could approach teachers without fear of reproach,others mentioned the

need for student feedback to enable teachers to gain a better understanding of the class environment and lessons. Peer evaluations were also suggested as a way of improving teaching practice and the establishment of a collegial teaching environment to foster exchange of ideas and teaching strategies that work.

Group B: The Gamble of Conscious Education

This duoethnography exercise conducted by Group B situated their dialogue on their academic experiences through the educational system in Germany. This exchange happened between a student with a migration background and a native-born German. Their experiences were inherently different as the former student recounted alienation and discrimination at school. Their conversation culminated in a creative product in the form of a game titled: The Gamble of Conscious Education. The game was designed after reviewing their duoethnographic transcript and identifying various sentences that supported conscious education and the lived experiences that they felt hindered conscious teaching.

Following a board game prototype, their game rules consisted of a "player" who throws the dice to commence movement on the board. Depending on the number that presents on the dice, the player is required to read the sentence on the card and based on the phrase, the player either moves upwards or backwards on the board. An example of a sample phrase was "*I feel like people were so supportive of my success because they were surprised about it.*" This statement on the game card would require the player to take a step back on the board because it reveals a lowered expectation of success by the teacher. Ultimately, the goal of the game was to help raise awareness about teacher expectations of vulnerable learners and learners with a migration background.

There were many insightful phrases in this game, such as this example as indicated by

the co-facilitator of the presentation:

> "You have all these theories that sound very nice on paper but then, how do you put that into practice? You obviously need the capacity of reflecting, but then what comes next?"
>
> "It really comes down to walking the line between seeing children for what they are - children with individual struggles - and appreciating that, but then also acknowledging that when you have a school system that is made for white, middle-class students and every third student has a migrational background, maybe that school system is not equitable anymore.
>
> (Duoethnography PowerPoint Presentation, Video recording 08:21-08:30, 12:30-12:49, June 04, 2018).

These quotes reveal the systematic challenges that affect culturally diverse classrooms. When teachers and the educational system are not readily prepared, these points that were raised surface and linger. The experiences highlighted in this presentation corroborates the research findings of Hüpping and Büker (2014) who contend that there is a homogenising effect in the German education system that adopts the white middle-class norm. Moffitt (etal., 2018) argue that microaggressions and racist experiences have been documented by predominantly Turkish heritage students retelling of their German educational encounters. Through the duoethnography process, participants in this group were able to reflect on the various themes surrounding social injustice, and equitable access to quality education among other topics. Their board game sought to empower other teachers to ask challenging questions that are unfamiliar and in certain circumstances, unanswerable.

Teaching consciously means being able to engage in these types of discourses, so that

teachers are aware of the challenges that are faced by their students, especially those that require extra help and attention. The title of the game, Gamble of Conscious Education, was adopted because the participants felt the education system in Germany felt like a gamble.

Group C: Islamophobic Read-Aloud

What do you do when you assign a class assignment, and it goes awry? A case study titled: Islamophobic Read-Aloud (Gorski & Pothini, 2014) was the basis of this duoethnography exercise. An adapted short play based on the case study was read to the class. The scenario took place in a journalism classroom in a high school located in an upper-middle class Christian neighbourhood. The students were instructed by the teacher to engage in a free-write on the aftermath of September 11, 2001. US Culture (name of class) students were then encouraged to write freely for a few minutes. The outcome was the free-write that was read by one of the students. It read:

> "I believe most people are good people… but I believe the Muslim religion is immoral.9/11 was a tragedy brought to this country by immoral religion. It changed everything from how we travel to who we allow into our country" (Gorski & Pothini, 2014, p. 42).

This duoethnographic exchange sought to deconstruct the scenario. How can teachers handle sensitive topics that touch on religion, especially where the risk of oppression is high? The tandem reflected on how best to engage a "mock class" on a sensitive topic without censoring differing ideologies in the classroom. Several solutions were proffered- some focused on identifying what the term "immoral" and "moral" signified, another option was to scaffold the class in order to sensitise the students on the topic before the incident or after the incident. Another was to separate radical Islam from the religion in general.

The discussions that ensued in the seminar raised further questions regarding how to best remedy the outcome of the "Read-Aloud". Should teachers address the elephant in the room immediately or create a separate lesson to address the way the task was handled? There were no easy answers but, ultimately, the main point that was highlighted was the need to evaluate the class climate and be prepared for especially sensitive subjects that might leave some students feeling marginalised. This topic illuminated some of the challenging aspects of teaching a culturally diverse classroom as well as the need for teachers to be better informed in order to know how to respond when students utter racist ideologies that are meant to hurt and intimidate students.

Below is a brief exchange of two student responses on how they would address the incident in the classroom.

> Mari: I was just a little bit uneasy or afraid … if we put em big debate a week later and come up without prepared stuff what is at the very moment of today…, the kids are … with their different opinions on their own they do not have a solutions how do they behave on the courtyard afterwards eh do they have big arguments I know I… wouldn't be that flexible perhaps to eh perhaps when I am a philosophy ((laughs)) or ethics teacher and I could up immediately with a plan but eh I was a little bit afraid how … dynamic the class will end up after this session?
>
> Facilitator: …what would you do differently? [this question is addressed to the entire class]
>
> Mia: Em I think it was really good that you kind of even in the next class that you approach the topic in a more abstract way that you didn't just talk about this is 9/11 this is what happened this is what people say happened but just in a more abstract way

but I feel like if I were in that situation, the first thing I would do is just kind of establish that this kind of talking is not is just not normal and not allowed in this classroom.

Mia: At first and also in society in general I just say you know it's fine for you to have your own opinion but eh let's just establish that you cannot have an opinion that is discriminating against a whole group of people and we will talk about the reasons why you have this opinion or how it can be changed in the next class but just even if it's for the sake of this class you cannot stay here and be discriminating against this whole group and still kind of expect to be eh in in this class where you can work and you know, just be in a society of people like it will just not work. I would just kind of make that clear because I think the worst thing would be to just em even if it's just for a week to give that student the feeling that oh what I said was actually normal. Like even if it's just for a week I would not, I would not allow that just make it clear this is the rule but we can talk about the background next week and if you want to hold on to that opinion you can do that afterwards.

[Video Transcript May 28, 2018, 0:00:19.4-0:3.59.4]

This exchange achieves two things; it shows that both students are sensitive to the image students might adopt if the teacher fails to re-dress the racist and inflammatory statements made in the classroom. Instead of avoiding a potential emotional backlash, solutions proffered by my students demonstrated a heightened sense to tackling the issues head-on. Mari suggests that, instead of postponing the class discussion, something must be done to ensure students do not have the wrong idea about Islam to avoid further harassment. Mia, however, outright calls out the oppressive behaviour and says, in her opinion, that she would categorically let the students

know that such outbursts do not belong in the class.

Although this exercise was just a case study, it is likely that such an incident could occur in the classroom. Therefore, providing scenarios as presented by this case is helpful because it provides initial teacher candidates with the luxury of playing out certain scenarios in real time and learning about different ways of handling different situations through classroom exchanges.

4.5.11 Summary of Duoethnography Project

The selected duoethnographic projects highlighted in this section illustrate how the use of dialogue can help reframe and bring to the fore themes and meaning that would ordinarily remain hidden. The topics that were chosen by the participants in the seminar is reflective of some of the challenges they envision in their future classes. The exchanges and class discussions and feedback sessions were rich with insights and sometimes impassioned reactions which were expected given the sensitive nature of the course.

Duoethnography provides a safe environment to interrogate the spoken word which we are not privy to until we engage in a dialogic analysis of the words. This project provides everyone with an opportunity to engage in the experience of reading, analysing and innovating based on the content of their duoethnographic project. Although some participants were enthusiastic about the work, some students found the process quite long and transcription, tiresome. In the future, it would be advisable to provide more time for such an exchange and employ different software programmes to alleviate the burden of transcribing audio recordings of the dialogic process.

4.6 Descriptive Analysis of the Seminar Workshop: Teaching Consciously in Culturally Diverse Classrooms

At University A, data collection was varied. Below is an in-depth review of the data collection process within the context of the workshops. In this segment, I review the feedback from participants from University A.

Table 4

Data Collection from University A

Location	***Seminar***	***Data collected***
University A	***Teaching Consciously in Culturally Diverse Classrooms (22 students) 2018***	***In-class evaluations, selected essays and pre-test and post-test questionnaires on Culturally Responsive Classrooms Management Self-Efficacy Scale (Civitillo et al., 2016)***

This is an overview of the training outline.

4.6.1 University A

At University A, the seminar "Teaching Consciously in Culturally Diverse Classrooms seminar was facilitated with a group of 21 initial-teacher candidates and one bachelor student for a total of 22 students. This was an eight-week course covering six modules on topics pertaining to culturally responsive teaching. The seminar-focused on the term "teaching

consciously" which I term as teaching in awareness of one's meaning perspectives and engaging in a co-creative learning process with students.

4.6.2 Seminar Overview and In-class Evaluations

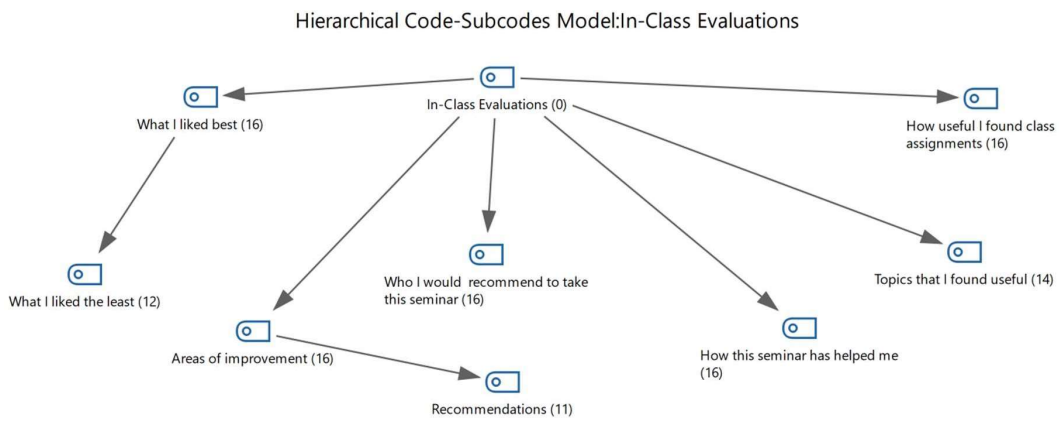
Given the sensitive nature of this course, it was imperative that I created an environment that was psychologically safe. Edmondson (et al., 2016) contend that psychological safety leads to a positive and conducive environment that promotes adult learning development. I therefore engaged my students by explaining the main principles of the course and introducing the concept of co-creation. It was made clear that the modules were going to be taught co-creatively; this meant that participants would also be responsible for teaching parts of the module while I guided the conversation and provided clarification on topics, texts, or modules. Community development was a pivotal aspect of this seminar and, by using icebreakers, a sense of connectedness was established. The goal of the seminar was to introduce students to culturally responsive teaching strategies while understanding the impact of the overarching theme of the seminar- teaching consciously. I wanted the participants to understand the elements of teaching consciously as the seminar progressed.

The following is an overview of in-class feedback evaluations of 16 out of a total of 22 students who participated in the 8-week seminar and an analysis of selected essays and presentations based on the duoethnography class project. To analyse statements contained in the evaluation forms, the following recurring themes were identified in the dataset by using the MAXQDA software analysis tool.

4.6.3 In-Class Evaluations

Figure 17

Hierarchical Code-Subcodes Model: In-Class Evaluations



The image above is a categorisation of all the responses from the in-class feedback that I found relevant for the study. The overarching theme merely reflects the in-class feedback forms. The ensuing themes provide an overview of student perspectives regarding respective areas of interest. Given that the seminar is iterative in nature, this feedback provides much needed information for its amelioration.

In the following section, I will provide a summary of key elements that merge from the text. The main themes are as follows: *what I liked best* with the sub-code*: what I liked least, how this seminar helped me, topics that I found useful, how useful were the activities and reading assignments, areas of improvement* and the sub-code *recommendations.*

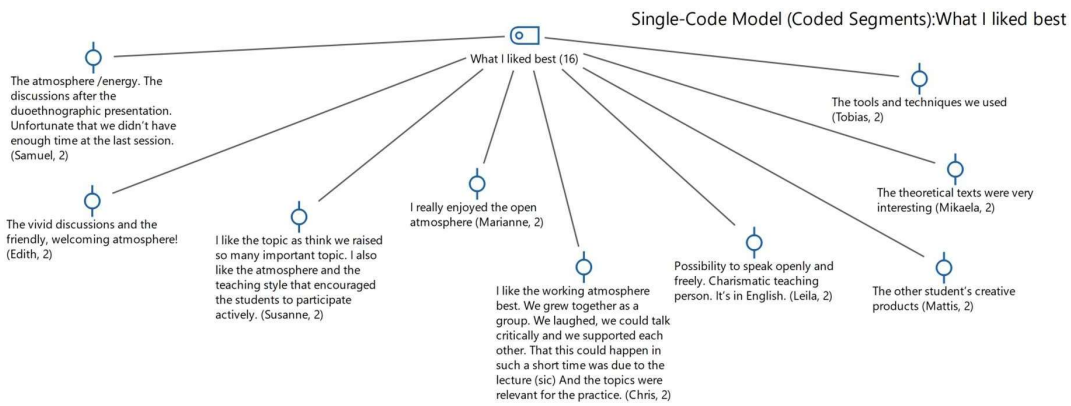
4.6.4 Main Themes

4.6.4.1 Great Learning atmosphere. All students found the learning environment conducive. The students used words such as “open”, “welcoming”, “engaging” and “interesting” to describe how they felt in the class. What was outstanding for some of the

students was the cohesiveness of the classroom as a group. This was because, from the onset, we established norms for class discussions and standards for engaging with one another. Creating a safe and welcoming environment was a pivotal aspect of the classroom. By being vulnerable with the students with my own inadequacies, students also felt safe to be their own authentic self. Creating an open environment and opening discussion lines are one of the ways transformative learning occurs (Taylor, 2006), which was an underlying reason for incorporating that platform in the classroom which promoted class cohesion. The class found my teaching style engaging, motivating and passionate. They felt I valued and appreciated them. They also felt I was well-prepared and knowledgeable about the field I was engaging them in. For the most part, students found the class interesting and inspiring.

Figure 18

Single-Code Model (Coded Segments): What I Liked Best



4.6.5 What I liked best?

The main code "*what I liked best*" highlighted the elements that the students found enjoyable and useful. For example, Tobias explained that he liked the diversity of approaches and tools used during the seminar. The seminar incorporated role-plays, short lecturers, group work, icebreakers and class discussions as a way of enhancing in-class collaboration. This approach also led to rich discussions and self-discoveries for the lead investigator and students

alike. Mikaela found the theoretical texts interesting. The texts were chosen to represent diverse voices especially in regard to different narratives pertaining to education within the German system. Participants like Leila also found the experience empowering. Shefelt she could speak freely and enjoyed the teaching style implemented. Overall, participants were engaged, and collaborative based on the learning environment that was deemed open, friendly and creative.

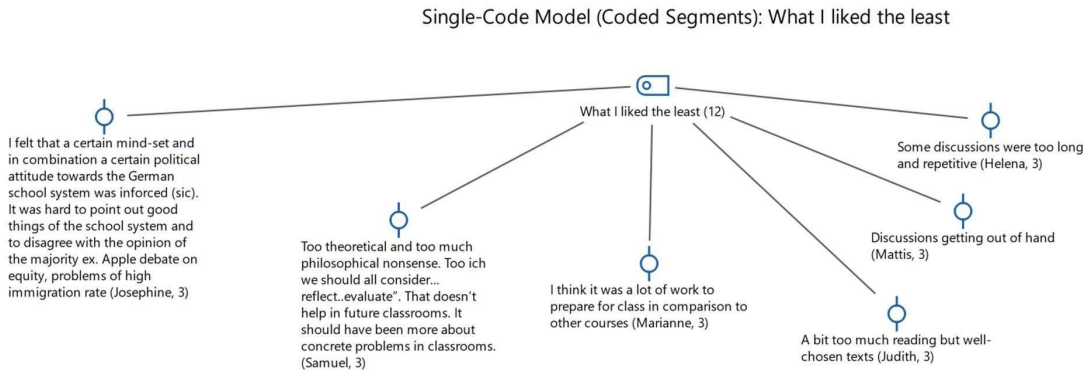
As I alluded to in the opening paragraph of this section, it was critical that psychological safety was maintained given the sensitive nature of the course. Ultimately, in this seminar, participants were going to wade into the topics that centred on race, class, sexual orientation, discrimination, equity, and equality, which require a high level of cultural sensitivity and understanding. Misunderstandings and impassioned debates were bound to happen and this class did not go unscathed, however, through it all, the participants ended the course in high morale.

4.6.6 What did I like the least?

As much as the participants enjoyed the seminar, they were comfortable enough to share their thoughts on elements they did not like. These perspectives provide insights on how to ameliorate the course. In the second covering areas of improvement and recommendation, participants also contributed with their suggestions which were welcomed.

Figure 19

Single-Code Model (Coded Segments): What I liked the least



Some participants found that the class discussions went too long and could have been managed better and curtailed when emotions ran high. For example, Helen explains that some of the discussion went too long and were rather repetitive. This was as a result of topics that generated a lot of argument and counter-arguments, such as topics on equality versus equity, and the duoethnographic feedback session where the polarising topic on the German Leitkultur (German dominant culture) caused a stir in the classroom. For some, like Marianne, they found the course load heavy in comparison to other courses. For the reading assignments, some participants found them long and too theoretical. One participant, Samuel, did not particularly like the assignments and found the texts too difficult to read. On the contrary, other participants enjoyed the texts and found them helpful in orienting them to the course.

There was always a political angle given the nature of the course. For example, Josephine was particularly frustrated by topics that centred around the German guestworkers, the equity and equality debate as well as the duoethnographic feedback discussions that caused a lot of discomfort. Courses like these are particularly triggering, especially for white people. Mattias, Henry and Darland (2016) contend that courses that centre on race and racism can be

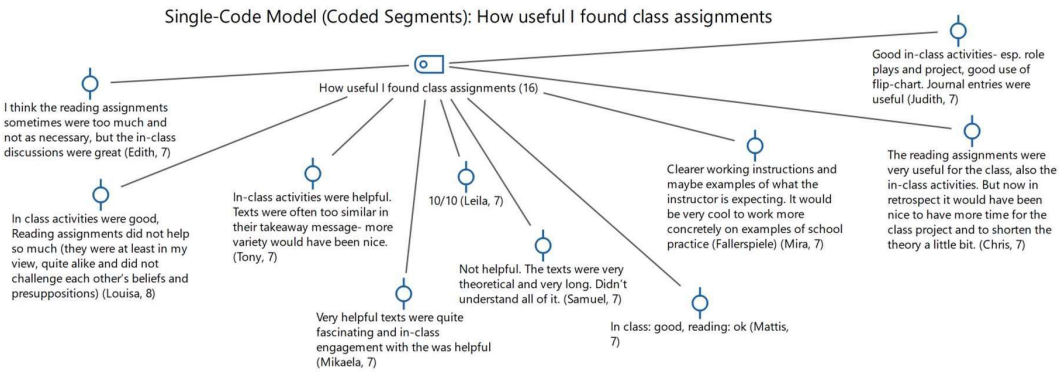
particularly disconcerting for white pre-service teachers. Notwithstanding, it is critical that more scaffolding and cultural sensibilities are in place to ensure that participants feel comfortable sharing. This was the case in the seminar class based on the in-class feedback.

4.6.7 How useful did I find class assignments?

This element was critical in the course because it was important to know how well the assigned homework and reading assignments were received and utilised. The class assignments were designed to prepare students for the in-class discussions and presentations. While some participants found the assignments helpful and useful, others found them onerous and difficult to manage with their regular school load.

