

Acknowledgements

First of all we would like to thank God for his strength and help by giving us the chance to meet wonderful people in this journey in order to finish our Master thesis. We would like to thank our Master's thesis Supervisor Professor Vanessa de Oliveira Andreotti, at the University of Oulu, who guided us and helped us as our co-ordinator in this interesting project. We would like to especially thank Michelle Nicolson for her patience, guidance, support and help during this long journey. Also, we would like to thank Rauini Räsänen for her time and advice. Further thanks to Raisa Suominen, our Master's Program Coordinator for her willingness to help us unconditionally in every step as well as our lovely family and friends that were always there giving us their emotional support in order to achieve our goal of graduating and receive our Master degree certificate.

Table of Contents

1.	Introduction.....	1
1.1	Knowledge Society.....	1
1.2	The new New Zealand Curriculum.....	4
1.3	The Site of the Research.....	5
1.4	Research Question.....	6
2.	Theoretical Framework.....	6
2.1	Multiculturalism.....	6
2.2	Teacher education for social justice.....	19
2.2.1	Barriers to teacher education for social justice.....	21
2.2.2	Facilitating intercultural co-operation within teacher education.....	23
2.2.3	Critiques of education for social justice.....	25
2.3	Ideas of knowledge and otherness.....	27
3.	Methodology.....	29
3.1	Mixed Methods.....	29
3.2	Content Analysis.....	29
3.3	Process (coding).....	30
3.4	Analysis.....	31
3.5	Description of the process.....	32
4.	Analysis of pre – and post – course surveys.....	33
4.1	Demographic information.....	33
4.2	Intensity of shift.....	34
4.2.1	Research methodology.....	34
4.2.2	Analysis.....	36
4.2.3	Quantifying shifts.....	38
5.	Conclusion.....	43
6.	References.....	45

1. Introduction

The following research focuses on multicultural education in the context of teacher education. The particular focus of this study is teacher education for social justice, in relation to a teacher preparation course in a New Zealand context. This study is also concerned with the formation of the New Zealand national curriculum in relation to the values and goals considered within the curriculum, to be relevant producing a 'knowledge society'. Using multicultural and critical multicultural theories, an analytical rubric was constructed in order to conduct a quantitative analysis of qualitative data. The intent of the analysis was to gauge pre-service teacher's dispositions towards critical multicultural education, both before participation on the course and after the course had been completed and to evaluate any change in teacher dispositions that occurred.

1.1 Knowledge Society

According to Gilbert there are certain things that a knowledge society involves. 'Knowledge society' refers to the social, economic, and political changes which are taking place around the world, creating a shift from industrial to post-industrial societies. Knowledge, in such societies is seen as the key driver of economic growth, as a means of developing and exploiting new forms of knowledge. It is linked with developments in information and communications technologies and globalization. 'Knowledge' in a knowledge society has a different meaning from that which we refer to in terms of education. (Gilbert, 2006)

'Knowledge' in the 'knowledge society' moves away from traditional boundaries, where knowledge is seen as a process, rather than a 'thing'. Something fluid, that would be as a result of collaboration rather than occurring individually and as something to be developed rather than replaced. In terms of learning, it is involved with the 'generating of new knowledge' and from a problem-based perspective. In knowledge societies, minds are not there to be filled, but rather as a resource with which to generate 'new knowledge'.

This creates a problem for current education systems which were designed to meet the needs of an industrial age. Based on a 'production line' system, which is knowledge based, the main aim was to sort out people in terms of employment capabilities. Mass education

systems were based on economic need, but also in terms of equal opportunity, however the 'production' line style of current education systems serves to reproduce inequality. (Gilbert, 2006) Hargreaves (2002) states that 'knowledge economies' thrive on creativity and ingenuity and those schools for a knowledge society need to be able to promote those qualities. While knowledge economies stimulate growth and prosperity, they also promote profit and self-interest. While providing students with the needed tools to take part in a knowledge society, schools also need to promote compassion, community and a sense of collective identity to counteract the individualistic and self-serving ideals of a knowledge economy. (Hargreaves, 2002)

Gilbert (2006) suggests that in order for things to change in current education systems there should be more flexibility and multiplicity in the new models and there should be a shifting in the ideas about ability. In the knowledge society education system, performativity need to be taking into account to be able to compare and contrast each system, the one that it is used and the one that wants to be implemented. In order to develop a Knowledge Society education system, there should be approaches that can develop: new knowledge, multi-modal literacy, focusing on the relationships, connections and interactions between different knowledge systems and different modes of representations. This would be an idea shared by Hargreaves (2002), who suggests that "Community, not curriculum is where many of our improvement efforts now need to be focused." (p5)

Trilling and Hood (2001) would argue that this shift from industrial to knowledge society changes the basic processes and values involved in producing products or services. This then changes what skills are needed to prepare students for life and work, which is the main purpose of education. Further, increased mobility and immigration throughout the world have changed the structures of these societies, which are becoming increasingly multicultural. The challenge for education and educators today is then in finding a way to retain identity from our 'given traditions' while encompassing our 'shared traditions' and to encourage compassion and tolerance for those of others.

The skills needed in order to make this possible, are something Trilling and Hood (2001) refer to as the 'Seven C's'. These would be: critical thinking and doing, creativity, collaboration, cross-cultural understanding, communication, computing and career and learning self-reliance. (p. 11) Critical thinking and doing would involve being able to define existing problems, and use available information and expertise in order to find possible solu-

tions to those problems and work to constantly improve upon those solutions. Collaboration would also be seen as an essential part of this learning process, enabling the construction of the 'complex tools' needed in the construction of those solutions and for developing skills in areas such as compromise and consensus, which are considered to be necessary for the kind of effective 'collaborative teamwork' needed in knowledge societies.