Figure 20

Single-Code Model (Coded Segments): How useful I found class assignments



As we see depicted in the image above, some students found the text helpful in preparing them for the class while others found the texts too long and difficult to understand. Future courses will need to be adapted to German to ensure that participants find it easier to follow along with the literature. In addition, participants found that some of the instructions in class could have been clearer. Future classes would need to ensure simpler and clearer instructions to

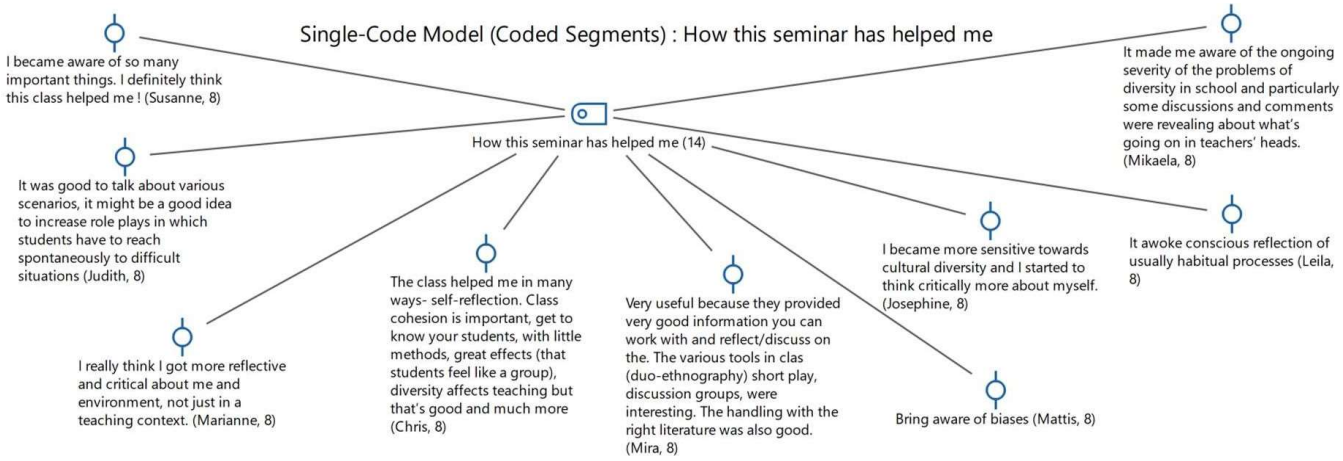
ensure that what is communicated is understood as intended. Overall, participants still found in-class activities useful.

4.6.8 How has this seminar helped me?

This question sought to understand what participants took away from the course. It was important to understand how participant internalised the concepts, theories, group activities and project work that transpired during the seminar. The image below provides a robust view of participant voices regarding the seminar.

Figure 21

Single-Code Model (Coded Segments): How this seminar has helped me



All participants found the seminar helpful except for two participants that did not respond to the question. For the most part, participants felt the seminar helped raise their awareness around unconscious biases, as was the case for Mattis and Leila. A critical element of this seminar was to teach participants about how to critically self-reflect on biases, values and personal beliefs. Chris explains that self-reflection is critical for creating a conducive learning environment for student. He also underscores the need for teachers to build cohesive classrooms

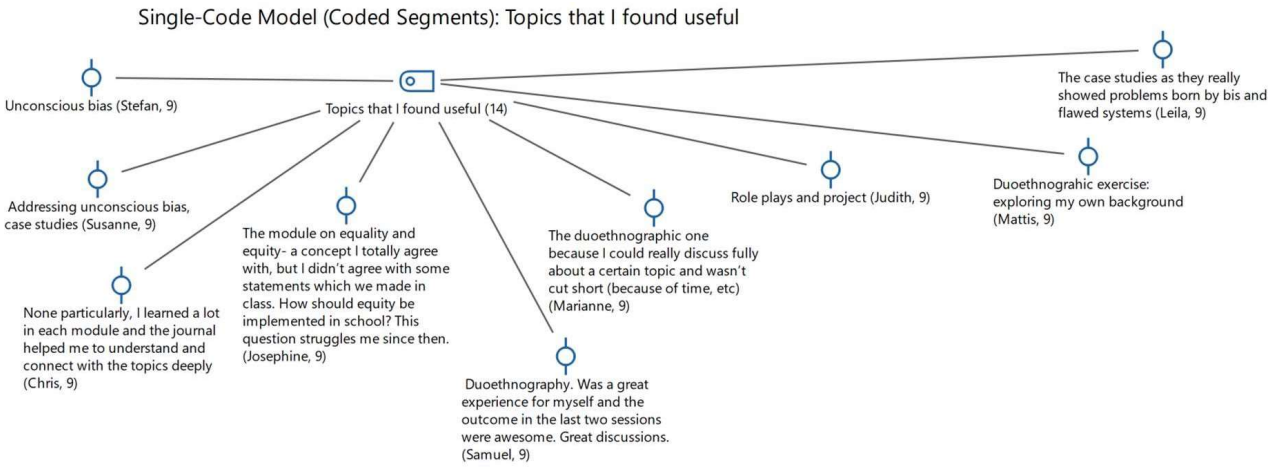
and invest in learning about their students. This is an indication that Chris, for example, is able to internalise the main objectives of the course, which are to develop the skillset to teach culturally diverse classrooms. Likewise, Leila's use of the verb "awoke" sparks an active and sudden realisation of the need for consciousness in her habitual ways of being. These utterances also indicate an inner understanding of its importance. For Judith, she found the role plays and scenarios that were acted out in class especially helpful. The case studies played a fundamental role in class by providing participants with glimpses of challenges that may occur when teaching culturally diverse classrooms. Students in general enjoyed the acting and debrief sessions which were equally engaging and enriching.

4.6.9 What Topics I Found Useful

Overwhelmingly, the participants found the topics on critical self-reflection and duoethnography the most helpful. It is not surprising given the far-reaching implications the topics have on their teaching career as well as the skillset required to become conscious teachers.

Figure 22

Single-Code Model (Coded Segments): Topics that I found useful

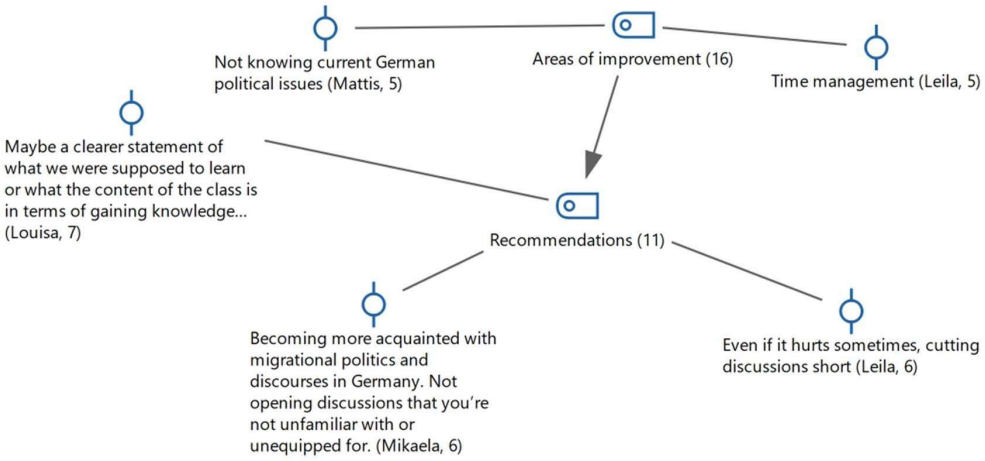


The duoethnographic experience helped practicalise the method of critical self-reflection as teams analysed their written dialogues and engaged in an in-depth inquiry of their phenomenon of choice. The feedback exchanges were also eye-opening and insightful. For Mattis, he explains that he used duoethnography as a tool for exploring his own background. The element of self-knowledge is key in acquiring the skills for teaching culturally diverse classrooms (Banks, 2015). For other students, the case study exercises were equally important and useful. As I mentioned previously, case studies were used as a tool of inquiry regarding how students might react or manage challenges that arise in culturally diverse classrooms. Unconscious bias was equally an important topic for students. For most for the students, like Susanne, engaging in unconscious bias was important.

For many of the students, it was their first-time learning about unconscious bias. Learning about biases and engaging in critical self-reflection is a critical skill for teaching culturally diverse classrooms (Acquah & Commins, 2015). For Josefine, although she found the session on equality versus equity important, she still felt tension in agreeing to the tenets of an equity-based teaching approach. The power of critical reflection is the ability to question presuppositions of certain worldviews. In her case, she still struggled to make sense of an equity-based teaching approach. One reason maybe that given that most German teachers defer to a colour-blind approach to teaching, equity-based teaching seems unfair. In that particular session, some students felt that an equity-based approach disadvantaged the stronger students even though the literature says otherwise (Apfelbaum et al., 2012). It is for these reason that classes are needed to equip teachers with the skillset to critically reflect thereby providing alternative frameworks that aid the facilitation of teaching culturally diverse classrooms.

Figure 23

Hierarchical Code-Subcodes Model: Areas of Improvement

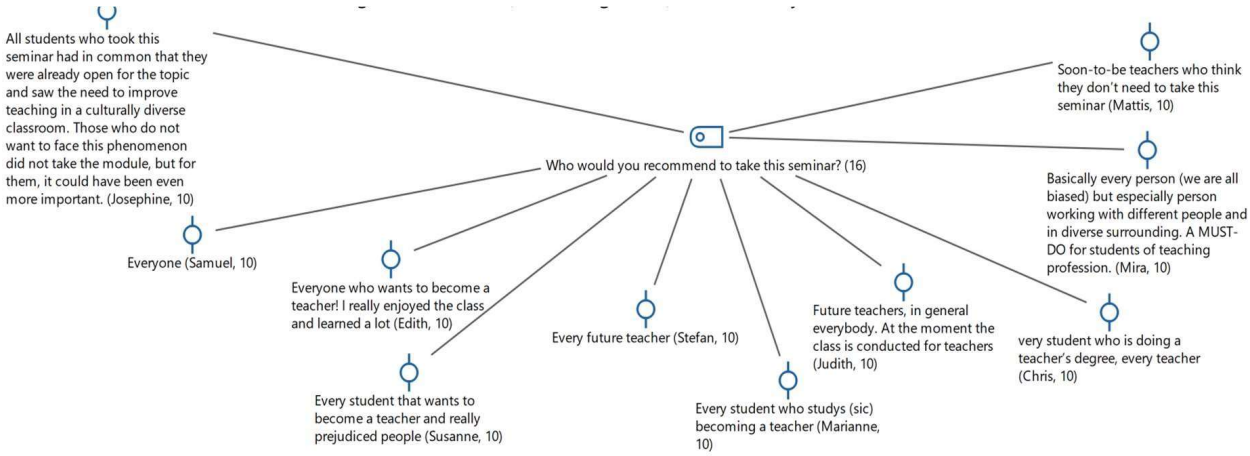


The areas of improvement speak to elements in my facilitation of the class as well as some logistical gaps. Most of the feedback received centred on the duoethnography feedback session. There was a feeling that I did not have enough background to engage with the topic on the German Leitkultur, however, this was a topic that my students found interesting for their duoethnography project and their presentation led to a lot of heated discussions, which is common for topics that centre around race and migration. This was a learning opportunity for everyone, including me.

Another area of improvement was time management. As Leila rightly advises, cutting discussions short though discomforting can help in making sure that the time allotted for the sessions are met every class time. Ultimately, participants advised I become well-versed in German migrational politics.

Figure 24

Single-Code Model (Coded Segments): Who would you Recommend to take this Seminar?



At the end of the seminar, I wanted to know who they would recommend to take this seminar to gauge how important they found the seminar for their fellow colleagues. Every participant highly recommended this seminar and expressed the need for such a course, especially for initial teacher candidates. Josephine stated, "*Those who do not want to face this phenomenon did not take this module, but for them, it could have been even more important.*" For Josephine, given her vocal contribution to the course, in this feedback she recognises the importance of raising the awareness of initial teacher candidates around the concepts that are discussed in this course. Mira underscores the need for everyone, especially teachers, to take this seminar given that we are all biased. This is a critical point that she raises because a lot of teachers are simply not prepared to teach culturally diverse classrooms (EU Commission, 2017; BIM, 2017; Civitillo & Juang, 2019). The consensus from all participants was that all teachers

needed to take this course for the exposure to critical topics pivotal for teaching culturally diverse classrooms.

4.6.10 Summary

The Teaching Consciously for Culturally Diverse Classroom Workshop was an eye-opener for me. I saw the necessity for building a safe space to ensure that participants engaged with the material and were equally participative. I also saw the importance of staying vigilant, especially when topics like race and migration collide. Most especially, it was important that the classroom recognised that the primary goal of the seminar was its co-creative element. Teachers and students were invited on the stage to engage in learning and teaching as espoused by Freire (1993). In the following section, I provide a detailed overview of the analyses of selected essays submitted as requirement for the course. Student grades were not hinged on the completion of the in-class evaluations.

4.6.11 Analysis of Student Reflective Essays

Some participants in the seminar opted to write individual papers focused on a thematic subject they found relevant to the various topics discussed in class. The different entries focus on the sense-making of students as they interrogate their experiences in the seminar and outside the seminar as it pertains to their interpretation of the various themes and project was discussed in the class. In this segment, I will be analysing main points that emerge from the text data.

4.6.12 Recurring Codes

Figure 25

Hierarchical Codes-Subcodes Model: Classroom Realities

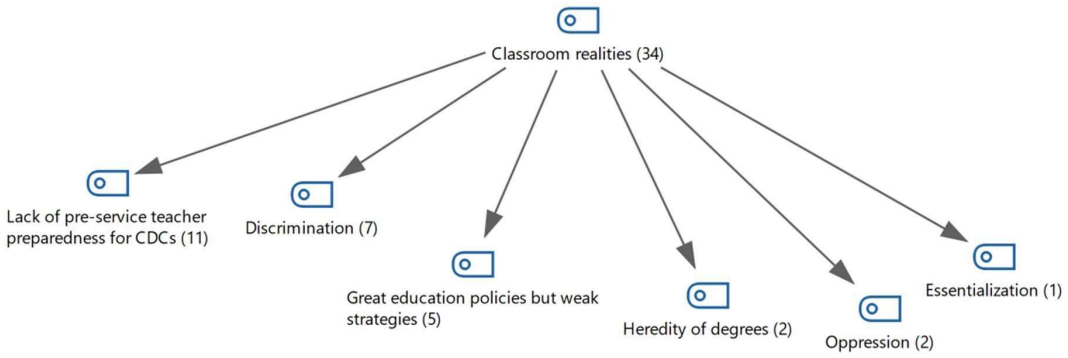
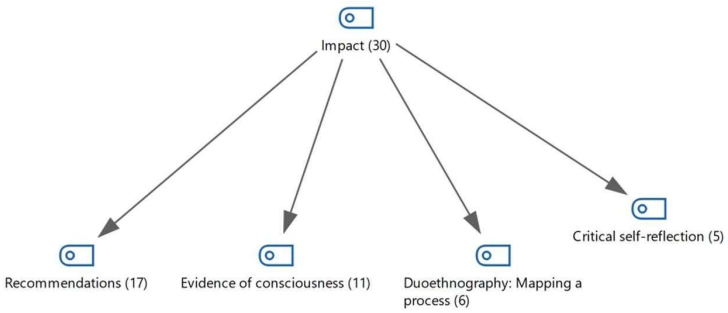


Figure 26

Hierarchical Code-Subcodes: Impact



Entry 1: "Irgendwann musst du doch auch mal hier im Land ankommen!" ("Atsome time, you're gonna have to get with the programme in the country!")

In this entry, the student chronicles her journey through the "Gymnasium" (high school). Every stage in her academic journey from the third grade to the 12th grade highlights instances of marginalisation and oppression experienced in class with students and teachers

acting as perpetrators. These types of personal stories provide insights that teachers may unconsciously remain blind to. Moffitt (et al., 2018) raises the need for more training for initial teacher candidates and in-service teachers to avoid being blindsided regarding identifying oppressive occurrences in the classroom and addressing them effectively. One of the challenges that impact culturally diverse classrooms is that teachers who are mostly not representative of the various learners in the classroom are unable to understand or identify with the challenges of the students, have reduced empathy for their personal struggles, and unknowingly marginalise students that do not belong to the dominant class (Gay, 2010; Nieto, 2003). Katz (1963) explains that it is difficult to empathise with someone who is different or has different life experiences from what one is used to experiencing. The consequence of that is when teachers do not share the cultural histories of their students, it becomes challenging to hear how certain comments land on the ears of the students or the othering effect it has on the victim and on fellow students. The following are two entries from a collection of essay submissions. For this writing assignment, this student opted to write a short play.

Excerpt 1: 7th Grade

> Geography lesson. The topic is the natural resources of Germany.
>
> Teacher: You see that every country has plenty of something and a lack of something else. What does Germany have too much of?
>
> Mike: Turks!
>
> A few boys start laughing, the rest of the class glances over to the only Turkish student, Zeynep. The teacher is laughing, too.
>
> Teacher: Oh yes… Hah… That's the truth right there.

More students begin to laugh. Zeynep leans over her bag, seemingly looking for something. The bell rings to end the class.

Teacher: Hah yes… A good ending to a good class.

Later. Zeynep is standing on the playground. Her classmate Hrvoje, a boy of Bosnian descent, joins her.

Hrvoje: That was really stupid of Mike. What he just said…

Zeynep: Yeah.

Hrvoje: Don't worry about it, you know how they are. Always the same stupid insults.

Zeynep: Yes, I know.

Hrvoje: It was just a bit rude that Mister P. didn't say anything. Only for that joke Mike could have gotten detention —

Zeynep: But he laughed, too.

Hrvoje: Yeah…

Zeynep Yeah.

Later in the hallway, Mike is walking hectically towards Zeynep.

Mike: Zeynep, I - I wanted to apologise for what I said earlier. I did—I thought it was funny but Katharina just told me that you were crying under the table…

Zeynep: It doesn't matter, I wasn't crying, it's not—

Mike:—I just continued to laugh because Mister P. was also laughing, so I thought it must be funny. But then Katharina and Sarah told me that it wasn't. So, I'm sorry….

Zeynep: It's ok, really, these things happen. Thank you anyway (Essay excerpt, p.3).

Here, we are presented with a scenario where an oppressive comment is made with the teacher joining in, in the ridicule of the only student of Turkish origin. Zeynep is humiliated and

the teacher does nothing to address the young boy that makes an offensive remark in the classroom. Another student, Hrvoje, comes to her aid and offers his solidarity. What has transpired is a classic case of othering. Hrvoje says *"Don't worry about it, you know how they are. Always the same stupid insults."* This single act reassures Zeynep. This recognition by Hrvoje shows he understands the humiliation because he says, *"Always the same stupid insults"* which also insinuates that he's probably experienced a similar situation. The teacher's solidarity with Mike affirms Mike's behaviour, which is another way of showing they belong to the same group and Zeynep clearly does not.

Although, finally, Mike rushes to offer his apologies, his recognition of wrongdoing only comes after a discussion with another member in the classroom. Students standing up against oppression is pivotal in addressing racial prejudice and microaggressions that occur because these forms of oppression have become normalised.

Zeynep explains:

> Mike's apology after being made aware of his mistake by his classmates will not eliminate the teacher's racism, but it nevertheless makes the class community and especially the migrant student aware that this behaviour cannot be normalised in this framework, and this support can often be enough to overcome the shock and trauma of the experienced discrimination by authorities. The significance of inner-class support becomes especially clear when imagining how the scene might have ended if Zeynep did not have the emotional support of another migrant student relating to her experience, if Mike was not made aware of how wrong his comment was by other students and if he had not apologised: Zeynep would have been left alone to deal with her trauma of being openly laughed at by a teacher and her class (Student Essay 1, p. 3).

Excerpt 2: 9th Grade

In an English lesson, the teacher is going through rows checking the homework, an essay. She's reading Zeynep's essay.

Teacher: Very good job, Zeynep. I can't find any mistakes. Really well done.

Selina: (silently, from the back row) Who would've guessed…

Fabian: Yeah, really, I'd be surprised if you ever found a mistake.

Teacher: (laughing) Well, I would love to correct something, but that's difficult with a student like Zeynep.

Selina: But Zeynep already speaks two languages, she grew up that way. So isn't it normal that she's better in English than us? Because of her upbringing with German and Turkish she can just learn languages easily.

Zeynep: I don't learn languages easily. I worked very long on this essay.

Fabian: Bla bla… That's what you always say, but you just have an advantage because you were speaking several languages as a kid. That's helping you now.

Teacher: You guys do have a point; growing up bilingual is an enormous advantage when learning a new language.

Selina: See, that's what I'm saying!

Teacher: Don't get me wrong, Zeynep, but I have to agree with your classmates on this. You are very privileged when it comes to languages because you kind of spent your whole life speaking several ones. That's why it's not too much of a challenge for you to learn English now. But what can you do, that's just the way it is. There's always going to be someone who has advantages you don't have. Right, Selina? (p. 9-10).

From this excerpt, we see Zeynep having to defend her class work. Students in this class are threatened by her English language ability. They credit her bilingual capacity as aiding her in performing better than her colleagues. Unfortunately, the teacher, too, joins in, affirming the aggressions coming from other students in the classroom. Zeynep explains the scenario in her own words:

> In ninth grade we find a scene of students and teacher coming together in discriminatory behaviour. The topic of bilingualism is brought up in a language class as a privilege of the migrant student. Instead of dealing productively with the students' fears of unfair evaluation and comparison, the teacher reinforces exclusive dynamics. Whether or not the actual issue at hand is important, so whether or not bilingualism can be an advantage in language learning of migrants, has no relevance to the unfolding of the scene: the teacher's taking sides with some students against another is the problematic aspect. Especially accusing the migrant student of a privilege despite the history of migrants living in a society that does not privilege them on any level adds another dimension to the experienced injustice (p.3-4).

Both excerpts from her short play "Irgendwann must du doch auch mal hier im Land ankommen!" exemplify some of the lived experiences of students with the so-called migration background. Microagressions in the form of "jokes" lowered expectations and prejudice is the unfortunate outcome for these students who study within a system that does not know how to act or teach with the recognition that the classroom space should be safe and free from prejudice. Again, the five dimensions of multicultural education can be used in these scenarios to enable teachers to provide an inclusive, equitable learning environment for students. The third domain, prejudice reduction, aims to address prejudice in the classroom developing

lessons that empower students to develop positive attitudes of students from different ethnic and cultural groups.

Based on Allport's (1954) contact hypothesis, students can develop positive intergroup relations when students experience equal status among themselves and when cooperation as opposed to competition is fostered. When authorities, such as teachers and administrators, sanction these behaviours, and when these students interact with one another, students recognise themselves in the other which fosters mutual respect. Continuous teacher training programmes and targeted, mandatory seminars for initial-teacher candidates on these topics are critical in generating awareness of these challenges and by learning to acquire a heightened sense of awareness when teaching culturally diverse classrooms.

This piece by Zeynep demonstrates a heightened understanding of the issues as facilitated throughout the course. Zeynep's primary goal for adapting her academic journey story into short plays is to lend her voice to teacher training workshops where her stories and experiences can service as pedagogical tools for raising awareness among pre-service and in-service teachers.

Entry 2: How to Implement the Concepts of the Seminar in Natural Science Classes

This essay entry sought to devise strategies for practicalising key concepts discussed in Module 3: Foundations for Culturally Diverse Classrooms, during the Teaching Consciously for Culturally Diverse Classroom seminar. In this module, students were introduced to various frameworks that foster culturally responsive teaching such as the multicultural education framework and the equity literacy framework and this gave the students an opportunity to interact with the terms, meanings and experiences that were generated from classroom discussions. In this paper, Markus situates natural science subjects and attempts to create

possible strategies for introducing natural science subjects through a culturally responsive teaching perspective. The five dimensions of multicultural education framework was the chosen platform. Markus lays a foundational basis for this paper.

He explains:

> In my opinion teachers of other subjects like English, German or History have a much easier time using the seminar's content in their lessons, especially, when topics like cultural diversity are for example manifested in the curriculum of English classes. But I will try, nonetheless, to find examples on where and how you can make room for some concepts in the curricula of the subjects Biology, Physics and NWT1, which is an optional course for the eighth to tenth grade and reflect on my intended personal impact in supporting my students to become critical thinking individuals and sensitise them in culturally diverse matters (p.3).

This opening line is aligned with the common narrative that culturally responsive teaching only works in social science subjects and has no place in mathematics and other hard sciences. The contrary is the case as his paper shows that there are different perspectives that can be incorporated in teaching to make lessons more inclusive and culturally responsive (Ukpokodu, 2011). In the course Natural Sciences and Technology (Naturwissenschaft und Technik), a subject that is taught by all science teachers, Markus identifies ways of engaging students in this subject by implementing the first multicultural education dimension—Content Integration. Content integration involves the use of various perspectives and examples from different cultures to facilitate the teaching of a given subject (Banks, 2007). For the NWT subject, the topic 'bridges' was used as an example. How do you as a culturally responsive teacher, include varying cultural perspectives on a topic based on bridges? For this task,

Markus envisions a class project based on bridge building using different materials analogous to culturally different regions. He explains:

> If there were three groups, the first could be presented by a traditional European architecture equipping them with wood, nails and tools like hammers and saws. The second group could represent a far eastern building style, by providing them with bamboo and ropes. And the last group could be equipped with the means to build a ponton-bridge to represent the remote areas of for example the Amazon rainforest, where these types are the only viable options to bridge over a river (p. 4).

The goal of this exercise, according to the author, is to validate different modes of engineering as well as valorising different types of knowledge in each domain. By helping students identify and experience different materials that are indicative of certain geographic spaces, students are sensitised to various regions and their approach to problem-solving in this case, building bridges. Though a technical subject, students appreciate how geography and resources impact how construction is designed and built. Consequently, Markus applies the same approach to other subject areas such as evolution by showing evolutionary linkages from Africa to the rest of world. As well as highlighting that in astronomy. He asserts that the Chinese, Arabs, and Mayans all contributed greatly to the field of astronomy and their scientific recordings have equally impacted modern-day physics. Further, he showed the need for incorporating diverse female voices in academia to expose students to different perspectives and narratives given that he was not privy to this level of exposure during his years in high school. He explains his experience after highlighting the works of scientists like Ashoke Sen, Jane Goodall, Tu Youyou and Shinya Yamanaka.

> During my time in school I have never heard about any of the scientists above, but especially in grade eleven to thirteen you sometimes dive a little deeper into the fields of research of the scientists above, and mentioning these names shows the students, that not all scientists are white and male and that today researchers from all over the world work together to achieve major breakthroughs (p.7).

The connections he makes illustrates how impactful the adoption of a multicultural education framework promotes a culturally responsive approach to curriculum design. By valorising different types of knowledge from a wide spectrum of gender and cultural backgrounds, students see different actors and different perspectives. The second dimension: The Knowledge Construction Process, seeks to liberate the minds of students by enabling them to recognise that knowledge itself is not neutral. Banks (2007) explains that the knowledge construction process equips teachers to demonstrate how cultural assumptions and biases impact how knowledge is constructed within various disciplines. By incorporating this dimension into a standard German curriculum, especially in history and biology, Markus hopes to raise awareness on the power of the narrator. Another experience shared by him highlights the importance of challenging stereotypes and giving young students the tools to think critically about knowledge whether it is passed down from families, friends, books or teachers. He asserts:

> I grew up in a small village in Germany with nearly no immigrational influx and sadly in my school or probably many similar schools across Germany stereotypes like Jews would have big noses and would be greedy or people of colour would be lazy, still are used by children to make fun of one another or insult other people. The reasons why the children have these biases, are probably a result of their social environment like

> family and older friends and have no basis in modern science and rather in over a century old pseudoscience. But teachers must address these issues before further problems arise from the children's statements (p. 9).

Markus continues by explaining how history is often told from the perspective of the victor thereby ignoring the narratives of the voiceless and the oppressed. He adds:

> Prejudices against people of colour only made the European conquerors feel more superior and reduced their ethical concerns. Other prejudices, especially against Jews, were created and worsened during the Nazi-dictatorship and taught to kids in school via the subject of 'Rassenkunde' between 1933 and 1945. Even though those days are long gone and most of the crimes and false accusations of the Nazi era have been discussed in society and are now public knowledge, some prejudices still persist as implicit biases passed on from generation to generation (p. 10).

When teachers engage students in using the knowledge construction process, learners are empowered to incorporate different perspectives in their analysis of what is being discussed. By asking questions about the positionality of the narrator, the other actors in the narration and their role, students learn to critically analyse and deconstruct knowledge as it were. Equity Pedagogy is another dimension that was addressed in the essay. During the mandatory practice year, Markus saw first-hand the varying levels of student ability in a class of 30. He explains:

> While, for example, some students, in the sixth grade I taught, already were highly proficient in the dealing with scientific instruments like microscopes or the Bunsen burner, because of their families with a scientific background and programmes, where children and teenagers can conduct research, others never even used a match to light a candle (p.12).

Here, we see the stark realisation of the varying levels of student access. How then will equity be fostered in the classroom with varying social classes? One way Markus hopes to create equity in his future classroom is by creating a learning environment that is focused on building positive attitudes among students, teamwork, and increased learning opportunities outside the classroom through excursions. Additionally, exposing students to the Stützpunktschulen (base schools) is another avenue he hopes to implement. As a final point, he introduced the- prejudice reduction. To reduce prejudice in the classroom, he will rely on fostering a community by ensuring that his students understand the value of respect. He also plans to recognise and name oppression when it occurs in the classroom so that students recognise the importance of being respectful and kind to one another. Similarly, increasing intergroup contact through group assignments and experiments is another way that he plans to foster good classroom relationships which then improves the learning climate. He ends his paper by saying:

> Also, the fact that very few female scientists get a mention in school bothers me, therefore I intent[sic] to give them a proper notion in my future lessons and maybe inspire some of my female students to become scientists, too. All in all, this reflective exercise made me more sensitive to the reduction of biases in school and I will most certainly be able to use the ideas I collected in this paper to support my future lessons (p. 15).

By adopting the multicultural education framework in this reflective essay, he shows a depth of understanding of the current challenges in the school system. By identifying the challenges, Markus has demonstrated his commitment to making a difference in the classroom by recognising his responsibility in promoting culturally responsive classroom strategies and by

creating communities in the classroom, fostering cooperation, educating his students to stand up against injustice and prejudice and having high expectations of all his students.

Entry 3: A Framework for a German Education System Free of Discrimination

The third essay problematises the absence of a concrete educational policy that ensures that all initial teacher candidates in Germany are trained to teach culturally diverse classrooms effectively, and more specifically, are given the tools to counter discrimination and other forms of oppression in the classroom. Kira outlines the challenges currently facing teachers and proposes a framework for a discrimination-free classroom. In alignment with the hithertofor literature analysis, and interview data, Kira highlights the following gaps in the education system:

- Non-uniformity of policy regarding teacher preparation for culturally diverse classrooms
- Lack of an educational discourse on discrimination
- Non-involvement of parents in addressing student performance

Her framework for a German Education System Free of Discrimination is premised on the following:

- A legal provision to ensure that anti-bias education is mandatory in all states,
- Cultural responsiveness at school-level (responsiveness to cultural needs of students—e.g., taking the Muslim fasting period into consideration while planning excursions),
- Inclusion of parents of students into the learning process (of especially studentswith a migration background),
- Empowering teachers to be transformative intellectuals,
- Introduction of teacher evaluations both from learners and teaching colleagues,

- Equipping students with a language to deal with oppression.

The non-standardisation of structural processes in implementing cultural diversity programmes for culturally diverse classrooms is a major gap that Kira identifies. This gap is recurrent in the literature that illustrates that while the governmental mandate is readily available for all states to implement, the political will is still lacking (Fass, 2008; Massumi & Fereidooni, 2017). Consequently, it translates to the "Gamble of Education" ideology developed by the duoethnography team (see chapter 3) who explain that the educational system is based on luck. They explain:

> *"... we think that right now, that there's a whole portion of luck in education. It really depends on which teacher you get, which school you land in and that can determine how your education goes" (In-class presentations, June 4, 2018).*

Without a uniform definition of cultural diversity education and what it ought to comprise of, states, school administrators, and teachers are left to determine the parameters of teacher education leaving vulnerable students at the whim of luck. Similarly, the lack of adequate teacher preparation for culturally diverse classrooms means that the language and foreknowledge needed to address issues of discrimination,racial prejudice and other types of oppressive situations will lead to gaps in classroom management. A resultant effect of this gap is the non-involvement of parents in the learning process of students with a migration background (Weinstein, et al., 2003).

Language and other barriers cause parents to be side-lined in this critical position. Kira asserts that:

> Since Germany has a particularly strong correlation between the educational level of children and parents, it is even more alarming that parents with a migration background

> are excluded from the learning process for reasons of prejudices, language barriers or differences in educational styles (p.11).

This position is particularly relevant within a Germany context given that social class and educational attainment of parents primarily determine the educational attainment of their children (Crede, Wirthwein, McElvany & Steinmayr, 2015; Minello and Blossfeld, 2017), which brings the need for schools to collaborate with families. Side-lining parents either through non-inclusive language used in newsletters, communication or attitudes increases barriers that parents are unable to surmount, thus leading their school-aged students towards a path to marginalisation. These challenges also reflect one of the ways inequities are maintained (Gorski, 2016). When parents are sidelined from the learning process of their children, they are more likely to suffer academic setbacks (Minello & Blossfeld, 2017). The lack of adequate teacher training can lead to knowledge and behavioural gaps that exclude migrant parents from actively working with teachers to support their school-aged children (Foroutan & İkiz, 2016).

According to author of this essay, countering these deficits will require a top-bottom approach. Kira explains:

> "…students are just interacting in a class system dominated by teachers. Teachers in turn operate within the logic of the school. And schools are governed by educational policies that are set on a political macro-level" (p.8).

Her estimation, though not new, aligns with Banks' (2014) fifth dimension of multicultural education model called Empowering School Culture and Social Structure. In general, he argues that for schools to become culturally responsive, the cultural structure must be reformed at the administrative level. Teachers must feel supported in their quest for providing equitable learning opportunities to all students. For this to occur, governmental structures and

curriculum design will need to reflect these changes. Lasting change can only occur when the powers that be equally see the value in such an approach. In other words, clearly defined processes must be made available to teachers to enable them to create equitable learning spaces for all students especially learners with amigration background.

Cultural responsiveness of teachers, teacher empowerment and improved recruitment were among the options Kira proposed as remedies for an anti-discrimination classroom. The main crux of her argument is inclusiveness and to answer the question—how can teachers be equipped to include and valorise every child? (Gay, 2010). Culturally responsive strategies provide tools for addressing cultural diversity of students, improving teacher-parent communication skills, demonstrating expectations for behaviour, and creating caring classroom communities (Weinstein et al., 2003). Likewise, empowering teachers to take active roles in policy making and curriculum change will promote a more equitable posture in the classroom. Kira asserts:

> …Teachers should be given the space to think of themselves as policy makers and then slowly come to be thought of as such. Right now, the attitude among most German teachers is a very subordinate one, with little interest to change the work environment themselves…. Teachers should be encouraged to participate in the change-making processes in schools, so that important transformations are not initiated from a desk in the ministry of education but come from the people who know best what needs to change (p.12).

This position is aligned with Giroux's (1988) view about teachers and their roles in the classroom. In his essay 'Teachers as Transformative Intellectuals', he challenges teachers to take a dominated posture in teaching, often merely following the teaching curriculum without

recognising the needs of students. He contends that the opposite ought to be the case. Teachers should become transformative intellectuals if students are to become critical thinkers and truly further the democratic values of society. Giroux (1988) posits that:

> …many of the recommendations that have emerged in the current debate either ignore the role teachers play in preparing learners to be active and critical citizens or they just suggest reforms that ignore the intelligence, judgement, and experience that teachers might offer in such a debate. Where teachers do enter the debate, theyare the object of high-level technicians carrying out dictates and objectives decided by experts far removed from the everyday realities of classroom life (p.121).

He explains further:

> Instead of learning to raise questions about the principles underlying different classroom methods, research techniques and theories of education, students are often preoccupied with learning the "how to", "what works," or with mastering the best way to teach a given body of knowledge (p. 124).

This is precisely what Kira uncovers in her essay. When teachers take a reductive position in the classroom, meaning that they go through the curriculum without critically engaging with the curriculum to fit the needs of students in general, it opens gaps for marginalisation and reproduction of injustice (Giroux 1988; van Dijk, 1992;van Dijk & Kintsch, 1983). On the contrary, raising the quality of teachers and increasing the number of teachers with culturally diverse backgrounds will promote a more representative teaching pool (Massumi & Fereidooni, 2017). Ultimately, Kira's arguments illustrate her level of awareness and engagement on culturally diverse classrooms and the strategies that promote equity. This very mindset is critical for initial teacher candidates and was the primary objective of the

seminar. The strategies she addressed spoke directly to the modules that were facilitated during the course.

It is critical that initial teacher candidates are given a space to interact, reflect and tackle these very issues that are wont to arise in culturally diverse classrooms—issues of power, privilege, curriculum adaptation to suit the needs of learners and developing culturally responsive strategies to engage productively with parents. These are pivotal in furthering the goal of making quality education equitable and accessible to all students.

4.6.13 Summary of Essay Main Points

In this segment, six different pieces of data from my students were reviewed. The themes focused primarily on culturally responsive practices in the classroom and strategies required to ensure that initial teacher candidates are especially knowledgeable and capable of teaching culturally diverse classrooms. Each entry focused on a pertinent and real aspect of the German educational system. The first group of duoethnographic presentations illuminated the reality of right-wing teachers in the classroom. Their rhetorical question "is it possible to teach consciously with a racist mindset"? brought to the fore, teachers' rights within the context of holding right-leaning or racist mindset. Teachers with a racist mindset are protected by the constitution and are entitled to a professional and private life. At the same time, repercussions can be found in the silenced voices of the powerless. In the essay excerpt, we see Zeynep, a student with a Turkish background, silenced due to the hostile learning environment while continually being positioned as the "other" throughout her educational career.

The second duoethnographic presentation, The Gamble of Conscious Education, identified typical sentences and phrases that are commonly found within a school space and highlighted what presenters termed as the luck of the draw regarding teachers and school

placement. The idea of luck in the educational system can be linked to the fact that teacher preparatory courses on culturally diversity are not standardised or made obligatory for all pre-service teachers throughout their university career (BIM, 2017). Therefore, students with a migration background in culturally diverse classrooms face a likelihood of lowered academic expectations from teachers or in some cases, microaggressions and othering as was shared by Mia during the discussion about Islamophobia. Aside from teacher attitudes and beliefs, the importance of incorporating culturally responsive teaching strategies was also discussed. The presentation on Islamophobia Read Aloud helped in orienting the class on ways of calling in and tackling incidents of oppression in the classroom. Banks (2007; 2014), Gorski & Pothini (2014) express the need for teachers to identify oppression in the classroom when it occurs.

However, for that to occur, teacher educators, initial teacher candidates and in-service teachers must be sensitised to know how to do so. This is currently not the case (Massumi & Fereidooni, 2017). The essay entries addressed the following themes: oppression in the classroom, culturally responsive teaching strategies within a science-based class and strategies for a discrimination-free classroom. The topics reflected the many varied perspectives of culturallyresponsive teaching. From teacher beliefs, conducive learning classrooms, to curriculum development and teacher training, the students expressed their main points of view which reflected the impact of the seminar. A recurring thread from the evaluation seminar was the need for more training in this field. Students felt the need for more preparatory courses that increase their level of preparedness for culturally diverse classrooms.