In terms of cross-cultural understanding, the skills and abilities to encompass different ethnic, social, structural and contextual knowledge will become increasingly valuable. Applying this understanding, in terms of 'communication' is also a needed skill in knowledge societies; being able to select the appropriate medium, through which to convey the desired message to the intended audience becomes ever more important given the ever growing possibilities there are to choose from. Therefore, it follows, that the need to develop computing skills is of equal importance. To go beyond what Trilling and Hood term as 'computer literacy' to 'digital fluency' where students are able to use various computer-based tools with ease. 'Career and learning self-reliance' would refer to the concept of 'lifelong learning' in relation to the need for constant adaption to constantly changing employment possibilities within knowledge societies.

In order to achieve these skills, changes would have to be made in how we have taught in relation to industrial societies, to how we need to teach for participation in knowledge societies. These changes would involve a shift from teachers as the 'givers' of knowledge to that of facilitators of gaining knowledge and as co-learners in the process. From curriculum dictated learning to student based learning, which offers flexibility rather than rigid schedules. (Trilling & Hood, 2001)

A move away from theory and principles towards a more enquiry-based mode of learning would help to facilitate this idea. With a focus on discovery and invention rather than rules and procedures and an emphasis on collaboration and open-ended results, students can begin to prepare for the uncertainty and rapid pace of change of knowledge economies. Through the promotion of community based learning, rather than classroom-focused results, education can begin to foster inter-cultural skills needed for participation in increasingly multicultural societies. (ibid, 2001)

1.2 The new New Zealand Curriculum

The current New Zealand Curriculum (NZC) published by the Ministry of Education (MOE) of New Zealand, is based on knowledge society concepts with a focus on 'life-long learning' and an overall goal of 'raising standards' (Hipkins, 2005) Under the sub-heading of 'purpose and scope' the online curriculum states the purpose of the policy as:

[...] a statement of official policy relating to teaching and learning in English-medium New Zealand schools. Its principal function is to set the direction for student learning and to provide guidance for schools as they design and review their curriculum. A parallel document, *Te Marautanga o Aotearoa*, will serve the same function for Māori-medium schools. Although they come from different perspectives, both start with visions of young people who will develop the competencies they need for study, work, and lifelong learning and go on to realize their potential. (MOE, 2007, para 1.)

This focus on life-long learning continues under the policy sub-heading of 'vision' where one of the desired outcomes for 'young people' is described as students "who will be confident, connected, actively involved, and lifelong learners." And also as being those "who will seize the opportunities offered by new knowledge and technologies to secure a sustainable social, cultural, economic, and environmental future for our country." (NZC, 2007, section 1) A more specific description within this section of what it means to be a life-long learner describes the key competencies as being; literate and numerate, critical and creative thinkers, creators of knowledge and informed decision makers.

According to Hipkins (2005), this view of life-long learning causes tensions within the curriculum when assessment is also seen as one of the 'overarching goals' in educational policy. Under the New Zealand curriculum sub-heading of 'design and review', the key concepts include: achievement objectives, assessment and learning pathways. The purpose of assessment is defined as being:

[...] to improve students' learning and teachers' teaching as both student and teacher respond to the information that it provides. With this in mind, schools need to consider how they will gather, analyze, and use assessment information so that it is effective in meeting this purpose. (NZC, 2007, para. 29)

To meet the goals of life-long learning goals set out in the initial sections of the policy would need increased levels of literacy, both cultural and critical, and to empower students with the identity of being successful learners. These goals become difficult when assessment is considered to be the main way to measure those skills. Hipkins, (2005) suggests that, the questions we need to ask should be concerned with “what does it *mean* to know”, rather than “what do students know”. That we need to stop thinking of ‘rigorous assessment’ of individual achievement as necessary and of ‘working together’ to create learning as ‘cheating’. While the section on ‘effective pedagogy’ in the curriculum focuses on creating supportive learning environments, encouraging reflective thinking and the facilitation of shared learning, the focus on standardized testing and assessment work against enquiry based learning.

1.3 The Site of the Research

The teacher preparation course, on which the study was based, was part of a larger project “Shifting conceptualizations of knowledge and learning in the integration of the New Zealand curriculum in initial and continuing teacher education”, which was funded by the Teaching and Learning Research Initiative of the New Zealand government. The course was a compulsory cultural studies course, which was part of the Bachelor of Teaching and Learning (primary education) at the University of Canterbury. (Andreotti, Fa’afai & Giroux, 2010, p. 30). The stated aims of the course were to:

develop learners’ awareness of their own worldviews and lived experiences in relation to questions of culture, identity, power, knowledge, diversity and globalization, as well as the implications of those for teaching and learning. (Course outline)

The learning objectives for the course, required students to; demonstrate a basic understanding of the key concepts of the course, recognize and acknowledge the influences which have shaped their own worldviews and cultural identities, identify factors which foster cross cultural misunderstanding, analyze strategies that may help them relate to learners and communities with different backgrounds than their own and to reflect on the learning process, showing and understanding of critical thinking. (Andreotti, Fa’afai & Giroux, 2010) In total, 117 student teachers participated in the course. The students were all in their first year of study in the Bachelor degree program in Primary Teacher Educa-

tion in New Zealand. The data collected from the participants in the pre-and post-course surveys are not indicative of all participants of the course as only 51 from the total 117 students gave their permission for the course work they completed to be used as data in the research project.

1.4 Research Question

This study was concerned with the impact of the course on students' conceptualizations of knowledge, learning and diversity. The research question examined teacher students' ideas of knowledge and otherness as understood in the pre-course questionnaire and then in the post-course questionnaires and what, if any, shifts took place in relation to student dispositions and perceptions. In order to analyze the collected data, a code index was developed as an analytical tool with which to determine strong shifts in teacher student dispositions.