In the following section, I provide an overview of the fourth mode of data collection which was the use of the CRCMSE scale to determine the self-efficacy of student before and after the intervention seminar: Teaching Consciously in Culturally Diverse Classrooms.

4.7 Applying the CRCMSE Scale

Preparing teachers for culturally diverse classrooms is critical to ensuring that all learners have access to quality and equitable education (Banks, 2014; Gay, 2010). Milner (2010) contends that, due to the racial disparity of white teachers and students of colour, the incongruence that occurs from a mismatch of personal narratives, cultural experiences and knowing, may cause vulnerable students and students of colour to be hindered academically. The acquisition of culturally responsive teaching skills shows a positive impact in teaching culturally diverse classrooms (Gay, 2010; Banks, 2014; Siwatu et al., 2015, Civitillo et al., 2018, Moffitt et al., 2018).

The seminar "Teaching Consciously in Culturally Diverse Classrooms" thus, focused on exposing students to culturally responsive teaching strategies and theories. Students were surveyed to determine how self-efficacious they felt before and after participating in the seminar and to answer the final research question: *How do initial teacher candidates respond to the seminar-Teaching Consciously in Culturally Diverse Classrooms?* To implement this survey, a German validated version of the Culturally Responsive Classroom Management Self-Efficacy Scale (CRCMSE) developed by Siwatu, Putman, Starker-Glass and Lewis (2015) was used.

The CRCMSE scale was originally developed to determine how self-efficacious pre-service and in-service teachers felt using culturally responsive classroom management teaching strategies in the United States of America. The conceptual framework on which this study was carried out was based on Bandura's (1995) social cognitive theory which is associated with human agency. He asserts, "[A]mong the mechanisms of agency, none is more central or pervasive than people's beliefs of personal efficacy" (p.2). This is critical because one's idea of

agency plays a significant role regarding their ability of accomplishing a given task. The less likely one feels capable, the more likely they are unable complete the given task (Bandura, 1995; Siwatu et al., 2017).

In this qualitative case study, the validated scale, Culturally Responsive Classroom Management Self-Efficacy Scale (Civitillo, Juang, Schachner & Börnert, 2016) was incorporated in the seminar intervention phase of the study. The adapted CRCMSE for the German context was implemented to test the self-efficacy of initial teacher candidates (n= 400, n= 104) at two German universities. About 66 percent of the participants had already taken courses on multiculturalism and inclusion education (Civitillo et al., 2016). In the study, a few changes were made to adapt the scale for the German context. First, a reduction of the items on the scale from 35 to 22. This was done primarily due to language and economic cost. Second, the addition of a stress measure identifies the impact of stress on pre-service teachers as they teach and manage culturally diverse classrooms.

Therefore, the implementation of the CRCMSE scale in the Teaching Consciously seminar was aimed to determine the tasks that pre-service teachers felt the most self- efficacious or least self-efficacious in accomplishing. The outcome of the study is expected to inform how preparatory courses might be designed to better prepare initial teacher candidates for culturally diverse classrooms in Germany.

4.7.1Participants

Although a total of 22 students attended the course, and 19 completed the survey correctly while one skipped the last three questions, the values were adjusted accordingly to reflect the gap (n=20). Of the total sample, 13 (65%) were females and 7 (35%) were males. Participants were asked to specify where they were born and where their parents were born: 18

(90%) indicated that they were born in Germany while 2 (10%) were foreign-born, 19 (95%) indicated that their mother was born in Germany while 1 (5%) indicated their mother was foreign-born, 19 (95%) indicated that their father was born in Germany while 1 (5%) indicated that their father was foreign-born. The participants were asked to indicate what degree they were pursuing. 19 (95%) indicated the state qualifying exam for teachers while 1 (5%) indicated a bachelor's degree. Participants were asked to indicate what school track they planned to teach: 19 (95 %) indicated the gymnasium while 1 (5%) indicated other.

Participants were asked to indicate if they had engaged in a teaching internship programme: 18 (85%) indicated yes, while 3 (15%) indicated no. When asked if participants had any experience working with children/adolescents/adults from a migrant background within a school practical framework: 12 (60 %) indicated yes while 8 (40%) indicated no. Participants were asked if they had experience with children/adolescents/adults with a refugee background within an extracurricular context: 7 (35%) indicated yes while 13 (65%) indicated no.

The information collated from the responses of the participants was necessary because it provided a bird's-eye view of the students. It was equally important to assess their experience with working with culturally diverse people.

4.7.2 Measures

The Culturally Responsive Classroom Management Self-Efficacy Scale (CRCMSE) (Civitillo, et al., 2016) was used to garner information from initial teacher candidates participating in the seminar. The scale was to determine their self-efficacy beliefs concerning their abilities in teaching culturally diverse classrooms with culturally responsive classroom management teaching strategies (Weinstein et al., 2003). Participants responded to the scale before and after the seminar. In this study, the items were further adjusted to 16 questions

where participants were asked to indicate how confident they were in performing the tasks listed on the scale. For example, for the scale item: *I can create a learning environment that conveys respect for the cultures of all students in my classroom*, participants had to indicate a range of comfortability between zero meaning (no confidence at all) to 100 meaning (completely comfortable).

4.7.3 Results

The data garnered from the respondents was analysed using SPSS. The first line of analysis was to determine the mean and median score of the dataset. A standard deviation of the sample was then carried out. Due to the small sample of the dataset, the scores cannot be generalised to the general population. The goal of this analysis, however, was to determine the culturally responsive classroom management self-efficacy beliefs of the participants in the seminar. I wanted to identify what strategies the students felt more self-efficacious in implementing in their teaching praxis before the start of the seminar and what self-efficacy strategies had improved, worsened, or remained neutral after the workshop. The students total mean score and standard deviation of the sample on the CRCMSE Scale was (Pre-test: M= 60.31, SD= 20.54), (Post-test: M=76.14, SD=13.68). The results served as benchmarks for the individual scoring of the questionnaires.

Although the sample size was small, a T-test was carried out to determine if the changes in the self-efficacy beliefs of the students were significant in comparison to the data set between the pre-test and the post-test. The probability scores show that there were some significant shifts in participant self-efficacy beliefs in carrying out most of the culturally responsive classroom management tasks.

Table 5

Means and Standard Deviations for Items on the CRCMSE Scale

Item #		Pre-test M	SD	Post-test M	SD	Delta	T	P
1	I can create a learning environment that conveys respect for the cultures of all students in my classroom.	63.30	19.34	77.25	12.72	13.95	3.151	.005
2	I can structure the learning environment so that all students feel like a valued member of the learning community.	68.75	19.39	80.75	8.63	12.00	3.479	.003
3	I can use what I know about my student's cultural background to develop an effective learning environment	53.25	20.73	75.25	10.57	22.00	4.716	.000
4	I can encourage students to work together on classroom tasks, when appropriate.	71.25	18.34	84.95	11.40	13.70	3.858	.001
5	I can design the lesson in a way that communicates respect for diversity.	67.75	14.19	85.00	11.59	17.25	5.174	.000
6	I can critically analyse students' classroom behaviour from a cross-cultural perspective.	50.75	23.02	76.75	11.39	26.00	4.951	.000
7	I can modify lesson plans so that students remain actively engaged throughout the entire class period or lesson.	66.50	13.77	73.00	15.42	6.50	2.668	.015
8	I can design activities that require students to work together toward a common academic goal.	68.00	14.99	77.55	12.92	9.55	4.451	.000
9	I can modify the curriculum to allow students to work in groups.	74.50	19.89	78.50	17.99	4.00	0.976	.341
10	I can teach students how to work together.	68.00	19.89	82.00	12.07	14.00	4.147	.001
11	I can critically assess whether a particular behaviour constitutes misbehaviour.	56.00	24.63	77.75	12.92	21.75	4.469	.000
12	I can communicate with students' parents whose primary language is not German.	59.50	20.45	65.25	16.10	5.73	1.206	.223
13	I can model classroom routines for German Language Learners.	43.00	26.43	61.50	24.77	18.50	2.651	.016
14	I can modify aspects of the classroom so that it matched aspects of students' home culture.	51.05	28.01	72.89	16.78	21.84	4.513	.000
15	I can implement an intervention that minimises a conflict that occurs when a students' culturally based behaviour is not consistent with school norms.	50.26	24.01	75.00	11.42	24.74	4.776	.000
16	I can develop an effective classroom management plan based on my understanding of students' family background.	53.25	21.60	75.00	12.25	21.75	4.859	.000

Prior to the seminar, there were only two items where students felt the most confident in completing culturally responsive classroom management tasks. They were on the following items:

- Item 4: *I can encourage students to work together on classroom tasks*, *when appropriate*- (Pre-test: M=71.25, Post-test: M=84.95)
- Item 9: *I can modify the curriculum to allow students to work in groups*- (Pre-test: M=74.50,Post-test M=78.50).

On the remainder of the items, respondents had a mean score between 43.00 to 68.75, signalling a low threshold for self-efficacy on the items listed. The lowest mean score was on item (13): *I can model classroom routines for German language learners,* (Pre-test: 43.00 and Post-test: 61.50) which reveals that the respondents did not feel comfortable in designing classrooms for German language learners. This result is not an anomaly. It has been documented as a recurring challenge among teachers in the classroom (BIM, 2017). What this means consequentially is that students with a migration background who may not be native speakers of German may find it difficult to cope in classrooms where the teacher is unable to design a culturally responsive learning environment. The second lowest mean score was 50.26, representing item (15): *I can implement an intervention that minimises a conflict that occurs when a students' culturally based behaviour is not consistent with school norms*.

Here, we see a lack of self-efficacy as it pertains to managing cultural diversity in the school when it is associated with behavioural conflict. Classroom management, inclusive of discipline, is usually the most challenging for in- service teachers and coupled with cultural mismatches, the risk of burnout and psychological stress are likely to increase (Dicke, Elling, Scheck & Leutner, 2015). On the rest of the items on the survey, respondents demonstrated low

self-efficacy regarding their ability in creating a culturally responsive learning atmosphere such as, creating a learning community where students feel secure and valued, adapting the curriculum to demonstrate content integration of learning that is reflective of the cultural background of students (Banks, 2014), providing relevant lesson plans that engage students for the lesson period, establishing better communication lines with parents who are not native German speakers and designing classroom management practices that accommodate the cultural background of students.

A review of the post-test data set reveals some gains between the pre-test and post-test. First, we see a significant jump in confidence for tasks that are linked to class cohesiveness or community building. For example, on items (2): *I can structure the learning environment so that all students feel like a valued member of the learning* community (Pre-test: 68.75 and Post-test M= 80.75 and item (5): *I can design the lesson in a way that communicates respect for diversity* with the mean scores of (Pre-test M: 67.75, P value: .003 and Post-test M: 85.00, P value: .000), we see a significant change in self-efficacy as reported by the students. This may be attributable to modelled behaviour in the class as well as their experiences through the case studies that might have caused them to reflect about diversity and potentially ask questions that they had never thought of before.

4.8 Chapter Summary

The four data collection points used during this research provides insights into initial teacher education in Baden-Württemberg in broad strokes. Providing multiple data points that reflect the state of initial teacher training and initial teacher preparedness for teaching and management of culturally diverse classrooms offers tangible information critical in furthering research in this sector. Similarly, the information garnered can impact the design of

programmes that promote equity in teacher education and ultimately empowers and equips teachers to teach culturally diverse classrooms. The following chapter is a discussion of overviews of findings across the data collected. Interview data from both the preliminary interview cohorts, and anti-racist practitioners, in-class evaluations, class presentations, essays and the CRCME questionnaire, all provide critical insights on how initial teacher candidates are being trained, their sense of preparedness for culturally diverse classrooms, and what strategies can be incorporated to improve initial teacher preparedness for culturally diverse classrooms. The following chapter provides a deeper analysis of the data collected by outlining salient points that speak to the current initial teacher education structures, feedback from students, and strategies for improving initial teacher education from anti-racist practitioners from the field.

Chapter 5. Discussion

5.1 A Step in the Right Direction?

This qualitative case study sought to identify teaching strategies for preparing initial teacher candidates for culturally diverse classrooms. The study was guided by three overarching research questions:

- How are initial teacher candidates being prepared for culturally diverse classrooms in Germany?
- How do initial teacher candidates respond to the seminar "TeachingConsciously in Culturally Diverse Classrooms"?
- How can initial teacher candidates be better prepared for culturally diverseclassrooms in Germany?

The following is a detailed overview of key insights and perspectives that emerged from the study in response to the research questions that have been posed.

- How are initial teacher candidates being prepared for culturally diverse classrooms in Germany? And how can initial teacher candidates be better prepared for culturally diverse classrooms in Germany?

To answer these questions, I sought to understand first-hand the pre-existing structures within the teacher training programme at University A. This inquiry was carried out by conducting preliminary interviews with teacher educators at the university. They comprised of three professors and one senior lecturer. To answer the second part of the question, I conducted in-depth interviews with three experts on anti-bias, anti-discrimination, and anti- racist education. I juxtaposed the interviews because of the rich data embedded in both interview cohorts and the contrast of meanings that the interviewees espoused, especially during

questions that explored the lack of pre-service teacher education. In the following sections, I address critical points that were made and expatiate on them further.

5.2 Six Credit Points

One of the challenges facing universities is the allotment of European Credit Transfer Standards points commonly known as ECTS or credit points. Given the robust Master of Education training programme, allotting the requisite ECTS can be challenging. For example, Claudia, one of the professors in Cohort I, identified the scramble for credit points for the master's programme as a main hurdle. Due to the limited number of credit points available, students who are mandated to take courses under the inclusion module will only need to take one mandatory course based on inclusion for the entirety of their master's study programme.

And this module is worth six credit points. In the bachelor programme, there are no mandatory courses on diversity which makes it likely that initial teacher candidates can enroll into the Master of Education programme never previously having had a course that focused on the critical aspects of cultural diversity such as systemic racism, or implicit bias.

The state educational guidelines as mandated by the KMK delegates the implementation of preparing teachers for diversity at the discretion of the state; hence, higher institutions (Fass, 2008) will be expected to implement the relevant courses according to their understanding of what it should entail. For more context, in a paper prepared by the KMK (2015) to address diversity in the classroom, it states: "The HRK and KMK urge everyone involved in teacher education to fulfill their responsibility for creating the institutional and conceptual basis and content for teacher education that will allow teachers to embrace diversity…" (p.5). Although this statement illustrates the government position and commitment to diversity, the statement still remains vague and open to individual interpretation. This was an area that was criticised by

initial teacher candidates who partook in the seminar intervention and by the education experts as well. Moreover, professors at the university and the experts explained that, for the most part, professors determine what they deem necessary for cultural diversity instruction. Uwe, a senior lecturer at University A explains:

> In the master there is a module inclusion and diversity, but they are only six credit points and these 6 credits points you can't manage diversity in the classrooms. (Uwe, Pos. 172).

Uwe, in his excerpt, buttresses the point regarding teacher preparation for diversity. On the one hand there is a commitment by the government to meet the demands of culturally diverse classrooms. The KMK (2015) categorically says it wants every child to reach his or her full potential. On the other hand, this mandate unfortunately cannot rest on good intentions only,clearer guidelines that address issues of systemic racism and the overall capacity building of teachers to raise their awareness of implicit biases that impact teaching and especially students with a migration background are some of the ways this lacuna can be addressed as suggested by scholars in the field (Fereidooni, 2016; Fereidooni, 2010; Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017; El-Mafaalani, 2018; Moffitt et al., 2018).

5.3 Lack of an Anti-racism Discourse in Teacher Education

The lack of an anti-racism focus on teacher education was seen as a major gap according to interviewees from Cohort II (Weiss, 2015; Fereidooni & Massumi, 2015, Chin,2017; Roig, 2017). This misconception is explained by Essed (1955) who argues that:

> Contemporary racism is rooted in centuries of oppression and struggle that formed the bedrock of relations between Blacks and Whites, Third World and First World… Indeed, racism extends beyond the mere facts of imperialism. It forms part of a much

> more profound problem, namely, the tendency of European civilisation not to homogenise but to exaggerate and to exploit regional, subcultural, and dialectical differences as "ethnic" and "racial" ones… This is not to say that racism is a "natural" and permanent feature of European history; it is created and reproduced out of a complex set of conditions (p.12).

Essed (1955), who is known for coining the term Everyday Racism, explains the dilemma and denial of racism within a European context. The ideology of a progressive, pluralistic, and tolerant European society conceals the everyday experiences of racism by black people and people of colour contrary to popular beliefs of those belonging to the dominant culture (van Dijk, 1992). It is therefore important to recognise this phenomenon as it is and to critically question how and why people of colour remain invisible in a society like Germany (Foroutan & İkiz, 2016). Mube, an anti-racist scholar, highlights professors and poignantly questions why there is a lack of diversity in its teaching staff. She categorically states that there are barriers that prevent people of colour from climbing up the ladder. Fereidooni (2016) also identifies racist structures that serve as barriers for initial teacher candidates of colour in the qualifying phase of teacher education. Consequently, he also argues that the German educational system itself discriminates against students with a migration background.

In 2018, the activist Ali Can launched a successful Twitter campaign with the hashtag #MeTwo (BBC, 2018) after the sudden resignation of Mezut Ozil a former member of the German National Football Team who cited the unfair expectations that were had of him due to his double nationality. The MeTwo Twitter movement took off. This time, allowing thousands of People of Colour (PoCs) in Germany to share their experiences of everyday racism. In the

Twitter thread, Cem Oezdemir, a well-known German politician from the Green Party shared this on his Twitter feed:

> "In der 4. Klasse fragte der Lehrer, auf welche weiterfuhrende Schule wir gehen wollten. Ich hob den Arm beim Gymnasium. Der Lehrer lachte, dann stimmte die ganze Klasse mit ein. Mein Wunsch war das eine, meine Noten das andere. In der 5. Kam ich auf die Hauptschule. #MeTwo." (Özdemir,Twitter, 2018, July 27) (BBC, 2018). [Translation: In the 4th grade, the teacher asked which secondary school we wanted to go to. I raised my arm for the high school (the highest tiered high school) The teacher laughed, then the whole class joined in. My wish was one thing, my grades another. In the 5th grade I got into the secondary school (lowest tiered high school)].

Özdemir's case is an example of a microaggression by the teacher. Why did the teacher laugh? What was the goal of the teacher's action? We may never know but the effects of such displays of othering can have lasting consequences on students. Similarly, when we look at Zeynep's high school experience as explained in her essay during the seminar intervention, she explains her feelings of being othered by her teacher and how, she too, was laughed at by her teacher and the rest of her classmates as they made fun of her Turkish heritage (see Chapter 4). Moffitt (et al., 2018) provide ample examples of these aggressions of students with a Turkish heritage in their research study. Fereidooni (2016) contends that the German educational system has a tendency of discriminating against students with a migration background. These examples point to the structural ways a lack of attention regarding cultural diversity can have marginalising effects on students. When teachers are taught during their initial training programme how to counter biases, identify modes of oppression, and create inclusive classrooms, acts of racial violence, microaggressions and othering can be avoided or

effectively tackled (Massumi & Fereidooni, 2017). Teacher educators also bear a significant responsibility in modelling inclusive behaviours that are culturally responsive (Gay, 2010; Acquah et al., 2020).

5.4 Increased Teacher Self-Knowledge

Engaging in self-discovery through critical reflection was one of the main strategies of expert practitioners. They outlined the importance of reflection on one's lived experiences and how that impacted the way they engage with the class and students, for example. Vera and Mube both highlight the importance of identity work and recognising one's privilege within the teaching profession. Asking questions such as: how does my background impact how I interact with the curriculum? My students? Can in some cases help raise consciousness regarding one's teaching practice (Banks, 2015). Questioning beliefs and assumptions are approaches that empower teachers to become transformative in their practice and is a tenet of transformative learning (Taylor, 2009).