2. Theoretical Framework

2.1 Multiculturalism

For multicultural education to perform effectively within schools, changes would have to be made to current educational systems. Multicultural education is defined by Banks (2002), as:

“A reform movement designed to change the total educational environment so that students from diverse racial and ethnic groups, both gender groups, exceptional students, and students from each social-class group will experience equal educational opportunities in schools, colleges, and universities”. (p. 123)

This definition highlights the importance of social justice from a multicultural perspective, which advocates that everyone should have equal opportunities for education, and that this would be an ‘inclusive education’ or education for all. Multicultural education from this perspective would define racial and ethnic groups as people sharing the same cultural beliefs, history, behavior, values, and a particular way of communication among themselves. (Banks, 2002)

There is a need for racial groups to have a more positive, democratic attitude toward other

racial groups. Educators have an important role to play in this aspect, which is to gain and develop more positive feelings and behaviors toward other racial groups. For example, educators should design cooperative learning activities with students from other racial and ethnic groups; teachers should create activities with appropriate teaching materials (realistic images of ethnic and racial groups) that include methods and techniques that can help the students from different backgrounds achieve their academic goals.

Teachers should use the students' culture prior knowledge in the reading assignments and promote group discussions that are associated or connected with their own community culture in any teaching subject that can motivate all students to participate in the classroom. Another important issue that must be considered in order to have a more positive attitude toward different racial and ethnic groups, exceptional groups, and sexual orientation affiliations in the educational institutions is that there should be a democratic multicultural curriculum that promotes the reduction of prejudice making possible the developing of knowledge, attitudes, and skills required to face a changing and diverse world. This means that the students will cooperate in an equal level having the reaching or contact support of the educational leaders and their parents while learning. (ibid, 2002)

According to the multicultural perspective, gender dwells on the appropriate interpersonal and psychological behavior for men and women, approved or authorized in a society. Gender actions and activities anticipation may vary in different cultures, different times, and in the different social classes that exist within a society. (Banks, 2010) Gender has been distinguished as a key component in settling the comfort or improvement of women and girls lives. (Olsen, 1996) In the past, the opportunities for men and women were different. The chances for men conducted more appraisal and respect in the observable and not observable cultural matters (beliefs, attitudes, values, and behavior) in the society of the United States. (Olsen, 1996) It is important to observe that gender influences students' behavior in an individual and collective way. For instance, females tend to be more field-dependent than males students. (ibid, 2002)

There is another category that should be included in order to have social justice for all that is, the sexual orientation group that involves gays and lesbians. These people are excluded and have limitations in and outside the educational system. People in the society should really understand that the sexual orientation groups are human beings that also have human rights and that must reach social justice within the society that can give them empower-

ment for social equality in the classrooms in the universities and in colleges. (Banks, 2010)

In the multicultural perspective, exceptional students are the ones that belong also to a social category in which the society will regulate if they are considered disabled or gifted. (Banks, 2010) Exceptional students are identified as students who have different way of learning and have unusual behavior from the rest of the group. These students need an extra or particular attention in apprenticeship. (Banks, 1993)

There is a sub division in this social group. The ones that are considered 'disabled' and the ones considered 'gifted'. The ones considered 'disabled', are people that have special disability, such as not having a leg or an eye. This does not mean that people with different physical characteristics are not able to accomplish or achieve an extraordinary or fruitful university career so they should not be seen as handicapped human beings, because a handicapped person is when he or she has a disability or a set of disabilities that reduces or block the person's ability to function normally. The disabled ones can do the tasks very well but in a special way. The possible employers in the work force should not see this sub group as unable to perform the given assignments, in which, in reality, he or she can perform adequately or efficaciously as other human beings without special characteristics do. (Banks, 1993) Everyone needs an opportunity to be considered as part of a big family that is within the society regardless of their physical or behavioral attributes.

The individuals considered as 'gifted', are the ones that have extraordinary talents and capacity. These students need a particular way of instruction to help them realize their 'gifts'. These people demonstrate a high achievement or execution capacity or proficiency in different zones such as intellectual, innovative, aesthetic, management capacity, or explicit academic fields. The way that 'giftedness' is shown, rely upon some features, for example, the person's hereditary patterns and corporeal structure, as well on the guidance and opportunities provided by the person's atmosphere. (ibid, 1993)

In the multicultural context, social class is discussed. It is the integrality of human beings who have a homogeneous socio economic status that depend on the following factors: salary, profession, education, beliefs, attitude, and life opportunities. There are four social class divisions in the United States and in some parts of the world, such as lower class, working class, middle class, and upper class. In the 1980's the difference or alienation between the rich and the poor grew a lot but also there was a breakup crosswise ethnic and racial groups. (ibid, 1993) Multicultural education is arranged to lessen race, class, and gender

divisions in the United States and around the world. (Banks, 1994)

After defining what multicultural education is and describing each social group involved in it, Banks (2001) provides a chart which contains important standards by which people can measure the leading multicultural components in educational institutions. These components are: policy statement, staff, curriculum, teaching strategies, teaching materials, parent participation and monitoring. Each one helps us to understand the importance in evaluating and keeping an efficacious Multicultural School. It also explains the steps that should be taken into account to have a more contemplative school in terms of cultural diversity and forms to intensify or deepen the educational institutions' multicultural atmosphere in ever shifting societal conditions. (Banks, 2002)

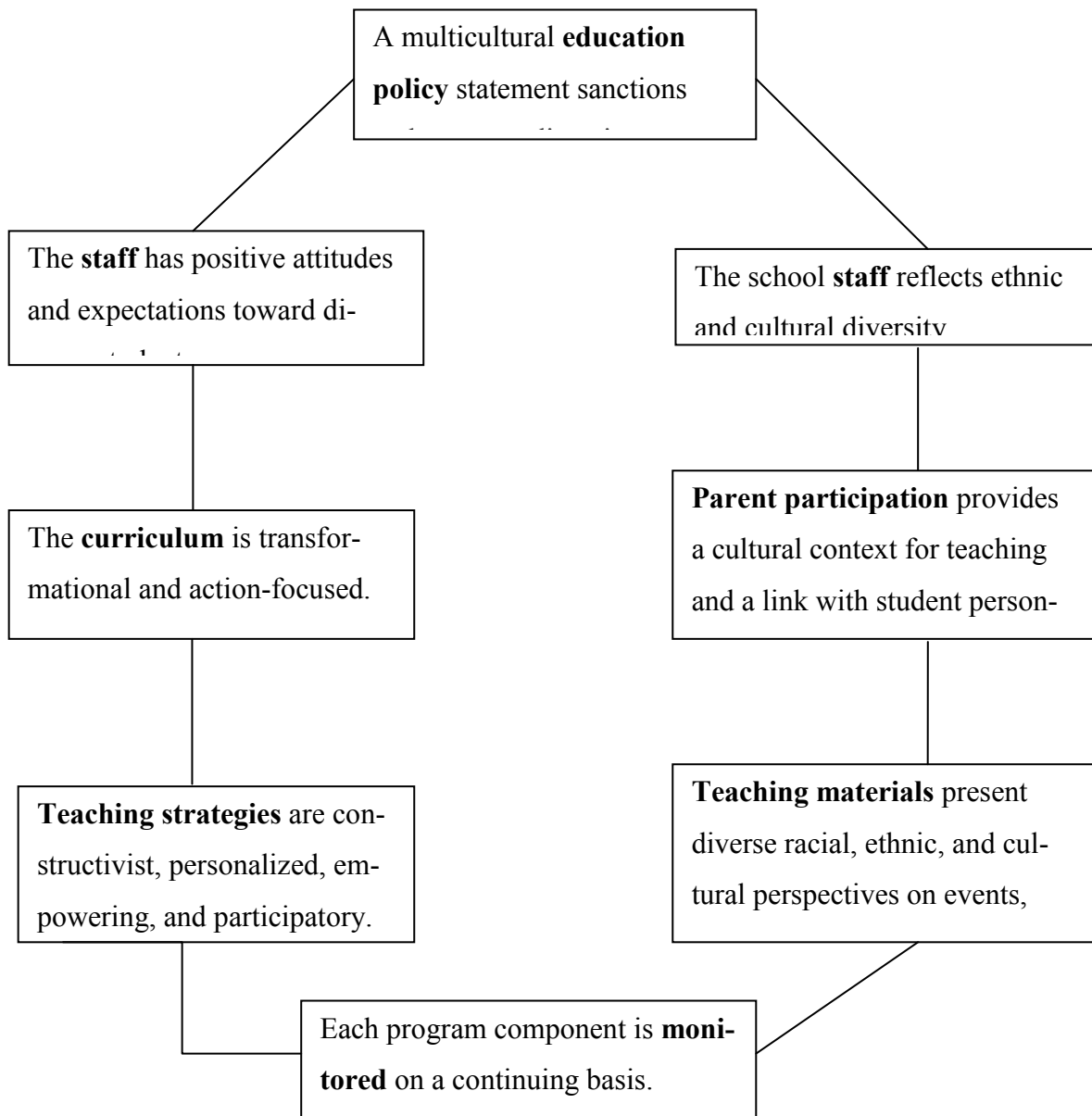


Figure 1. Multicultural benchmarks for assessing and maintaining an effective multicultural school (Banks, 2002).

Schools need a formal document in this case called ‘A policy statement’, that guides the ways in which they should proceed based on multicultural education that states the commitment of education’s dedication in establishing the same opportunities for both, boys and girls and for different races, ethnicity, social status, culture, and groups of language that will have the same chance to gain knowledge. A powerful or persuasive policy statement created by an educational committee in a school district should give authenticity regarding

to multicultural education in the region and as a result it will make possible to cultivate cultural diversity and the same educational chances for all students by making possible the formation or installation of programs and procedures. It should also let the parents and people in general know that is a priority to establish multicultural education in the area. It is also important to highlight that the policy statement should incorporate an explanation for multicultural education and instructions that educators can use in the region to put it in to practice and develop an absolute or an overall plan for multicultural education. In conclusion, the key aspects of multicultural education are; an appreciation of cultural pluralism, which means an aim to develop a society that is tolerant of the diversity of racial, religious, ethnic or cultural associations. (ibid, 2002)

The next component is 'school staff', which consists of administrators, mentors, advisors, and auxiliary personnel that should show the genetic and cultural multiplicity of the society. In order for students to be more aware that in society there needs to be a sense of appreciation and consideration regarding people from diverse ethnic, racial, and cultural congregations, they should contemplate that the school staff are from heterogeneous backgrounds with different physical characteristics. Also, students need to have an environment where they can observe and learn about the appropriate attitude of grownups without taking into consideration their different backgrounds and beliefs while working and interacting between each other. An appropriate example in order to support this idea is when there is commitment to search for and hire staff in educational institutions, which include personnel that belong to different ethnic and racial associations. In order for this to be accomplished, an enduring policy, that reinforces school commitment to this, is needed. (ibid, 2002)