5.5 The Reality of Luck in Teacher Training

One recurring theme throughout the second cohort of interviews as well as the analysis of student essays, and presentations, was the reality of luck in teacher training. This can be linked to the non-standardisation of initial teacher education as it pertains to raising awareness around cultural diversity. In Germany, states are left to decide how future teachers are to be taught and prepared for culturally diverse classrooms. It is only evident that the individual interpretations of what is meant by diversity and how teachers are to prepare for cultural diversity impacts how initial teacher candidates are taught. Therefore, the focus on cultural diversity is dependent on teacher educators' perspectives and interests (Faas, 2008; Massumi & Fereidooni, 2017).

During the preliminary interviews that were held in University A, Pascal, a professor at the College of Education mentioned that professors determined what focus to adopt in their teacher preparation courses. For some, diversity meant preparing initial teacher candidates for special needs students and, for others, it was based on issues concerning cultural diversity. The element of luck was also captured by anti-discrimination practitioner- Sophie, who mentioned that, during her practical year (Referendariat), she noticed that her colleagues did not have the same understanding of cultural diversity in the classroom as she had. She mentioned that she had a stroke of luck to have had a professor that prepared her for the classroom with a critical lens toward cultural diversity. During the duoethnography critical self-reflection class project that was held at the end of the seminar, students were required to conduct the exercise and introduce a creative output based on their experience. A team decided to create a board game titled "The Gamble of Conscious Education". During their game presentation, the team also highlighted how education in Germany was a matter of luck. In their opinion, it was a matter of luck to have a teacher that was culturally responsive because not all teachers receive the same training in that regard.

These are some of the far-reaching effects of leaving an open-ended interpretation of how teachers are to be trained to embrace diversity. When teachers are not explicitly trained to identify and recognise oppression, they become unprepared and consequently ineffective in handling cases of racial violence, and other oppressive acts that occur in the classroom and school at large (Gorski, 2016; Karakaşolğu, Mecheril & Goddar, 2019).

5.6 Preparing Teacher Educators for Diversity

One of the challenges identified by Mube, a member of Interview Cohort II, was the training of teacher educators about issues concerning cultural diversity. This position is equally supported by the comprehensive study carried out by the EU Commission (2017). Their study revealed that teacher educators were not equipped to teach about issues surrounding diversity and recommended additional courses to reinforce the capacity of teacher educators on the topic. Mube explained that teacher educators need to recognise and question their privilege and power and their complicity in reproducing structures that marginalise People of Colour. She also called for a thorough reform of initial teacher training to address the structural gaps that lead to marginalisation. If teacher educators who are mostly white are not trained to see oppression and recognise their privilege, it might be a tall order to expect the same educators to design courses that address systemic challenges such as racism and discrimination within in the educational scape (Karakaşolğu et al., 2017).

5.7 Restructuring Initial Teacher Education

Overall, there was a call to revamp the initial teacher education programme. The most critical element missing in teacher education is the lack of an anti-racist curriculum. By adding topics such as racism, hegemony, white supremacy and historical and ideological underpinnings of these constructs, initial teacher candidates can be aware of the underlying issues thus preventing them from engaging in acts of othering and other essentialising attitudes that are rife in schools who proclaim to engage and embrace cultural diversity (Fereidooni & Massumi, 2015; Massumi & Fereidooni, 2017).

Additionally, a focus on equity will require that teachers teach the whole child (Gorski, 2016). By studying racism, teachers will understand how everyday acts of racism are

constructed in society thereby bringing much needed awareness to those who ascribe to the cultural script that racism no longer exists (Essed, 1955). If initial teacher candidates are to teach culturally diverse classrooms, it would be logical to introduce initial teacher candidates to the societal norms that reproduce injustices and to link these elements to the school which is the greatest socialising entity in society.

5.8 Teaching Consciously in Culturally Diverse Classrooms

In response to creating effective initial teacher training options, I designed the Teaching Consciously in Culturally Diverse Classrooms seminar. The seminar was focused on introducing pivotal concepts and practical exercises to initial teacher candidates. The overall responses were positive and encouraging. Not surprisingly, there were students who rejected the equity-minded teaching approach during the module on equity literacy. The students who were against this ideology felt that the approach privileged some students over others.

This is based on the premise that all students enter the classroom on an equal footing. It was therefore important in their opinion, to treat students equally as a form of fairness. For one student, the struggle between equality and equity remained till the end of the course. For example, Josephine in expressing her views on the evaluation forms asked *"how should equity be implemented in school? This question still struggles me."* This is a difficult question that she asks because of the tension that is ultimately felt. Being equity-minded will mean being more intentional and being attentive to various student needs which can be daunting. The lesson, here, however, is the journey of self-reflection that has taken place, and this was an element that rang throughout the seminar. Participants were able to engage in critical self-reflection. Experiences like these, Acquah and Commins (2015) stress, are critical for equipping teachers for culturally diverse classrooms.

The major class discussion on the German dominant culture brought to the fore the need for more conversation and understanding around cultural and religious diversity. There were a lot of discussions about the idea of being German and what it represents, especially within the context of the dominant culture (leitkultur). These conversations naturally were emotional for some. For the most part, students felt comfortable voicing their opinions while being respectful. By creating a safe space in the class, students were able to be vulnerable and voiced out their concerns and perspectives. Experiences such as these can bring rich insights to students and further highlight the importance of engaging in discourses that challenge assumptions and bring new insights to the fore.

5.8.1 Presentations

Presentations were a primary source of evaluation for assessing the depth of understanding my students had acquired throughout the seminar. In addition, participants who needed full points for the course were expected to write short or long essays based on a theme discussed in class. The presentation format allowed students to work together in groups thereby providing ample opportunities for the exchange of ideas and presentations of their findings to the entire class. In both seminars, participants were tasked with solving a case study that dealt with diversity challenges. Teams presented their solutions for subjects that focused on religion, racism, poverty, sexual orientation, and gender non-conformity. These sessions provided a source of cultural simulation through role plays. Their satisfaction of the practice sessions is evidenced by their positive feedback on their evaluation forms regarding the seminar.

The final class project was based on the utilisation of the research methodology, duoethnography. This method was used as a medium for engaging in critical self-reflection. Participants were able to critically evaluate a dialogic experience they shared with a colleague as

a means of learning about their views and beliefs. Although challenging given the transcription requirements, the experience was impactful for the students. For this study, I evaluated three classroom presentations based on the results of a duoethnographic team project. The topics presented were based on teachers' rights and racism, islamophobia in the classroom and the gamble of conscious education.

These presentations brought to the fore poignant questions regarding cultural diversity in the classroom. The discussions that ensued demonstrated the need for more courses that prepare initial teacher candidates. Questions about racism and teaching were highlighted in the first presentation. For example, how can schools ensure that teachers provide equitable access to all students even when teachers are equally protected by the law to hold racist beliefs? The second presentation raised questions about how to effectively deal with religious oppression in the classroom by classmates. For example, how can teachers effectively diffuse conflicts that are related to peer oppression in the classroom? The last presentation introduced phrases that encapsulate how othering and discrimination occur in the classroom and provided a game designed to sensitise teachers on cultural diversity issues that may not be easily identifiable. The team titled the game Gamble of Conscious Education because they team felt that access to teachers who are capable of teaching culturally diverse classrooms was a matter of luck. Luck is a term that reoccurs within the literature concerning training for initial teacher candidates (BIM, 2017) and is embedded in the interview data from the interview cohorts. This element of luck is indicative of the current initial teacher training structure which is non-standardised given the political and governmental structure of the land.

5.8.2 Essays

Students were given the choice to write essays based on an aspect of the course. They were also encouraged to use their creativity. One student, Zeynep, wrote a short play based on her lived experience during her high school years as a student with a migration background. Marcus wrote about his understanding of the five dimensions of multicultural education and how he plans to incorporate the strategies as a science high school teacher while Kira wrote about her vision for tackling discrimination in German schools. These data pieces communicate the awareness students garnered throughout the course and the critical questions that they raised through their written work.

The essay pieces addressed different subjects and demonstrated the impact of the class. Markus in his piece highlighted his own educational experiences and how his sciences class featured mostly white male scientists. Equipped with this course, he plans to make his classes more culturally responsive by including different perspectives by incorporating the five dimensions of multicultural education. He underlines the need for gender diversity in science classes especially in high school. He is also committed to tackling prejudice in the classroom given the experiences he had growing up. He plans to create a community of respect in his class were racism and other forms othering will not be tolerated.

For Zeynep, her critical approach to her high school experience revealed several gaps in teacher training. She identified acts of othering and discrimination she felt during her high school years as a student with a migration background. Her overarching aim for writing this piece was to use it as a pedagogical tool for teacher training. By sharing her experiences, she hopes that teachers can use her short play as a conversation starter to sensitise teachers on how certain forms of discourses can have marginalising effects. Zeynep's critical approach of

engaging with her experience and translating in short play format evidence the importance of designing teacher training programmes that speak to the issues directly and one that creates a space for students to feel safe enough to share their thoughts and creativity freely.

Kira's essay contribution envisions her view of a discrimination free school system in Germany. She determines that it will be viable if teachers take a more amplified role in the creation of the curriculum. She addresses the educational policy gaps, the lack of a coherent agenda on anti-discrimination in schools and the constraints that hinder social justice in the school system. She re-echoes Giroux's (1988) call for teachers to take a more transformative position and a less technical representation that is current in schools. In her essay she identifies a weak parent-teacher relationship, which has the tendency of undermining academic outcomes of especially vulnerable students (Weinstein et al., 2003). Likewise, she addresses the structural gaps in the educational policy that guides initial teacher preparation and a lack of a formal discourse on discrimination. To counter these structural gaps, she advocates for a legal framework for the inclusion of anti-bias education that is mandatory in all states, the promotion of culturally responsive strategies at the school level to address the cultural needs of students, the inclusion of parents and students with a migration background in the learning process of their children, use of peer-to-peer evaluation approaches to improve teaching practice, and equipping students with the language to address oppression.

This critical approach demonstrates Kira's awareness and recognition of the gaps in initial teacher education. It also illustrates how courses that focus on cultural diversity, and the various strategies for promoting culturally responsive teaching empowers initial teacher candidates to adopt and advocate for similar changes. As demonstrated by Marcus, Zeynep, and Kira, these three students, were able to integrate what they had learned during the seminar into

concrete plans for either adoption in their teaching curriculum as was the case for Marcus or, as an initial teacher training tool as in the case of Zeynep and Kira.

5.8.3 Questionnaires

The Culturally Responsive Classroom Management Self-Efficacy Scale (CRCMSE) was designed to map pre-service teacher self-efficacy belief systems for teaching culturally diverse classrooms. The questions were designed to identify ideal teaching behaviours of teachers that mirrored culturally responsive teaching strategies in the classroom. The set of behaviours that were identified became the standard for the scale (Siwatu et al., 2015). The CRCMSE scale validated by Civitillo (et al., 2016), served as the basis of the questionnaire that was completed by the participants of the Teaching Consciously in Culturally Diverse Classrooms seminar. The following is an analysis of the results. This scale was only used as a method of triangulation. The scale was used to highlight initial teacher candidate's self- efficacy beliefs and served as a way of quantising previous qualitative data (interviews, written feedback, class presentations and essays). The following is an analysis of the results.

5.8.3.1 Pre-test Analysis. The average mean score of the indicators of the pre-test score was *60.31* which I established as the benchmark for other item scores. Twelve items on the ex-ante mean score were above the average mean score while three items scored below the mean average. The overall performance was poor—the highest score on the CRCMSE Scale was on item 9: *I can modify the curriculum to allow students to work in groups (M=74.50)*. This could be interpreted as a result of teaching experience students may have acquired during their school internships or as a result of regular course work. The lowest ex-ante mean score was on item 13: *I can model classroom routines for German Language Learners (M=43.00)*. This low score can be attributable to a lack of initial teacher candidate training in this skillset.

Overall, ex ante scores on the questionnaire demonstrated that students in general did not feel confident enough in implementing culturally responsive teaching strategies. Out of 16 items, only two item mean scores were above 70, while the other mean scores per item were predominantly between 43.00 and 68.75. These items focused primary on requisite skills pertaining to communication with parents, adapting the curriculum to engage diverse learners, managing diverse learners, recognising, and using the cultural knowledge of students to make learning relevant to the learners, creating an environment where students felt like a valued member among others.

These results tally with the current literature regarding pre-service teacher preparedness in Germany. The students felt most unprepared when it pertained to addressing cultural diversity and its many occurrences in the classroom. In other words, they found it difficult to manage cultural differences. This reality points to a possible gap in the current initial teacher training programme. By concentrating on the development of subject mastery and ignoring the impact of racism, inequity and culture in classroom, teachers are left handicapped in creating equitable and quality culturally responsive classrooms to a growing demographic of culturally diverse students (Karakaşolğu et al., 2017; Massumi & Fereidooni, 2017; Moffitt et al., 2018).

5.8.3.2 Post-test Analysis. Results from the post-test questionnaire reveal that respondents felt more confident overall in engaging in culturally responsive teaching strategies after the seminar. This does not mean that the seminar changed the behaviour of the participants rather, it revealed their openness to the topics facilitated throughout the course. The average mean score for the post-test questionnaire was 76.14. There were nine items scored higher than 76.15 while five items scored between 72.89 to 75.00. There were only two items (12 & 13) where respondents scored between 65.25. to 61.50 For item 13: *I can model*

classroom routines for German Language Learners, the mean score was 43.00 and ended at an ex-post mean score of 61.50 which revealed a shift of 18.50 points. It is likely that learning about frameworks and methodologies and practical exercises during the seminar, boosted their self-efficacy in implementing culturally responsive classroom management strategies. However, the scores depict a lack of confidence in accommodating students who maybe German language learners.

There were some classroom management tasks where students still felt challenged. Strategies such as communication with parents who were non-German speaking remained problematic. For item 12: *I can communicate with students' parents whose primary languageis not German*, the mean scores on the pre and post questionnaires went from an ex-ante mean score of 59.50 to an ex-post means score of 65.25 showing a small improvement margin of 5.73. Likewise, for item 7: *I can modify lesson plans so that students remain actively engaged throughout the entire class period or lesson,* went from a pre-post mean score 66.50 to a post-test mean sore of 73.00 with an improvement margin of 6.50. Pertaining to stronger scores in the ex-ante: items 9: *I can modify the curriculum to allow students to work in groups.* The starting mean score was 74.50 and the ex-post mean score ended at 78.40 with an improvement margin of 4.00. The standard deviation trends reflect that the respondents answered questions similarly given the close-range scores. The average mean difference reveals a positive shift between ex-ante scores and ex-post scores which shows that the intervention was effective. In addition, the probability values show that, in many respects, especially with scoring below .05, we see significant shifts in the reporting by students. These are encouraging numbers for this study and could provide an impetus to carry out the study with a larger sample size.

The intervention itself was included to answer the third part of my research question:

how do initial teacher candidates respond to the seminar "Teaching Consciously in Culturally Diverse Classrooms"? The inclusion of the quantitative data was used to highlight some of the areas that had been previously addressed during the interview sections in my study. It was important to triangulate the literature as well as the data culled from anti-bias experts. The ex-ante results clearly reveal a stark reduction in self-efficacy regarding the implementation of culturally diverse classroom strategies. On the reverse, respondents felt more self-efficacious by the completion of the seminar. A heightened level of self-efficacy is a key indicator in promoting one's agency (Bandura, 1995). Still, more must be done to ensure that pre-service teachers are exposed to relevant courses at the start of their university career not at the very end as was the case for my students.

The participants in this course were final year initial teacher candidates and were, for the most part, preparing for their final exam, which would qualifying them for an in-depth teacher training track for work as full-time teachers at a given high school (gymnasium); none had taken a course on implicit bias or the impact of structural racism in the classroom prior to the seminar. When students are not exposed to the elements of structural racism and its pervasiveness in education and the society at large, nor made aware of how they can be complicit in reproducing inequity as teachers, initial teacher candidates are left disempowered and unable to provide equitable learning opportunities for all students (Fereidooni & Massumi, 2015; Massumi & Fereidooni,2017; Moffitt et al., 2018).

The myth of colour-blindness also means that, as future teachers, they are conditioned into believing that they are colour-blind – not seeing race or colour—which inevitably reproduces inequalities in the classroom (Markus, Steele & Steele, 2000; Sapon-Shevin, 2017). After the seminar, the results showed that participants felt more confident and self-efficacious in

implementing culturally responsive classroom management strategies. This positive outcome provides the impetus for more research in evaluating the impact of such workshops in equipping initial teacher candidates to better manage and teach culturally diverse classrooms. On the contrary, the stark reality that many more students have gone through the teacher training programme at the university without access to courses on implicit bias or structural racism can be considered a deficit given the far-reaching implications of teachers who are not prepared to teach culturally diverse classrooms (Massumi & Fereidooni, 2017; Moffitt et al., 2018).

Designing initial teacher training programmes that address topics such as implicit bias, and institutional racism and its impact on minority groups, both inside and outside the classroom, will help initial training candidates acquire the knowledge base necessary to commence the work of critical self-reflection pivotal for providing equitable access to quality education to all students (Gay & Kirkland, 2003; Acquah & Commins, 2015). Additionally, the influence of in-group and out-group dynamics cannot be overlooked (Nelson, 2006).

Given that most initial teacher candidates are white and may not be familiar with the lived experiences of students with a migrant background without relying on anecdotal stories as sources of background information about their students, as well as the stark reality of in-group and out-group dynamics that ascribes the in-group with a more superior status and the out-group as more inferior (Lai & Banaji, 2020). The promotion of an anti-bias curriculum that underscores the meaning and root causes of bias, discrimination, prejudice and racism will provide a robust foundation for effectively teaching culturally diverse classrooms (Karakaşolğu, 2016; EU Commission, 2017; Karakaşolğu, et al., 2017).

5.9 Chapter Summary

The state of initial teacher training is well-known. The literature overwhelmingly states that initial teacher candidates are not well-prepared for culturally diverse classrooms (Aurenheimer, 2014; Hüpping and Büker, 2014; EU Commission, 2017; BIM, 2017; Massumi & Fereidooni, 2017; Moffitt et al., 2018; Karakaşolğu et al., 2017). The goal of this research work was to garner and analyse data to identify strategies that equip initial teacher candidates to teach culturally diverse classrooms effectively. Standing on the literature as well as faculty and expert interviews, it is not a surprise that initial teacher candidates are not prepared to teach culturally diverse classrooms. My goal, however, through this doctoral study was to identify strategies for filling the gap. The strategies for effectively preparing initial teacher candidates have been laid out by anti-bias and discrimination practitioners who recognise the marginalisation that is on-going in German schools. The overarching recommendation is a complete overhaul of how initial teacher candidates are taught by instituting an anti-racist teacher training programme. This would mean training teacher educators about systematic racism, implicit bias, and critical self-reflection as key pillars to enable initial teacher candidates understand how racism works in society and how it affects non-white people (Massumi & Fereidooni, 2017).

In my intervention, I designed a seminar that focused primarily on implicit bias and critical self-reflection. It was important to provide a broad overview of various aspects that impact culturally responsive teaching. Behaviour change is gradual; however, the organisation of the intervention was designed to provide participants with the language to talk about issues regarding hegemony, the dominant culture, institutional discrimination and racism, implicit bias, equity, and critical self-reflection.

The feedback from the seminar workshop was positive. This means that participants were satisfied with the learning experience and recognised the importance of the course in equipping them for the future as teachers. Student essays, presentations as well as the questionnaires, all attest to the positive attitude towards the material. Participants were highly engaged; their written feedback, and questionnaire all demonstrated their satisfaction with the seminar and the self-efficacy shifts that were identified. Overall, preparing initial teacher candidates will require a new mind-set and openness to discomfort and unease given the delicate nature and position of racism in the German society. To combat racism in the German society (Fereidooni, 2010; Weiss, 2015, Massumi & Fereidooni, 2017; El-Mafaalani, 2018), it must first be recognised.