Another component is that of 'attitude,' or 'staff attitudes and expectations'. This component emphasizes the attitude that practicing mentors should have for low-income pupils and those of color. These teachers should be involved in continuing personnel development programs performed or materialized by school committees, in order that educators establish high expectations and a better understanding with regard to the students' own cultural experiences. These students have different needs for instance, many of them have health, motivational, and educational demands that often test the most devotional and brilliant teachers. In order for teachers to be a support for this group of students, they need special coaching that will promote the abilities and consciousness required to perceive the talents and abilities that are hidden and in disadvantage under this category. (ibid, 2002)

The curriculum is part of the components above, which is essential in fostering a multicultural education school. This document should be re adjusted so when the pupils are studying they can have different ethnic angles and ways of thinking in terms of concepts, events, issues, and problems. There should be a re consideration in the curriculum to accommodate the promotion of ethnic content within it as an essential part of the curriculum. There need to be available materials that can be used by teachers when teaching different views of certain topics, for example when teaching about the Arawak-Columbus encounter. The multicultural curriculum assists pupils to take efficient personal and communal actions to make choices on important matters. In addition, there should be a well-designed enduring staff program that includes multicultural education outcomes in their teacher education syllabus because it is vital for a prosperous implementation of an efficacious multicultural curriculum. (ibid, 2002)

There is a further component to multicultural education that promotes an inclusive approach, or in other word, that creates inclusive ideas or actions which are called ‘teaching strategies’. These strategies should be involving, interactive, personalized, and cooperative so the multicultural curriculum can be implemented. The teacher in this case should authorize or approve and listen to the students’ voices from a diverse racial, cultural, and gender congregations. In this component students have the right to show their feelings and emotions, to communicate with their classmates and peers, and let people know if they agree or disagree when discussing a specific multicultural aspect. (ibid, 2002)

‘Teaching materials’ are also part of the main components shared by Banks so multicultural education can be developed. In order to have teaching materials that illustrate historical and modern experiences of various ethnic, language, and cultural associations and to show aspects, problems, and concepts from the point of view of these groups the school districts need to create and implement a policy that will highlight this outcome when selecting such materials. Educators not only need to use textbooks and materials that include content about ethnic and cultural groups but also this content should be part in an integral way of the textbooks or demonstrations and not by only adding those important aspects of other cultures in the learning materials. (Banks, 2002)

Another component is ‘disproportionality’ that refers to the case where the amount of students of racial groups is too small or too large compared to the rest of the students. For instance, there are enormous differences in relation to academic accomplishment, drop-out

and graduation percentage that separate students from different racial, ethnic, language, and social class groups from the rest in most school territories. In order to close these gaps or differences, each district requires developing an inclusive and well-conceptualized plan. In other words, if they follow this plan the amount of racial, language, and social-class groups in special education would be minimized and the skilled or brilliant students' number in classes would be incremented in most school areas. (ibid, 2002)

The 'parent involvement' component talks about the importance of the role that parents have so the schools can have the support needed in order to help students to gain academic skills and to be turned as efficient citizens of a society that practices democracy. Schools cannot do the whole job to improve the students' mental, behavioral, intellectual, and emotional issues, because they are many needs and problems that each student faces at school but there is a huge challenge regarding parents' support in school matters because nowadays both of them work outside their homes in the society. Educators need to think of another ways that in which parents can be involve and brainstorm forms that will help them support the school taking in mind that there are now many changes in the society and realize that parents are not anymore taking care of their children in traditional ways as it used to be. There should be an implementation and conceptualization of a program held by the school districts, which involves parents in school that is homogenous with the changeable characteristics of families, parents, and society. (ibid, 2002)

In the chart shared by Banks, there is the last component, described as 'monitoring', that highlights the importance of having an effective monitoring plan so the district or school can have a fruitful implementation and improvement of a multicultural education program. Educators should consider the following aspects in order to have an efficacious monitoring program: when visiting the classroom educators need to focus if there is a consistency on the content and strategies used by the mentor regarding with the students' cultural and language characteristics; to examine standardized exam scores without categorizing them by race, language, and social class groups; and to analyze the amount of students of different racial groups who have been suspended, who dropped out, and those who are categorized as gifted or mentally handicap. The program should be well-ordered or efficient and focus on the whole educational institution as a unit and not focusing in an individual form referring to teachers and principals. Such monitoring program will emphasize that multicultural education is a participatory obligation of the educational institution and of all the people involved in it such as teachers, the principal, the secretary, the bus driver, and the custodi-

an in order to perform the program successfully. (ibid, 2002)

There are also important aspects or characteristics discussed by Nieto (2006) that are important to draw attention to regarding multicultural education. Multicultural education must be implicit as basic education. Multicultural literacy is as essential as are reading, writing, arithmetic, and computer literacy for living in a demanding world. It is hard to put in practice the multicultural education in schools when this “reform movement designed to change the total educational environment” (Banks, 2002) is seen as a secondary or as an irrelevant issue in the educational institutions’ doctrine in modern education that believes that the most useful or meaningful knowledge is already set. For example in the textbooks that the schools have they always focus on a certain group or culture to discuss about art, history or classical music, putting aside other great examples that can be included when talking or sharing information from other cultures about specific topics. There is a notorious ethnocentric way to teach something where most of the time Europeans and European Americans are the only stars or with success and placing the other cultures as only receivers of knowledge, giving the idea that there is only good things in the other side of the world to know. There are things that are missing from most curricula that should be considered that is to discuss about the ways in which those small groups that have been marginalized have influenced geography, the arts, literature and philosophy and had made history. (Nieto, 2006)

In most of the schools nowadays there is an education version that is promoted by educators which is called ‘monolingual education’ that involves only one reality and that is influenced or inclined in the direction of the dominant group. Authorities that are involved in the decision-making of what is the best or what it is needed in the school curricula are people that have also a limited background, experiences and education regarding multicultural education. This type of education limits students to learn about the diversity that surrounds them and that is part of the world because the knowledge that they gain in schools is only a small amount of the existing knowledge that is found around the globe. (ibid, 2006)