The ex-ante results of the CRCMSE questionnaire revealed that initial teacher candidates neither felt comfortable creating a culturally responsive learning space for students nor communicating with parents who were non-native German speakers. They also did not feel self-confident in managing classroom conflicts that were culturally charged. Given this reality, how can universities and colleges of education prepare initial-teacher candidates for culturally diverse classrooms? This has been the overarching theme of my research study. The insight I garnered from the pilot interviews I conducted revealed that topics such as implicit bias and critical self-reflection were not obligatory topics within the framework of initial teacher education at University A.

The prevailing ideology at the time of the interviews was that implicit bias training and classes on racism in education were not part of the educational discourse in Germany. This position is, however, not unfounded. Given the Second World War history of Germany, topics on race or racism are highly controversial and sensitive as also evidenced by the anti-bias experts I

interviewed. Furthermore, the term racism is primarily used to refer to violence against groups based on their racial "inferiority" (Weiss (2015; Chin 2017). This term is almost always focused on behaviour and is a common accusation against populist right-wing parties. The structural nature of systemic racism is however, almost never addressed in Germany (Leiprecht, 2018). To illustrate this, Chin (2017) highlights how language is used to eschew the label of racism. She explains:

> The 1979 coalition of leftists who organised the inaugural "Rock gengen Rechts" (Rock against the Right) event in Frankfurt, for example, enacted a version of negation.Seeking a peaceful and inclusive way to challenge the inroads of the far-right Nationaldemokratische Partei Deutschlands… planners modeled the concert on the "Rock against Racism" festivals that had begun in Britain three years earlier. By choosing the British "Rock against Racism" event as their template, they seemed to acknowledge that the crucial objection to the NPD was its racist ideology, its explicitly racist position on guest workers and immigrants. Yet in renaming their event "Rock gegen Rechts," organisers effectively dismissed this insight, opting instead to frame the problem in Germany as right-wing extremism. German society did not suffer from systemic racism, they suggested, but rather from the antics of the radical right fringe"(p. 214).

This is important to note because of the far-reaching impact of not articulating what racism represents. By relegating racism as right-wing extremism, a dishonest perpetuation of the facts is promoted. It becomes easy to absolve the populace from any responsibility by linking racist behaviour to "bad" people. It is this very positioning that perpetuates racism.

When it is not discussed and the mechanisms of racism are not properly understood, racist ideologies thrive (Fereidooni & Massumi, 2015; DiAngelo, 2018).

During my interviews with anti-bias experts, one of the major gaps they mentioned was the lack of an anti-racist agenda in the teaching curriculum. A major deterrent was resistance against discussing racism in school. According to an interviewee from the second cohort of interviews, common responses from school administrators were that racism did not exist in Germany or that it ended with the Second World War. The danger of this narrative is that with this mindset, teachers are not made aware of the racist structures that reinforce and reproduce inequalities (van Dijk, 1992). Moreover, Weiss (2015) asserts that:

> … it seems unlikely that the racist ideology that pervaded German society before 1945 should have vanished between 1945 and the 1960s, while a new phenomenon, "xenophobia," suddenly appeared in the 1960s and remained important ever since. In Germany we can distinguish different phases of immigration, which were accompanied by changes in discourse. It is not plausible to assume that racism as such vanished and was replaced by a different problem (p. 137).

The assertions above demonstrate the use of discourse (van Dijk & Kitsch, 1983) to sweep the topic of racism, especially structural racism under the carpet. By not talking about racism, we render its presence invisible in the society thus making teachers and pre-service teachers alike incapable of addressing the presence and the machinations of structural racism embedded in the curriculum, the school system, or the society at large. DiAngelo (2018) explains that:

> …racism – like sexism and other forms of oppression-occurs when a racial group's prejudice is backed by legal authority and institutional control. This authority

> and control transforms individual prejudices into a far-reaching system that no longer depends on the good intentions of individual actors; it becomes the default of the society and is reproduced automatically… The system of racism begins with ideology, which refers to the big ideas that are reinforced throughout society. From birth, we are conditioned into accepting and not questioning these ideas. Ideology is reinforced across society for example in schools and textbooks, political speeches, movies, advertising, holiday celebrations, and words and phrases. These ideas are also reinforced through social penalties when someone questions an ideology and through the limited availability of alternative ideas… Ideologies are the frameworks through which we are taught to represent, interpret, understand, and make sense of social existence. Because these ideas are constantly reinforced, they are very hard to avoid believing and internalising (p. 21).

DiAngelo (2018) poignantly illustrates how racist ideologies are embedded in everyday life. Because we are bombarded with recurring messages, they end up becoming part of our belief systems and are left unchallenged. Mezirow (1992) explains that our meaning perspectives are most times absorbed uncritically. This means that, the norms of society, how we expect people to behave, act, look like are already typeset by normative views of the dominant culture which then impacts on the way we react to people and experiences. Given that most of our routine acts are rarely reflected upon or our assumptions challenged, we internalise the status quo and believe them to be normal.

When initial teacher candidates have little or no contact with students with a migration background, what guiding assumptions serve as their frame of reference? What prejudices do they enter classrooms with? What cultural scripts have they readily internalised? (Aronson &

Laughter, 2016). Research studies already point to the deficit-mindset of teachers especially pertaining to Turkish students in Germany (Foroutan & İkiz, 2016; BIM, 2017). In order to prepare teachers for culturally diverse classrooms, teachers should be empowered with the knowledge and words to counter racism in the classroom or in the school and to empower their students to become critical thinkers (Giroux, 1988) who are able to stand up against injustice.

Course work and presentations from the seminar I taught reveal that students are eager to learn about such topics and are open to challenging their perceptions about bias and racism if given the tools to engage and address these inherent issues. Class presentations from the seminar Teaching Consciously for Culturally Diverse Classrooms were centered on the use of duoethnography as a skillset for engaging in critical self-reflection. A major theme of my course was to enable students to dig deeply into their personal narratives and address ways their personal experiences shape their perspectives about teaching and the educational system at large. Using duoethnography, teams engaged in a dialogic exchange and reflected on their personal narratives. The selected works by the students reflected their concerns on racism, their responses to oppressive and racist language and the development of an awareness-raising game on bias as a teacher training tool for a culturally diverse classroom context.

Providing my students with a platform to reflect on conscious teaching principles opened various interpretations and suggestions on how to promote deliberate ways of engaging and addressing challenges that are wont to arise in culturally diverse classrooms. Given that right-wing leaning initial teacher candidates and teachers with racist mindsets are protected by the constitution (Joujanjan, 2009), my students highlighted the importance of initial teacher candidate training that is especially focused on critical self-reflection as well as increased student evaluations and transparency. Class discussions on teaching sensitive topics, such as

Islamophobia, illustrated the need for sensitisation around religious discourses and approaches for handling and introducing sensitive topics in class. The incorporation of games (Gamble of Conscious Education, see Chapter 3) as a model for raising awareness of teacher bias was introduced by my students who sought to express their duoethnographic experience through personal narratives. These narratives in the form of short reflective phrases, demonstrated subtle ways, biases infiltrate the classroom. For example:

> *"There is a very little degree of tolerance when it comes to people of colour, people of a certain background, and the moment they don't perform better than everyone else, the moment they don't arise out of this silence around them you are like, yeah, he doesn't deserve to be here" (Duoethnography PowerPoint Presentation, Slide 5, May 5, 2018).*

This short excerpt from the Gamble of Conscious Education game illustrates their perception of school in general. The game was designed by the students as a model for pre-service teacher and in-service teacher engagement in spurring class discussions on issues concerning marginalisation, deficit-thinking as well as inclusive, and culturally responsive ways of teaching culturally diverse classrooms. Through term papers, my students were able to equally demonstrate their profound comprehension of the issues raised and discussed in the classroom pertaining to conscious teaching within a culturally responsive framework.

The selected entries provided three perspectives on pre-services teacher training. The first entry "*Irgendwann musst du doch auch mal hier im Land ankommen!"* [One day you are going need to get with the programme in this country] focuses on a personal narrative of Zeynep a young student with a migration background navigating the various stages of high school. She depicts her experiences of othering and marginalisation and, in her words, racist

discrimination throughout her high school career. Her thoughts on the various incidents she encountered aim to enlighten teacher educators in creating teaching materials that force teachers especially those without a migration background to reflect on ways, "causal language" can have a potentially traumatic effect on learners with a migration background (Moffitt et al., 2018; Lai & Banaji, 2020).

Her experiences illuminate the necessity for rigorous initial teacher candidate training on cultural responsiveness by helping future teachers understand the role of hegemony and how membership in the dominant culture prevents some from seeing how racist ideologies and behaviours are promoted and reproduced in the classroom. Her use of a short-play narration also frames her experiences in time -allowing the reader to envisage her struggles as she journeys through high school. These glimpses of school trauma are critical in raising awareness and addressing seemingly silent yet salient oppressions in the classroom. The narrator explains in her own words:

> *"Despite these measurements taken to adapt the courses of the university to the reality of schools in Germany, university students still criticise that teacher training remains theoretical, that the connection to social issues is drawn but that students are not given any practical instructions. That is why the content of university courses still remains distant from the actual practice of real-life teachers. To cover these deficits, the following work has been written. The socially relevant aspects are still included while the form of a theatre play can be used as a basis for more practice-oriented studies in university. This is supposed to work by engaging with case studies from each grade where unprofessional teacher behaviour has marginalising and oppressive consequences. Based on these negative examples the necessity for intersectional*

teaching is supposed to be highlighted...The play also shows the longterm consequences of marginalising and othering: a student is observed throughout eight school grades. The chosen examples do not just demonstrate the experience of the student with racism, ignorance, Islamophobia, and marginalising, but also represent how her personal development happened in the framework of these experiences (p. 1).

The use of such narratives as the author of this play elucidates, provides teacher educators with tools such as case studies that deliver practical examples of the varying ways inequality and injustice are promulgated in the classroom albeit consciously or unconsciously. By providing platforms for initial teacher candidates to reflect on their personal histories and interrogate their assumptions and beliefs, the groundwork for raising awareness of social inequalities as represented in the school will be established. As Zeynep explains, all too often, classwork remains theoretical, leaving students wanting. The use of other creative measures can significantly impact how initial teacher candidates are trained to acquire culturally responsive teaching strategies.

Similarly, in the reflective essay of another entrant, Markus, incorporates Banks' (2007) five dimensions of multicultural education to identify practical ways of adapting the curriculum to be more culturally responsive by including multiple perspectives in the way the curriculum is taught. By interrogating his personal history and experience during his formative high school years, he explains that his science classes fed him a monocultural and white male-facing narrative of the creators of knowledge. To counter this prevailing narrative in schools, he plans to intentionally raise the voices of women and scientists of colour in the classroom to inspire his students and demonstrate that knowledge itself is wide and that great thinkers have come from diverse cultural backgrounds.

This position democratises knowledge and provides students with a robust view of knowledge production and construction. His reflective essay shows the impact of the seminar Teaching Consciously for Culturally Diverse Classrooms. The interrogation of the author on his journey through the German educational system and the injustices he saw growing up also led to an awareness of the need to address among other things, prejudice in the classroom.

He elucidates:

> To reduce biases, it can also be useful to explain to students, who for example use racial slurs, that the prejudices they show, have no basis in reality, but are in fact often results of systematic racial discrimination carried over from the colonial or Nazi era…It can help as well to show your students, how modern scientists from everywhere on earth shape our future by meticulous scientific research. That way stereotypes like 'this culture produces more intelligent people like that culture' is easily disproven (p. 9, 15).

This excerpt from his reflective essay demonstrates his internal inquiry. By connecting his experiences from childhood and recognising the importance of dispelling stereotypes, he is charged with creating an inclusive and representative curriculum that helps students identify the multiculturality of knowledge. The common place saying "this culture produces more intelligent people than that culture" very easily translates to "this culture is more superior than that culture" which has been the basis of racist ideology. These ideologies can be easily reproduced in the realm of the hidden curriculum, and it is therefore pivotal that future teachers like Markus here, demonstrate the importance of diversifying knowledge and exhibiting how all cultures are contributory to knowledge.

The final selected entry: *A Framework for a German Education System Free of Discrimination* highlights the governmental role in promoting an anti-discrimination agenda within the German educational system. The author, Kira argues that change must come from the top. She describes the trickle-down effect of governmental policies in the classroom space. For effective and lasting change, clear objectives and actionable plans will need to be established to ensure that ultimately, students are availed to quality equitable education. One of the gaps identified in the literature points to the difficulty of implementing well-crafted mandates promoting inclusive schools. Even with an inclusive governmental mandate, translating this into reality has proven challenging (Fass, 2008; BIM 2017; Massumi & Fereidooni, 2017).

As ambitious as the inclusive agenda for schools is, avoidance of certain elements will ensure that the initial teacher education system remains ineffective. Topics such as structural racism, implicit bias in the classroom, equipping teachers with deep personal narrative work, addressing social inequalities, and underlining the importance of community in the school and connecting with families all play a fundamental role in creating inclusive learning spaces in schools. Initial teacher candidates will need to be guided through the process of identifying how social injustices are reproduced in the classroom and their inherent role is ensuring that social justice prevails. Achieving this mindset will not rest in theory, it will need to come through practice and critically guided work in evaluating personal narratives and how privilege, hegemony, and systemic racism impacts teachers and classrooms at large. Similarly, these elements will have to be incorporated during the teaching practice semester so that during their practice year, initial teacher candidates can gain practice in incorporating culturally responsive classroom strategies.

5.9.1. Making a Case for Anti-Racist Initial Teacher Candidate Education

The anti-bias interviews provided insights pertaining to the challenges of initial teacher candidates and in-service teachers in Germany. The experts addressed the gaps in initial teacher education as well as strategies for countering the deficits in initial teacher training. Similarly, the ex-ante results on the CRCMSE questionnaire revealed a strong majority of the respondents were not confident in implementing culturally responsive classroom management strategies. These results correlate with the literature (Fereidooni, 2010; Fereidooni & Massumi; 2015; BIM, 2017; Massumi & Fereidooni, 2017) as well as the experiences of anti-bias experts in the field. The interviewees from cohort II identified various challenges in the initial teacher training programmes (see Chapter 4) and voiced concern over the lack of an anti-racist initial teacher training agenda. The absence of a discourse on racism had, according to them, created a lacuna in the classroom leaving teachers incapable of addressing racism or not being able to observe oppressive behaviour in the classroom. An attempt by teachers at valorising cultural diversity ends with the so-called international breakfasts or cultural project weeks which essentialises the very cultures they aim to value (Gorski, 2016). This misplaced focus undermines the structural and systematic issues, which perpetuate inequities and injustices. As one interviewee explained, teachers use readers that classify different cultures and serve as quick fixes in determining how to manage culturally diverse students.

Providing initial teacher candidates with relevant and effective courses as preparatory opportunities for culturally diverse classrooms cannot be overstated. Intercultural competency while helpful does not address the core issues of structural racism (Hüpping & Büker, 2014; Massumi & Fereidooni, 2017). As stated previously, one of the main gaps in initial teacher education is a lack of foundational knowledge about racism, structural racism, and implicit bias

among other topics in this field within pre-service teacher education. So far, the lacunae in knowledge perpetuate what Georgi (2016) explains as the “pejorative teacher attitudes towards pupils with migration background and widespread inaccurate assessments of the abilities and performance of children from immigrant families” (p. 60). Teachers in essence have tremendous power in reproducing the dominant norms of a given society (Giroux, 1988; Eslinger, 2013) and preparing them to provide an equitable learning environment for all students will require that they are made aware of the racialised society that governs the very institution in which they teach (Fereidooni, 2010; Fereidooni, 2016; Fereidooni & Meral, 2017). As previously mentioned in earlier chapters, colour-blindness is the predominant framework that teachers are indoctrinated to use in their pursuit of a fair educational system (Hachfeld, 2015).

Debunking this myth should be a first step in illuminating how structural racism and whiteness as a social construct pervades all aspects of society within a German educational context. The term whiteness is linked with power and privilege. DiAngelo (2018) defines it as “the norm or standard for human, and people of colour as a deviation from that norm” (p. 25). This equally corroborates the interviewees from cohort II who jointly though, separately, signalled the presence of whiteness in schools. The following are excerpts from the anti-bias interview cohort that addresses the challenges:

Mube:

> …we speak of hegemony and we speak of power and that is often a problem. Everyone says: "We are against racism" but … nobody reflects his own privileges and in whatever moments he has racist knowledge… because they say: "I am not racist", they do not think about their own racist knowledge and actions. That's a problem, isn't it? If someone knows that he also acts racist and has racist knowledge, then you can

work better with him than someone who says: "No, me, there's no racism in me" (1246).

This excerpt illuminates a certain blindness that occurs within the school system. The resistance shows a certain denial of the prevalent racist structures that reside within educational institutions. The refusal to acknowledge the presence of racism in the society is how racism is reproduced and maintained (van Dijk, 1992). Glock and Kleen (2019) contend that similarly, initial teacher candidates exhibit negative implicit attitudes against students with a migration background which also corroborates with research done by BIM (2017) and Karakaşolğu (et al., 2017). Glock (et al., 2013) argue that countering the effects of negative implicit attitudes against students with a minority background can be done by "… Implementing training programmes that inform pre-service teachers about implicit attitudes and their influence on behaviour may be valuable in making pre-service teachers more aware of their implicit evaluations, thereby minimising the impact of implicit attitudes on automatic behaviour" (p. 208). I argue, more specifically, that pre- service teachers should be taught to understand how internalised racist ideologies feed into implicit bias as well.

A lack of teacher preparation along these lines will continue to mean that initial teacher candidates are ill-equipped with the language to address racism, deficit-thinking and low expectations of students with a migration background (Glock et al., 2013; BIM, 2017; Karakaşolğu et al., 2017; European Commission, 2017). In the same vein, Gorski (2016) highlights the danger of an over-emphasis on culture which disguises the real issues-equity and structural racism- in the classroom. Moreover, the anti-bias experts I interviewed highlighted that the single most glaring gap in teacher education is the lack of an anti-racist curriculum in teacher education. Focusing on intercultural competencies and the like do not address the racist

structures that perpetuate inequalities (Gorski, 2016). The same was re-echoed by an interviewee from the anti-bias cohort. She explains:

> Sophie: …all these kinds of procedures like othering… I think …wasn't really into the intercultural education also because it didn't …talk about racism and discrimination and how this pall is power structure so, only focusing on culture you know, it's like… the danger of culturation of othering …even though we have these kind of intercultural lectures in universities this is absolutely not enough. Often sometimes it can be even worse… if the students never heard of this kind of things. And in some universities, also you can choose if you want to deal with this kind of topic or not so, this is the huge problem (184).

Here, Sophie, explains that intercultural education, a common thematic subject taught in teacher training programmes does not challenge power structures or talk about racism and discrimination. Further, the focus on culture also promotes othering and can have negative consequences such as the reproduction of stereotypes. By equipping initial teacher candidates with the skillset required to engage in critical self-reflection, as well as, the knowledge base that exposes initial teacher candidates to institutionalised racist structures that continually privileges whites over People of Colour (DiAngelo, 2018; Flintoff, Dowling & Fitzgerald, 2014), this realisation can be used to raise consciousness in the classroom thereby promoting a more conscious approach to teaching and a commitment to equitable teaching practices.

5.10 Preparing Initial Teacher Candidates for Culturally Diverse Classrooms

Interview data garnered from anti-bias practitioners from the field coalesced on the following elements necessary for preparing initial teacher candidates for culturally diverse classrooms. They unanimously called for systemic changes in the teacher training programme

and brought to the fore the following aspects as integral to equipping initial teacher candidates with the knowledge base required to teach and manage culturally diverse classrooms see Chapter 3):

- Introduction of an anti-racist education agenda
- Focus on self-knowledge through the development and discovery of personal history and narratives through critical self-reflection
- Promoting teacher and parent relationships
- Raising awareness of one's privilege (white privilege)
- Designing courses with a content integration perspective
- Teacher educator training on cultural diversity as it pertains to systemic racism.