Many outstanding and remarkable people that have given a good example and had created a better society in other continents have been left out from academic books because they do not belong to the ‘dominant group’. Basic education means that educators will encourage students to increase social and intellectual skills that will help them understand and feel identified with people of many different backgrounds and beliefs by sharing the expe-

riences and the points of view of those talented ones that have not been heard because of their racial and ethnic differences that belongs to the minority that live in other regions. As a result, students will have the opportunity to have a multicultural education as a basic one. (ibid, 2006)

Another aspect to discuss is the imbalance of the curricula in most schools that still promotes the multicultural education for only those students that have ethnic, racial and learning differences without including the other students as a whole. According to the history, during the 1960's multicultural education came out with the help of the equal education and civil rights movements. It was established at the beginning, to deal with the needs of those students that belonged to different backgrounds, ethnicity and racial groups that were excluded or marginalized and that have been educated improperly at schools. In recent times, the multicultural education meaning had gotten a wider sense that people had accepted. This means that all the students are considered to have an inadequate instruction in the sense that they only receive a biased and an incomplete education. There are specific groups that are affected with a biased education categorized as "those ones that are invisible in the curriculum" such as: females, working class and their children, gays, lesbians and the ones that figure a lot. For instance, females are not most of time considered in the curricula, only in those ones where educators are teaching about female history that are so few in relation to other topics that males are the center of attention and always considered. Also, working class history is missing in the U.S. curricula and the students from all social classes are not having a more complete and fair view of their history. (ibid, 2006)

Gays and lesbians are in danger in relation to academic accomplishment and social well being. There is a complete and impassable silence in schools when referring to lesbians and gays. They are not included in the system in order to be treated as equals. And at last, the ones that figure a lot are also affected by this way of education because the education that they are receiving is incomplete which makes impossible for them to see culture in different angles in order to have a better and complete panorama of all the actors that are involved in multicultural education. They think that they are the best and the others are not. Also this last group is taught that lesbians and gays should be banished because they represent immorality. As a result, the human race of the students is threatened or endangered. (ibid, 2006)

Multicultural education's focus is to have education for all which means education for each

person in spite of his/her background, ethnicity, race, gender, class, language, sexual orientation, religion, and other situations of difference. There is a need to educate the dominant culture's students because they have not had a good education in terms of diversity. These students think that they are the only ones in the right track when discussing about their way of acting, behaving, thinking, and believing, and that the others that belong to a different background, religion, ethnicity, gender, etc, are unusual, inconsistent and irregular. The dominant group should be also considered as part of a multicultural education in order to change their way of thinking in a more sensible and realistic point of view. (ibid, 2006)

Multicultural approach should be pervasive, which means it will penetrate everything: the curriculum, the physical environment, the school's atmosphere, and the relationship between students, teachers and the neighborhood. For example, people can see it in the bulletin boards, in the way that the books and audiovisuals are purchased for the library, in the curriculum, in the letter that has been sent to parents at home, in every lesson, curriculum guide and even in the games that have been developed during recess and in the menu that has been selected for lunch. This widespread way can be also seen in the instructional strategies that are creative and varied in which all the students of different backgrounds and different gender will have the opportunity to receive assistance from the methods used in class rather than using the traditional form where not all the students receive the same support and understanding as they should. (ibid, 2006)

The curriculum would be completely renovated because it would take in to account the histories, the points of view and insights of many men and women that belong to different cultural groups. Inside of it, educators will find that the topics that were considered out of reach or as a taboo some time ago are now examined in the lecture in order to develop critical thinking in the classroom. Also, there will be a multicultural perspective in textbooks and other educational materials that will reinforce the pervasiveness as well. Families and people from the community will contribute to enrich the students' knowledge gained in school in an exceptional way because they will be considered as an important source of information that would be helpful for teachers. Students, teachers, and families will work together as a team in order to arrange appropriate and motivating multicultural curricula in a common learning environment which is the school that will follow a multicultural philosophy. All these positive changes in the curricula will promote sensitiveness and tolerance toward diversity and multicultural differences in an extensive way for multicultural education. (ibid, 2006)

Another important characteristic that Nieto (2006) discusses about is social justice that demands people to have the same rights and opportunities within a society. In order to develop a multicultural point of view students need to learn how to think in an inclusive and expansive ways, it should be reflected on what they learn and that knowledge should be applied in real life circumstances. They need to understand that together they are stronger and that working in a collaborative way they will make a change in the society. For instance, when students are arguing about a difficult situation, when they are elaborating a community newspaper, or writing a collective petition for the elimination of a potential risky treatment plant in the region. Educators should remember that multicultural education encourages students and teachers to put the things that they have learn into practice in order to have social justice. (ibid, 2006)

Some schools promote the main goal of preparing students for active association in a democratic system. But in most of them people can identify that the practices and policies established in an educational institution such as a severe or inflexible ability grouping, unfair testing, mono-cultural curricula, and boring or uninspired pedagogy prevents this main goal to be achieved. Students as a result in most of the schools, will observe the argument of democracy to be an empty and irrelevant matter to put in practice in their lives. There are a lot of contradictions when teaching about ethics and the distribution of power, status, and rewards which are basic societal concerns because schools are incriminated with maintaining the status quo, but they are also expected to destroy or abolish inequality. Education must discuss them as well even though that for many people and educators teaching about these features and its contradictions can make them feel uncomfortable. A multicultural viewpoint presumes that classrooms should not simply give the chance for discussions that center on social justice, but as a matter of fact it welcomes them. These discussions might focus on problems that affect different communities in a cultural way in terms of poverty, discrimination, war, the national budget and what learners can do to change them. (ibid, 2006)