The points raised by the practitioners highlight the current gaps in initial teacher training programmes. To equip future teachers, the topics highlighted above would form a foundational knowledge base for empowering teachers to be culturally aware and responsive. Given that most teachers are white and middle class in Germany (Georgi, 2016) their contact with other People of Colour can be limited (DiAngelo, 2018) which leaves the primary source of information on People of Colour to media and informal talk and text (van Dijk, 1992). Given these societal realities and the current disadvantaged realities of students with a migration background in Germany (Glock et al., 2013; Foroutan & İkiz, 2016; BIM, 2017; OECD, 2019), equipping teachers with an integrated course on the topics highlighted above can provide a conceptual framework for working in culturally diverse classrooms. Implicit bias is a human reality (Ross, 2014; Banaji & Greenwald, 2016) thus raising awareness of its insidious impact in teaching will be critical in promoting inclusive andculturally responsive classrooms.

5.11 Recommendations

5.11.1 Steps in the Right Direction

This qualitative research study commenced with a primary objective: to identify teaching strategies that prepare initial teacher candidates for culturally diverse classrooms. Data collected from teacher educators, anti-bias, and anti-racist experts on the field as well as from my students and the literature, point to existing gaps in initial teacher education that can leave initial teacher candidates underprepared for culturally diverse classrooms. The following are recommendations that serve to augment pre-existing inclusion modules.

Initial-teacher candidates will benefit from courses that prepare them for culturally diverse classrooms (BIM, 2017; Karakaşolğu et al., 2017) that is if the focus remains on helping teachers understand the importance of equity (Gorski, 2014) in order to address the systemic ways racism reproduces injustices in the school and in the society at large (van Dijk,1992). Knowledge about the impact of teacher beliefs on students is widely documented (BIM, 2017, EU Commission, 2017) and it is about time that programmes and re-education workshops are developed to help both initial teacher candidates and in-service teachers to address the root causes of deficit thinking which have a tendency of marginalising vulnerable students with a migration background. The following are recommendations for promoting culturally responsive teaching courses for initial teacher candidate training programmes.

5.11.2 Reviewing Six Credit Points

The traditional six-credit course on cultural diversity or intercultural pedagogy is insufficient in changing internalised beliefs because behaviour change requires consistent exposure to the preferred and anticipated behaviour (Fitchett et al., 2012; Heijden et al., 2015; Whitaker & Valtierra, 2018). While culturally responsive teaching skills will need a significant

amount of time to cultivate and develop, reforming the curriculum that provides initial teacher candidates with access to skillsets that can be honed over their university career – the bachelor phase through to the master phase and beyond will be pivotal. Therefore, moving away from a predominantly theoretical teaching framework to one that is practice-based, will go a long away to improve the self-efficacy of initial teacher candidates within the framework of teaching in culturally diverse classrooms.

5.11.3 Obligatory Courses on Racism

A step in the right direction would entail additional obligatory courses on the impact of racism and equity in the classroom for initial-teacher candidates at the bachelor level so that at the master- level, courses on diversity issues would take a more experiential approach augmenting previous courses on the issue of racism and equity. Currently, students within the teacher training track at the bachelor level are not obligated to take cultural diversity courses on systemic racism or implicit bias. Most cultural diversity courses that are offered are electives where students are free to choose topics of interest. This means that students can go through their bachelor teaching degree programme without ever having attended courses on issues regarding racism, origins of racism and systemic racism in education and its impact on society.

Given that most initial-teacher candidates are mostly white and middle class, this exposure is critical in order to challenge racist ideologies and belief systems that are unconsciously absorbed because of the normalization of whiteness in society (DiAngelo, 2018; Fereidooni & Massumi, 2015). Because every human being is biased, our lived experiences are constantly being categorized and filed in our memory to be recalled at will to make sense of events that occur as part of daily living (Mezirow, 1990). It is this proverbial 'box' that can be recalled at will to determine for example, how much attention teachers will give to a student;

the labelling of students who are worth it or not. When initial teacher candidates are made aware of the impact of what van Dijk (1992) explains as text and talk and how discursive mechanisms are used to promote and reproduce racist ideologies, initial teacher candidates will enter the Master of Education courses more conscious about their belief systems regarding students with a migration background, would have acquired a critical eye towards knowledge construction and the development of lesson plans that are culturally responsive as evidenced in the selected essays and classroom presentations from the seminar.

5.11.4 Training of Teacher Educators

One of the suggestions offered by anti-bias experts was the need for the development of anti-racist competencies among teacher educators. One interviewee mentioned that the injustices that are evidenced in the lower tiers of school are also mirrored at the university-level. She called into question the idea of white privilege and rhetorically questioned who should be responsible for training teacher educators on systemic racism. Karakaşolğu (et al., 2017), Massumi and Fereidooni (2017) explain that teacher educators also will need to gain better insights on these topics in order to train initial teacher candidates (EU Commission, 2017).

Since most teacher educators within the German contexts are predominantly white and given that discourses on racism and counter-measures on systemic racism are not prevalent within educational circles, specialised training on these topics would improve their preparedness in training future teachers as well as gaining much needed insights on how structural racism perpetuates injustices in the classroom and school as a whole. This is especially important since the denial of racism in public discourses is still rampant as evidenced by the anti-bias interviewees (see chapter 4). Van Dijk (1992) asserts that "political, media,

academic, corporates and other elites play an important role in the reproduction of racism. They are the ones who control or have access to many types of public discourses, have the largest stake in maintaining white group dominance, and are usually also most proficient in persuasively formulating their ethnic opinions" (p.88). Here, van Dijk paints the various ways racist ideologies are embedded in society through talk and text via the political, media, academic and media spheres. Through various mediums racist discourses are spread because the elite control the information people consume both consciously and unconsciously. Without the development of a critical eye or the consciousness to see the powerplays in daily life, classrooms for unknowing teachers become a space for the reproduction of the status quo.

5.11.5 Incorporating the Teaching Consciously Seminar

The eight-week seminar Teaching Consciously in Culturally Diverse Classroom was designed to expose students to elements of conscious teaching. In other words, equipping them with a heightened level of personal awareness as they interacted with various aspects of culturally responsive teaching. The course is comprised of six main modules:

- Implicit bias in the Classroom
- Conducting Critical Self-Reflection
- Foundations for Culturally Diverse Classrooms
- Culturally Diverse Classrooms within a German Context
- Case Studies on Diversity and Social Justice Education
- Duoethnography as a Methodology

These modules provide a step-by-step model in helping initial teacher candidates who may not otherwise be exposed to the various topics and elements related to cultural diversity within a school and teaching framework. These modules can be adapted to fit a pre-existing

model with room for contextually relevant content. Each module can serve as a semester long course providing students with an in-depth experience on constructs such as systemic racism, white privilege, implicit bias, the implication of culture in the classroom and the frameworks that improveand promote equitable teaching. Each module blends into the next providing the requisite scaffold for easy access and understanding of the course materials.

5.11.5.1 Impact of the Seminar. One the key elements that emerged from the study was the embrace of the topic by students. Although there were disagreements and counterarguments based on the themes that were covered during the seminar, student greatly found the experience impactful. A review of student experiences showed how the various topics covered caused participants to interrogatetheir beliefs. For most of the students, this was the first time they had encountered a seminar that touched on the various topics, it was also the first time they had engaged in a method wasused as a pedagogical tool for engaging in critical self-reflection. A review of the in-class evaluations showed that participants found topics on duoethnography (three direct mentions), critical self-reflection, unconscious bias (implicit bias) and case studies particularly useful. Again, a testament to how valuable the viewed the course content. Courses that provide practical tools like the duoethnography method as a critical self-reflection tool can equip and empower initial teacher candidates with the knowledge base needed to interrogate their values which is critical for teaching culturally diverse classrooms.

5.11.5.2 Learning from the Results. Key takeaways from the *Teaching Consciously in Culturally Diverse Classrooms* intervention are the resourcefulness of initial teacher candidates and their ability to internalise and engage with the topic. For the most part, within a short span of time, students were able to articulate their thoughts by using terms like critical self-reflection, and bias. They also looked at ways of incorporating what they had learned for

the future. This means that while behaviour change might not happen immediately, the awareness of the challenges of teaching culturally diverse classrooms can lead to more activities and additional courses or experiences that can lead to behaviour change especially along the lines of interrogating their personal beliefs and values. The interrogation of teacher beliefs and critical self-reflection were one of the key points that was raised especially in the literature and in the expert interviews. It was also a focal point of this seminar. Ultimately, teaching consciously, is teaching that is predicated by a certain level of self-awareness that occurs through critical self-reflection. This level of awareness was the primary objective of the seminar, and this goal was attained.

5.11.5.3 Applications of the Teaching Consciously Seminar. This six-module seminar can be duplicated or adapted as a beginner course for a bachelor's level teacher training programme and further expatiated at a master's level. The concepts included in this seminar can serve as a foundation for more critical courses on the topic of cultural diversity and culturally diverse classrooms. In addition, the course can also be translated into German and the teaching approach that was critical in building a cohesive learning environment for all students can be taught in a train-the-trainer workshop designed primarily for teacher educators and lecturers who are interested in adopting the seminar or adapting parts of the seminar in addition to courses that have been developed.

5.12 Further Research

Further research on implicit bias within a German context would provide more insights on how to design initial teacher training courses to better prepare initial teacher candidates for culturally diverse classrooms. Given that the discourse on racism is now gaining momentum (Guardian, 2020), designing systems and frameworks for addressing the historical and structural

basis for racism would aid the integration of such courses in initial teacher training programmes. Similarly, further research on the effects of empathy in teaching could also provide ample tools that can be applied to aid understanding and promote positive relationships between students, parents, and teachers (McAllister & Irvine, 2002, Demetrious, 2018; Civitillo & Juang, 2019). The use of virtual games and traditional games in teacher training could also provide multiple avenues for discussing difficult topics embedded in cultural diversity training programmes. Serious games which are games with an educational dimension can be used to as format for exploring new ideas and new identities (Schrier, 2018).

During the development and implementation of the seminar, I ensured that creativity took center stage in how I approached my courses materials and my students. This element helped in the building of a cohesive class environment indicative of the student feedback from seminar cohorts. Empathy and play through virtual games, board games such as Gamble (as designed by my students), can be significant in targeting and addressing racism in the classroom.

Chapter 6. Conclusion

In his book, Hans Zetterberg (1962) asks:

What can be done to ensure that the established knowledge we have is used in social practice? What is missing is not helpful practitioners. We have numerous men and women of good will with a real knack for solving social problems. What is missing is rather "competent" practitioners, competent in translating scientific theory into practice… The defining characteristic of a scientifically competent practitioner is not his contribution to scientific knowledge and methodology, but his use of scientific knowledge in solving problems repeatedly encountered in his occupation" (p. 18).

This short excerpt reflects the aim of my doctoral research. Its primary goal is to move away from the theoretical to the practical by providing culturally responsive teaching strategies that can be incorporated in initial teacher candidate training programmes in teaching colleges and universities. Already, the literature details the gaps in initial teacher candidate training (Glock, et al., 2013; Georgi, 2016; Massumi & Fereidooni, 2017; Karakaşolğu, et al.,2017; Glock & Kleen, 2019). The German government has over the years mandated a transformative approach to initial teacher candidate training unfortunately, due to the governmental structures, different states in Germany determine how to integrate and implement the aims and objectives set forth by the government concerning teaching culturally and linguistically diverse students. This has translated to a continued gap between German native students and students with an immigration background (Fereidooni, 2010, Foroutan & İkiz, 2016; BIM; 2017; Massumi & Fereidooni, 2017).

The literature also points to the deficit-mindsets of teachers and a general lack of prepared initial teacher candidates (Lorenz, 2021; Glock & Schuchart, 2019; Civitillo & Juang, 2019). Traditionally, courses on cultural diversity have not been made mandatory in teacher training programmes although that trend is currently changing to offer mandatory courses within an inclusion-oriented curriculum framework. Still, missing from the equation are strategies that deal with root issues such as the rampant use of colour-blind ideologies in teacher training,the lack of discursive approaches to handle and manage systemic racism, the presence of an essentialising posture in incorporating cultural diversity programming in schools.

The traditional approach to cultural diversity has been to introduce intercultural pedagogy in initial teacher candidate education and in-service teacher training which remains hinged on intercultural understanding without addressing systemic racism, normalisation of whiteness and the myth of colour-blindness (Massumi & Fereidooni, 2017). This research study has identified knowledge gaps through an in-depth study of current initial teacher candidate training trends, interviews of anti-bias experts, and feedback from participants of an eight-week introductory course on teaching consciously in culturally diverse classrooms.

Ex-ante results from the CRCMSE questionnaire revealed that initial teacher candidates who were getting ready to take qualifying teacher examinations by that end of the year, did not feel self-efficacious in implementing basic culturally responsive teaching strategies such as creating a learning environment that respects different cultures in the classroom, making students feel like valued members of the classroom community, tapping the cultural resources that students bring to the classroom in order to promote an inclusive learning environment, designing lesson plans that portray and values diversity, critically analysing classroom behaviour, communicating with parents of students who were not native German speakers

among others. By the end of the seminar, the participants felt more self-efficacious in implementing culturally responsive classroom strategies.

According to Bandura (1995) a heightened sense of self-efficacy empowers those individuals to anticipate positive performance outcomes while those with a negative sense of self-efficacy are mired in self-doubt and are unable to achieve more. Given this frame, I can postulate that the Teaching Consciously for Culturally Diverse Classroom achieved its aim of raising the awareness of my students. Class discussions, papers and class presentations demonstrate the level of interaction participants engaged in, in understanding culturally responsive teaching strategies thereby raising their consciousness as future teachers.

Consequently, the structure of this seminar also aligns with the insights of anti-bias experts who suggest that an ideal initial teacher candidate training course would address systemic racism, white privilege, critical self-reflection, impact of power in the classroom among other relevant cultural diversity themes. The literature also identifies the need for increased knowledge around racism and structural racism in schools (EU Commission, 2017; Karakaşolğu; 2017). Providing this underlying, not-so-often-spoken about elements, will go a long way in helping initial teacher candidates to recognise the various ways racist ideologies permeate the school system either through text or talk, as well, as gaining a deeper understanding of the various cognitive frames of reference that are at play in a classroom reflective of the diversity of the learning environment (van Dijk & Kintsch, 1983; Gay, 2010; Banks, 2014).

For far too long initial teacher education ignored critical elements pivotal for equipping majority white female teachers with the knowledge base required to teach children from culturally diverse backgrounds. The prevailing ideology was to ignore the cultural and racial

differences and focus on commonality (Sliwka, 2010), in other words- within a colour-blind construct as a framework for promoting equity among all students. Despite this cultural script, with every PISA result, native German students continue to fair better academically in comparison to their German counterparts with a migration background (OECD, 2019). Burying one's head under the sand will not make this reality go away. The reasons behind inequity in schools today must be faced squarely. Initial teacher candidates and in-service teacher alike must be given the tools to counter systemic racism in their learning spaces. Topics such as implicit bias are existing frameworks for providing a discourse surrounding conscious and unconscious belief systems. Equipping teacher educators in general with the tools to deal with racism and oppression will promote the advancement of equitable teaching practices.

If we are to create equitable access to quality education for all, the gatekeepers in the school space must awaken to the power they wield consciously or unconsciously, they must recognise the impact of living in a racialised society and the impact on their teaching practice and consciously strive to question assumptions, presumptions, and deeply embedded beliefs of the other. In doing so, in becoming culturally responsive teachers, all learners especially those with vulnerabilities be it socio-economical, physical, gender, sexual orientation, ethnicity, will be seen and valued as important members of the classroom and contributors to greater knowledge at large. For a harmonious society to thrive, we as educators will need to raise the next generation of actors to be critical thinkers and upstanding in promoting social justice.

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Appendices

Appendix A

Faculty Interview Protocol

Institution: _____

Interviewee (Title and Name): _____

Interviewer: _____

Introductory Protocol

To facilitate our note-taking, I would like to audio tape our conversations today. Please sign the release form. For your information, only researchers on the project will be privy to the tapes which will be eventually destroyed after they are transcribed. In addition, you must sign a form devised to meet our human subject requirements. Essentially, this document states that: (1) all information will be held confidential, (2) your participation is voluntary and you may stop at any time if you feel uncomfortable, and (3) we do not intend to inflictany harm. Thank you for your agreeing to participate.

We have planned this interview to last no longer than one hour. During this time, I have several questions that I would like to cover. If time begins to run short, it may be necessary to interrupt you in order to push ahead and complete this line of questioning.

Introduction

You have been selected to speak with me today because you have been identified as someonewho can share pertinent information about student-teacher programmes and the enrollment process at Heidelberg University. The research project for which this interview addresses, focuses on determining the self-efficacy belief outcomes of students in initial teacher-trainingprogrammes in adopting culturally responsive classroom management strategies. In order to conduct this research, it is necessary to know the profile of student-teacher candidates, the enrollment process for attracting the candidates, as well as, the current preparatory measures inplace to ensure that they are adequately prepared to teach culturally and ethnically diverse classrooms

A. Interviewee Background

How longhave you been:

_____in your present position?

_____at this institution?

Background information on interviewee:

In what field is your highest degree in? _

_____

What is your field of research? _____

Student Profiles

1. Briefly describe the enrollment process of students interested in pursuing a career in teaching.

Probes: What are the requirements for determining entrance into the teaching programme?

2. How diverse are the students in the teaching programme in Heidelberg University (or Heidelberg School of Education)?

3. Are measures being put in place to ensure that more students with a minority background pursue teaching careers?

4. Has the educational tier system in Germany impacted the enrollment of minority students in teacher training programmes at Heidelberg University (the Heidelberg Schoolof Education)?

Preparing for Diversity

1. How are students in Initial-Teacher Training programmes being prepared for culturally diverse classrooms?

2. Are there mandatory diversity classes for teacher candidates at Heidelberg University orat the Heidelberg School of Education?

3. How has the intercultural pedagogy framework shaped student-teachers towards acquiring skills needed to manage and teach culturally diverse classrooms?

4. Are topics such as "critical self-reflection" and "unconscious bias" covered within the learning requirements of student-teachers?

Looking Forward

1. Are there any programmematic changes in the teaching programme at Heidelberg Universityto accommodate demand for culturally responsive teachers in Germany?

2. Are there research studies that are currently in progress/ pipeline that aim to inform what teaching programmes might be most suitable for in-coming students hoping to becometeachers in the future?

Adapted Sample Interview Protocol Form (2003) National Center for Postsecondary Improvement. Stanford Institute forHigher Education Research. Retrieved from https://goo.gl/at17

Appendix B Anti-Bias Expert Interview

Interview Protocol_____

Institution: _____

Interviewee (Title and Name): _____

Interviewer: _____

Introductory Protocol

You have been selected to speak with me today because you have been identified as someonewho can share pertinent information about teacher education pertaining to culturally diverse classrooms. This research project, for which this interview addresses, focuses on the preparationof initial teacher candidates for culturally diverse classrooms. To conduct this research, it is necessary to know your perspectives and suggestions regarding this topic.

To facilitate my note-taking, I would like to audio record our conversation today. For your information, only researchers on the project will be privy to the tapes which will be eventually destroyed after they are transcribed. This document essentially states that: (1) all information will be held confidential, (2) your participation is voluntary and you may stop at any time if you feel uncomfortable, and (3) we do not intend to inflict any harm. We have planned this interview tolast no longer than 90 minutes. During this time, I have several questions that I would like to cover. If time begins to run short, it may be necessary to interrupt you to push ahead and completethe line of questioning. Please kindly sign the release form below.

Thank you for agreeing to participate in this interview.