Multicultural education is a process that involves the curriculum and materials which are the content of this reform movement. It is categorized as a process for three main reasons: It is outgoing and dynamic, it involves primarily relationships among people, and it worries about the expectations of student accomplishment, learning atmospheres, students' learning tendencies, and other variables that belong to cultural issues that are totally crucial for schools if they want to succeed with all the learners. When educators see the magnitude

or the proportions of multicultural education as a process they put it in a second level of importance or relevance because it is easier for them to solve one specific issue regarding a student rather than solving something bigger related with the whole class because it takes more time and effort. There should be an abandoning of policies and practices that are inconvenient for some learners at the expenses of others and at the same time multicultural education must go with unlearning conventional wisdom. (ibid, 2006)

For instance, teacher education programs need to be reconceptualized in order to include the sensibility of the influence of culture and language on learning, the continuance or endurance of racism and discrimination in schools and in the society, and curricular and instructional strategies that promote learning between a large varied of students. There is also something else that should be redefined that is the teachers' roles in schools because empowering teachers create empowering students. There is one more aspect to consider in this part so that the approaches and values of the society can be more faithfully reflected in the school and that aspect is the role of the families. In order to make the schools really multicultural, teachers and educational institutions must get involved into this process which is contentious, time consuming, challenging, and difficult. (ibid, 2006)

Critical pedagogy is the last basic characteristic of multicultural education shared by Nieto (2006). However, according to Abrahams (2005), critical pedagogy is concerned not only with student learning and change, but is also concerned with the change and learning of teachers who engage with critical pedagogy. Learning becomes not a one way process of knowledge transferred from teacher to student, but a two way process where teachers teach students, while in turn, learning from their students. In this process, transformation occurs both in students and teachers, producing more 'true and meaningful' learning. (ibid, 2005) Students realize that there is not one or two or even three points of view about a specific topic or issue but instead there are many viewpoints-which are possible and valid within an active democratic society. The challenge or problem that people have been facing is that they have been learning things in a standard or in a safe form when interpreting topics and events. For example, the textbooks only contain certain types of perspectives mostly from a prevalently male, European, and American point of view, putting aside those perspectives that come from unpopular or not dominant groups in the society, such as women, people of color, and those who write in other languages. If educators start considering these other perspectives, the curriculum of the schools will undergo remarkable change. The goal here is to develop within students, the ability to see reality from multiple view-

points, not only from those groups that are considered dominant, otherwise they will continue believing that reality is linear and prepared to think that individually that they are passive when making any type of changes. (ibid, 2006)

Critical pedagogy highlights the importance of encouraging students to take risks, to be inquisitive, and to question things through education for liberation instead of only following the teacher as passive learners. When educators are talking about education for liberation they are referring to the process of ‘transformative action’ making the learners find their own answers. If a school is applying critical pedagogy, students are analyzing different points of view in a critical way and use them to comprehend and act on the contradictions they uncover. (ibid, 2006)

Critical pedagogy helps to expose, discredit and to make less mysterious some of the truths that people take for granted and to analyze them in a critical and careful way, which is why it is also an exploder of myths. Besides, it allows people to act on important issues or ideals such as justice for all, equal treatment under the law, and equal educational opportunities. This approach promotes a successful education that starts with the learner because it uses a multicultural viewpoint, where the learners become the basis for the curriculum, which is based on the perspectives and experiences of the students. (ibid, 2006)

2.2 Teacher education for social justice

According to O’Connor and Zeichner (2011), educational reforms, which are taking place in mainstream education, in answer to the demands of the ‘new global era’, maintain the ‘global status quo’ by functioning to serve a capitalist economy and by maintaining the interests of global economic and cultural imperialism. In order to foster teacher education for social justice, it is important that both teachers and students learn to understand the “[complex] relationship between and among modes of domination and oppression.” (O’Connor & Zeichner, 2011) In order to make this possible, teachers of global citizenship education (GCE) should include both neo and postcolonial perspectives within the curriculum. Making a shift from top-down learning to one, which is committed to ‘learning to learn from below’. (O’Connor & Zeichner, 2011)

In implementing this kind of pedagogical shift, teachers can begin to foster in students the

‘critical consciousness’ which is needed if we hope to develop global, economic, political and social justice that is in ethical solidarity with oppressed communities. (O’Connor & Zeichner, 2011) Further, they state that the strength of this kind of GCE relies on the ‘strengths of individual teachers’, something they term as ‘globally competent teaching’ (GCT). GCT would require educators to engage in ongoing self-reflexivity with regard to being ‘cultural, political and social beings’ who are situated in both local and global contexts.

In this regard O’Connor & Zeichner (2011), stress the importance for educators to realize that just as students come into the classroom with worldviews that are shaped by social conditioning, which in turn ‘shape their learning’, the same is true for teachers entering the classroom with sociocultural perspectives that in turn shape their teaching. This has been termed as ‘sociocultural consciousness’, which refers to ‘an understanding that people’s way of thinking, behaving, and being are deeply influenced by such factors as race/ethnicity, social class, and language’. (O’Connor & Zeichner, 2011) It is further argued that without this kind of self-reflexivity and ‘critical self-awareness’, educators will be unaware of the ways in which their own social context influences their approach to GCE. It is only through the self-recognition of our socially constructed cultures and beliefs, and how they influence our own take on world events and issues, that we are better able to understand the perspectives of those who are culturally different from ourselves. As such, a critical analysis of ‘power and privilege’ must be part of the self-reflexive process. (O’Connor & Zeichner, 2011)