Signature:_____ Date: _

_____

Interviewee Background

- What is your title? _____
- How long have you held your current role? _____

- What is your current research focus? _____
- How many years have you worked in the field of Anti-Bias? _____

Preparing Initial Teacher Candidates for Culturally Diverse Classrooms

1. How diverse have German classrooms become especially since the influx of refugees in 2015?
2. What significant challenges do you perceive regarding teacher readiness for culturally diverse classrooms?
3. Based on your experience, how are school teachers and administrators tackling the challenges of cultural diversity in the classroom?
4. What is the state of teacher preparedness for culturally diverse classrooms in your state (land)?
5. How are initial teacher candidates prepared for culturally diverse classrooms at your university?
6. What teaching approach has been adopted for teacher education in your state (land) - colorblind perspective or multicultural perspective?
7. What elements would you (do you) incorporate in an initial teacher training programme?
8. In what ways can initial teacher candidates be prepared to overcome deficit thinking especially against vulnerable students (minorities and students fromlow socio-economic families)?
9. Is unconscious bias or anti-bias training a part of your initial teacher training curriculum at your university? If it is, how is it incorporated?
10. What role can social justice education play in te

Appendix C. Teaching Consciously Seminar Modules

Module 1: Implicit Bias in the Classroom

Learning Objectives	• Define implicit bias • Identify at least 4 ways implicit bias can manifest in the classroom • Identify at least 4 ways to address unconscious bias (conscious teaching /critical self-reflection)			
Literature	• Kahneman, D. (2011). Thinking, Fast and Slow. UK: Penguin Random House. • Ross, H.J. (2014). Everyday Bias: Identifying and Navigating Unconscious Judgments in Our Daily Lives. Lantham: Rowan &Little Field. • Banaji, M.R., and Greenwald, A.G. (2014). Blind Spot: Hidden Biases of Good People. New York: Bantam. • Igboegwu, A.A. (2018). My Name is Not Sandra. In G. Tidona (Ed.). Fremdhei: Xenologisch Ansätze und ihre Relevanz für die Bildungsfrage. (pp.229-234). Heidelberg: Mattes Verlag.			
Topic	Literature	Material	Duration	Activity
Teaching Consciously	None	Handout: Guiding questions (What does it mean to teach consciously? What skills will be required to become a conscious teacher? Etc.)	~20 min.	Distribute guidelines for self-reflection on the term conscious teaching. Students have five minutes to find a quiet place to think about the term. In plenary, discuss their **prior knowledge** about teaching consciously.
What is Implicit Bias?	Thinking, Fast and Slow Everyday Bias Blind Spot My Name is Not Sandra	Handouts: My Name is Not Sandra IAT Online Test Relevant chapters at your discretion	~60 min.	Facilitate a brainstorm session on the meaning of implicit bias. Students must have already taken the IAT Test. Engage students in a discussion on implicit bias. How does it impact teaching and student relations? Role-play using My Name is Not Sandra.
Expanding Teacher Self-Knowledge Sonia Nieto	Nieto, S. (Teaching Tolerance). (2012, March 15). Expanding Teacher Self-Knowledge [video file] Retrieved from https://youtu.be/S977Lz6Bfs0	Computer & Projector Video file	~20 min.	Use the video to wrap up the session. Link the video to the next module on critical reflection. Recap module and end session.

Module 2: Conducting Critical Self-Reflection

Learning Objectives	• Define "critical self-reflection" • Identify at least 3 strategies for engaging in critical self-reflection • Describe the parameters of meaning perspectives			
Literature	• Mezirow, J. & Associates. (1990). Fostering Critical Reflection in Adulthood: A Guide to Transformative and Emancipatory Learning. San Francisco: Jossey-Bass. • Brookfield, S. (1995). Becoming a Critically Reflective Teacher. San Francisco: Jossey-Bass. • Gay, G. & Kirkland, K. (2003). Developing Cultural Critical Consciousness and Self-Reflection in Preservice Teacher Education. Theory into Practice. Vol. 42 (3). DOI: 10.1207/s15430421tip4203_3 • Acquah, E. O., & Commins, N. L., (2015) Critical reflection as a key component in promoting pre-service teachers' awareness of cultural diversity. Reflective Practice, 1-17. DOI/full/10.1080/14623943.2015.1095729			
Topic	Literature	Material	Duration	Activity
What is critical self-reflection? What are meaning perspectives?	Fostering Critical Reflection in Adulthood Becoming a Critically Reflective Teacher	Handouts: (Mezirow, 1990) (Brookfield, 1995) (Gay &Kirkland, 2003) (Acquah & Commins, 2015)	~120 min.	Facilitate a class discussion on critical reflection by focusing on **meaning perspectives** and **schemes** and how they are developed. Identify how critical reflection is carried out and its importance on improving teaching practice. Brainstorm with students to outline the benefits and challenges of engaging in critical self-reflection. Refer to the required reading (Gay & Kirkland, 2003), (Acquah & Commins, 2014)
Recap	None	Video projector, internet access and a computer. Kahoot! (Online-based game platform)	30 min.	Kahoot! Revision game for modules one and two. Recap and end the module.

Module 3: Foundations for Culturally Diverse Classrooms

Learning Objectives	• Discuss the concept of culture in education and its implication within a school context. • Enumerate the successes and challenges currently faced by teachers in culturally diverse classrooms • Identify and explain tools that promote cultural proficiency			
Literature	• Nuri-Robins, K.J., Lindsey, R.B., Lindsey, D.B, Terrel, R.D., (2012). Culturally Proficient Instruction: A Guide for People Who Teach. Thousand Oaks, CA: Corwin.			
Topic	Literature	Material	Duration	Activity
What is culture? How does culture impact the classroom?		Flip Chart Projector Computer Prezi slide presentation	~25 min.	Brainstorm with students on the meaning of culture and the many interpretations of culture in modern society.
What is culturally proficient instruction?	Nuri-Robins (et al., 2012)	Levien, R. (EALTeam SIS) (2014, August 9). The Importance of ELL Strategies- Immersion (Moises in Math Class). [video file] Retrieved from https://youtu.be/D6HUv2eFdLg	~120 min.	Introduce the concept of culturally proficient instruction and deconstruct the four tools that promote cultural proficiency. Assign different tools to four teams. Students will be expected to teach an aspect of the tool while the instructor provides guidance and brings clarity to the exercise. Watch and discuss the video clip "Immersion." How relatable is the scenario depicted in the video? Within a German context?
Raising awareness of marginalization in the classroom.		Tell Your Story handout	~60 min.	Segue to personal stories based on the required reading about alienation, duality, negotiation for acceptance, marginality etc. Recap and end the module.

Module 4: Culturally Diverse Classrooms within a German Context

Learning Objectives	• Deconstruct the following theoretical frameworks: Multicultural Educations, Culturally Responsive Teaching and Equity Literacy • Identify common threads between the frameworks • Discuss difference between multicultural and colorblind perspectives
Literature	• Kaya, A. (2017). Inclusion and Exclusion of Immigrants and the Politics of Labeling: Thinking Beyond "Guest Workers," "Ethnic Resettlers," "Refugees of the European Crisis," and "Poverty Migration. In C. Wilhelm (Ed.), Migration, Memory and Diversity. Germany from 1945 to the Present (pp.56-85). Oxford: Berghahn Books. • Gay, G. (2010). Culturally Responsive Teaching: Theory, Research and Practice. New York: Teachers College Press. • Banks, J.A. and Banks C.A.M. (2007). Multicultural Education: Issues and Perspectives. New York: Wiley. • Hachfeld, A., Hahn, A., Schroeder, S., Anders, Y., Kunter, M. (2015). Should teachers be colour-blind? How multicultural and egalitarian beliefs differentially relate to aspects of teacher professional competency for teaching in diverse classrooms. Teaching and Teacher Education. Vol.48, 44-55. DOI: 10.1016/j.tate.2015.02.001

Topic	Literature	Material	Duration	Activity
Historical context of migration and education in Germany, Introduction to theoretical frameworks	Kaya (2017) Gay (2010) Banks and Banks (2007)	Prezi Presentation Flip Cart Markers	~60 min.	Facilitate a discussion on the role of theoretical frameworks in the classroom (ME, CRT, EL). Assign groups to identify pillars belonging to each framework and compare. How adaptable are they within a German context?
Multicultural Perspective vs. Colour-blind Perspective	Hachfeld (et al., 2015)	Handout journal article Prezi Presentation	~40 min.	Lead a class discussion on primary differences between multicultural and colour-blind perspectives. Let students outline the pros and cons of each respectively and discuss.
Culturally diverse classrooms in Germany	None	Flip chart Prezi Presentation	~40 min.	Discuss: How can all students have access to quality education? How can teachers and families establish better relationships?

Module: 5 Case Studies on Diversity and Social Justice Education

Learning Objectives	• Role-play scenarios based on diversity in the classroom • Discuss points raised in the Teachers as Transformative Intellectuals
Literature	• Giroux, H.A. (1988). Teachers as Intellectuals: Toward a Critical Pedagogy of Learning. Massachusetts: Bergin & Garvey Publishers, Inc. • Gorski, P.C. and Pothini, S. G. (2014). Case Studies on Diversity and Social Justice Education. New York: Routledge.

Topic	Literature	Material	Duration	Activity
What is social justice? How can teachers be empowered to see, call-out and address oppression when it occurs in the classroom? How can teachers become transformative intellectuals?	Giroux (1988) Gorski & Pothini (2014)	Flip chart Guiding questions	~60 mins	Using guiding questions, review the assigned literature in class and facilitate a discussion on various themes culled from the literature (social justice, critical actors, teachers as transformative intellectuals, the role of the teacher).
Role play	Gorski & Pothini (2014)	Creativity	~120 min.	Prior to this lesson, students would have selected a role-play to present in class and critique. These scenarios afford students the opportunity of acting out different roles that highlight various ways oppression and marginalization occur in the classroom.
			~10 min.	Recap the module.

Module 6: Class Project: Duoethnography

Learning Objectives	• Conduct a duoethnographic mini-project to facilitate critical self-reflection			
Literature	• Sawyer, R.D., Norris, J. (2013). Duoethnography: Understanding Qualitative Research. New York: Oxford University Press • Sawyer, R.D., Liggett, T. (2012). Shifting Positionalities: A Critical Discussion of a Duoethnographic Inquiry of a Personal Curriculum of Post/Colonialism. International Institute for Qualitative Methodology. (pp.628-651). doi.org/10.1177/160940691201100507			
Topic	Literature	Material	Duration	Activity
What is duoethnography?	Sawyer & Norris (2013) Sawyer &Liggett (2012)	Prezi presentation Projector Flip chart Guiding questions	~60 mins	Introduce the research methodology- Duoethnography via a Prezi presentation. Review the previously assigned article as an example of the use of duoethnography and discuss highlights in the paper. Review guiding questions on how to conduct an adapted version of duoethnographic research (used as a pedagogical tool in this case).
How can we teach consciously? An application of duoethnography within a classroom context.		Mini-research project guidelines	30 min.	Discuss the class project and clearly outline how students are to engage in this project. To enhance the quality, participants should choose conversation partners that are dissimilar in terms of cultural background or belief systems. The duoethnographic exchange should be based on a module discussed in class. The exercise will take two class periods.
			10 min.	Recap the module.

Module 7: Team Presentations

Learning Objectives	• Present and evaluate team duoethnographic inquiries			
Literature	• Sawyer, R.D., Norris, J. (2013). Duoethnography: Understanding Qualitative Research. New York: Oxford University Press • Sawyer, R.D., Liggett, T. (2012). Shifting Positionalities: A Critical Discussion of a Duoethnographic Inquiry of a Personal Curriculum of Post/Colonialism. International Institute for Qualitative Methodology. (pp.628-651). doi.org/10.1177/160940691201100507			
Topic	Literature	Material	Duration	Activity
Team presentations of duoethnography project	Sawyer & Norris (2013) Sawyer & Liggett (2012)	PowerPoint Presentations, Role play Flip Chart	~180 mins.	Students present results from the duoethnographic study and share ideas, benefits, and challenges of the experience.
Wrap-up	Evaluation	Evaluation forms	~ 30 mins.	At the end of the two-presentation round, elicit feedback from students regarding the course. What does it mean to teach consciously? What will they take away from the seminar? End.

Appendix D

Duoethnography Assignment

1. Find a conversation partner. Ideally, you should find someone with whom you share some important characteristic but someone who is also different from you in some significant way. For example, you might both be primary/junior elementary educators but come from different geographic regions or maybe you went to the same high school but came from different socio-economic groups. However, since this is a short-term, limited version ofduoethnography, you do not have to worry too much about those factors.

Part 1 One Hour Uninterrupted Conversation on Diversity

Find a time when you and a partner can devote at least one uninterrupted hour to the

conversation. We will devote approximately one hour of class time for 3 weeks to completethis activity. If you want to extend the time, you'll have to do that on your own time.

2. Have a recording device suitable for recording the conversation and transcribing it on topaper or a document.

3. During your initial hour-long conversation try to talk about as many of the following topicsas possible (in no particular order or priority): ***[Note: Please read #5 before you have the conversation]***

- Share some memorable stories from your time as a student.
- How would you define diversity?
- What autobiographical, non-school experiences (travel, parental influence, religious beliefs, geographic location, influential people or experiences, socio- economic background, and so on) contributed to your view of, assumptions about,knowledge of and skills related to diversity?
- What presently held values, beliefs, ideological leanings, interests and so onmight influence your instructional practices around diversity?
- What cultural events and community characteristics and values might have been influential in your development as a teacher? For example, your community might have been very homogeneous or very heterogeneous in composition; the community might have very politically conservative; there may have been a local disaster – any ofthose might have had an important influence on your own beliefs surrounding diversity?
- To what extent do you believe you tap into or use your past experiences and cultural influences in your teaching? Is that a good thing or a bad thing?
- How might your own background have shaped your limits and potential as a teacher in light of this concept?
- What do you see as the purpose of schooling and as the job of the teacher?

4. Avoid treating the process as a series of questions and answers. This process works best ifyou let it happen as a natural conversation. One of you can begin the process by addressing one of the topics above. Then, ideally, the other member of the conversation will ask for more details, offer comments/interpretation/questions about your story, share parts of their own responses that connect or contrast to yours and so on. The stories and responses shouldbe shared, to whatever extent possible, in a natural conversational style – as if you were a group of friends talking about a recent personal or professional event.

5. After you finish listen to your tape (or, if you have the necessary equipment, transcribe the interview) and take notes on what you think were important insights into your own teaching.

As a follow-up to your initial conversation, you will engage in several activities that should help "deconstruct" your experiences and then reconstruct it in a way that helps you become amore critical and reflective teacher. Some of these activities will be done in class but what is described below will be a written follow-up to the stories you told each other.

Part 2 Summarizing the Conversation

In the first part of your written response, you should listen to your conversation again andthen:
a) Write a summary or overview of your own experiences as a student as it relates to diversity. You should write it in narrative form (not a bulleted list or series of disconnected characteristics or stories). A short educational autobiography *might* be appropriate. You canreturn to the original questions you addressed in the conversation and arrange them into a description that flows from one idea to the next (using transition sentences, etc.).
b) Write a similar summary for your conversation partner. This description will be your interpretation of what you heard in the conversation.
c) For the second in class-session be prepared to share your descriptions with each other and discuss how accurate and consistent your interpretations seem to be. Write a few paragraphson how you responded to each other's descriptions. Did you hear each other as you heard yourselves or as you intended to be heard by the other person? *Wherever possible, refer to specific statements or stories from the conversation in supporting or explaining your descriptions.*

Part 3 Distilling Meaning from Your Story

After you have shared your interpretations, you need to search your stories for the impact they are having on your present preparation as a teacher and your future effectiveness in the classroom. This section, also, should be written with a narrative flow and not as just a series of answers to the questions below. Try to string related ideas together into themes and have one theme lead logically into the next. Again, *be sure to refer to specific examples from yourconversation and the subsequent sharing with your partner to support or explain your responses.* Some of the questions you might consider in writing this part of the response are:

- Do you see any of the experiences you described as being a hindrance to being responsive to newideas about teaching and learning? If so, how might you address those characteristics?
- Can you identify any existing beliefs or ideas about teaching, and schooling in general, that hadtheir roots in the stories you told about your early education experiences?
- What biases might you bring to the classroom that could be either beneficial or detrimental to your effectiveness as a teacher? Remember, the word, "bias", can imply prejudice or partiality, but it can

also refer to your preferences, particular ways of viewing the world, and so on, a neutralor even positive way. Racism, sexism, homophobia, etc. are indeed "biases" but you can also bebiased toward a child-centered or experience centered education.

- How might you need to compensate for or adapt yourself to the biases you hold?
- In terms of diversity, how might your own experiences be used to help you understand or meet theneeds of your future students?
- In terms of diversity, do you see gaps in your educational experience that you might need to fill orfor which you will have to compensate?
- In terms of diversity, what do you consider the positive influences you have brought from yourpast to your future teaching? The negative ones?
- In terms of diversity, do you see your educational experiences as being similar to or different fromthe students you are most likely to teach?
- Are there now questions you have about your own education or past experiences you now want to investigate as a result of this activity? If so, what are they?

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Appendix E

Forschungsprojekt
„Teaching Consciously in the Age of Culturally Diverse Classrooms“

Leitung: Amarachi A. Igboegwu
Textby: Prof. Dr. Axinja Hachfeld (October, 2017)

Das Forschungsprojekt „Teaching Consciously in the Age of Culturally Diverse Classrooms“ (Leitung: Amarachi A. Igboegwu) untersucht erstens die Auswirkungen der Teilnahme an „Teaching Consciously in the Age of Culturally Diverse Classrooms“- Seminaren auf die wahrgenommene Vorbereitung und die kulturellen Überzeugungen von angehenden Lehrkräften. Zweitens sollen im Rahmen des Forschungsprojektes die Seminare evaluiert und optimiert werden, mit dem Ziel, ein konzeptuelles Framework für die dauerhafte Umsetzung in der Lehramtsausbildung zu entwickeln.

Vielen Dank für die Teilnahme an der wissenschaftlichen Begleitevaluation des Projekts.

Neben quantitativen Daten sind wir an Ihren Antworten zu offenen Fragen interessiert. Wenn wir Ihre Antworten im Rahmen von wissenschaftlichen Publikationen verwenden dürfen, bitten wir Sie, dies auf dem Bogen zu notieren und diese Einverständniserklärung zu unterschreiben. Falls Sie uns gerne Feedback geben möchten, wir dieses jedoch **nicht** für wissenschaftliche Publikationen nutzen dürfen, notieren Sie dies bitte ebenfalls auf dem Bogen. Wir garantieren Ihnen, dass wir diese Daten nicht weiter auswerten werden. **Wir möchten Sie darauf hinweisen, dass Ihnen aus der Ablehnung einer Teilnahme keinerlei Nachteile entstehen** (dies gilt insbesondere für Ihre Benotung). Ihre Daten werden anonymisiert erhoben, so dass nach Abgabe der Fragebögen keinerlei Rückschluss auf Ihre Person möglich ist. Aus diesem Grund ist es uns auch nicht möglich, die Daten im Nachhinein zu löschen, sollten Sie sich dazu entscheiden, Ihr Einverständnis zurückziehen zu wollen.

Was bedeutet „wissenschaftliche Nutzung“?

1. Alle im Rahmen der Studie erhobenen Daten unterliegen den gesetzlichen Geheimhaltungsregeln und werden streng vertraulich behandelt. Diese Daten werden Außenstehenden in keiner Weise zugänglich gemacht. Alle Mitarbeiterinnen und Mitarbeiter der Studie sind verpflichtet, das Datengeheimnis zu wahren (vgl. §1, §3, §5 und §44 BDSG) und verwenden die Daten nur zu dem zur Aufgabenerfüllung dienenden Zweck. Insbesondere werden unbefugte Personen keinen Einblick in die von Ihnen gegebenen Antworten erhalten.
2. Die im Rahmen der Studie gewonnenen Daten werden in Publikationen und Weiterqualifizierungsarbeiten in **anonymisierter Form** verwendet und werden durch die Projektmitarbeiterinnen und Projektmitarbeiter ausgewertet.
3. Zu wissenschaftlichen Publikationen zählen Fachjournale, Abschlussarbeiten und Dissertationen und wissenschaftliche Vorträge.

Hiermit erkläre ich mein Einverständnis zur Teilnahme an der wissenschaftlichen Evaluation.

Ort, Datum: **Unterschrift**