Embracing the complexities of relations of privilege, power and social context can support educators in trying to transform those systems, which reproduce and justify global inequalities. Educators who employ this method of teaching see themselves also as learners and actively challenge the idea of one truth or knowledge, thus placing themselves in a better position to examine and teach the values of ‘subaltern perspectives’, those both of their students and of world communities. In recognizing their students as bringers of knowledge and experience, teachers verify the legitimacy of all peoples’ experiences in the construction of knowledge. (O’Connor & Zeichner, 2011)

To facilitate this kind of teaching and learning within the classroom, O’Connor & Zeichner (2011), would suggest that global educators must “[take] into account students’ abilities, race, class, ethnicity, gender, sexual orientation, culture, language and citizenship status

when designing the curriculum". (p528) While also considering that 'global perspectives' also need to remain attuned to the local perspective. In connecting local and global perspectives, critical knowledge can be built upon, enabling the ties with which to develop ethical solidarities with the 'world's people'. (O'Connor & Zeichner, 2011)

In continuing within education the 'stereotyping and simplification' of cultures and communities, we reinforce the 'us/them paradigm' that prevents ethical solidarities between the privileged and the oppressed communities of the world. (O'Connor & Zeichner, 2011) However, whenever we attempt to teach 'multiple perspectives' there is always the danger of promoting 'cultural relativism'. In order to avoid this, it is essential that educators have a critical understanding of the politics of knowledge and their own interpretation of it. (O'Connor & Zeichner, 2011)

2.2.1 Barriers to teacher education for social justice

Sleeter, (2009) also stresses the importance in critiquing power relations between cultures, particularly those, which reproduce oppressive relationships. In order to make this possible would require those occupying 'positions of privilege' such as teachers and teacher educators to listen to, learn from and work together with those who do not hold such positions. The difficulty in making this happen, according to Sleeter (2009) is in the 'traditionalism' of teacher education, which is mainly concerned with preparing 'young White women' with little experience of diverse communities for already defined roles within the classroom.

These difficulties in teacher education are further hindered by the reshaping of education through global market values, such as competition and privatization. This neoliberal restructuring of education push teacher education away from social justice issues toward producing teachers as 'technicians' who can 'teach for tests' in a system increasingly based on accountability. (Sleeter, 2009) Further, in response to high stakes testing policies (in the United States) many of the school districts, which serve culturally diverse communities, are adopting 'increasingly prescribed' curricula in order to meet the needs of standardized testing policies. (Sleeter, 2009)

This shift in educational priorities, away from a focus on multicultural education and education for social justice, towards 'technical training' is a shift which Sleeter (2009) consid-

ers to be one that moves away from education which equips us for ‘democratic participation’ towards education which is only concerned with ‘work preparation’. This in turn affects how equity is perceived within education, moving away from addressing issues such as poverty and lack of resources to focus merely on achieving test results. This shift is reflected in reports by ‘conservative think tanks’ which place emphasis on ‘subject matter preparation’ while “[seeing] little or no professional pedagogical knowledge of value that can be learned other than through experience.” (Sleeter, 2009, p. 613) This ‘shift’ in priorities values testing as a means of measuring teacher ‘quality’ over other factors, ignoring any indicator that is not testable, for example, teacher dispositions, student expectations or ability to connect with students. (Sleeter, 2009)

Further difficulties for teacher educators and teacher education arise from the growing financial pressures placed on educational institutions. While most teachers still receive their training through ‘colleges of education’, these programs have been downsized through budget cuts and pressure to reduce graduation times. (Sleeter, 2009) Budget cuts, fewer resources and time restrictions result in less space within the curricula for social justice work within teacher education programs. Further, Sleeter (2009), states that when the only ‘legitimate’ question to consider is “What teaching strategies have been found to raise student test scores?” (p. 615) it leaves little room for education for social justice.

In order to make the ‘shift’ back towards educational practices and teacher education, which are more concerned with multiculturalism and issues of social justice, Sleeter (2009) suggests that a starting point might be in endeavouring to recruit more diverse candidates, in particular, those candidates whom show a clear commitment to equity, and to building capacity for social justice education. In terms of teacher education, social justice coursework needs to be present in every aspect of the programmes, not as an ‘add on’ which is separate to the rest of the course. When social justice and multiculturalism are holistic and woven elements throughout the program, they have a much greater impact on teacher candidates than single, isolated courses. (Sleeter, 2009)

Through such structured coursework, Sleeter (2009) proposes that teacher candidates can “learn a sociocultural framework of learning and teaching strategies that offers equitable access to quality education for diverse learners”. Focusing on ‘multicultural democracy in the context of diversity’ helps in building diverse communities and equipping teachers to develop students’ awareness of the complexities within such communities. Equipping edu-

cators to facilitate students in ‘open and constructive conversations’ about how they themselves experience difference. (Sleeter, 2009) Such coursework functions at an optimum when teacher candidates themselves are diverse in background, allowing not only textbook learning, but lived experience in constructing ‘democratic communities’ in the context of diversity. (Sleeter, 2009) As teacher candidates learn to identify for themselves the barriers students face in relation to ‘equitable learning’, they can then begin to consider and construct alternative, inclusive solutions.

2.2.2 Facilitating intercultural co-operation within teacher education

In order to facilitate social justice and intercultural co-operation within education requires the development of certain attitudes and skills. According to Räsänen (2005), these fall into two main categories, those which can be associated with skills of communication, such as; listening to the Other, facilitating dialogue, acquiring language skills and the ability to be self-reflexive of our own contexts and the assumptions we make in relation to them. The second category would be those associated with attitudes, those would include; respect, empathy with others, and principles of equity. Further, there is the need for action, which Räsänen (2005) defines as “[a] willingness to communicate with other cultures, and the courage to defend those in a weaker position.” (p. 19) However, it is acknowledged that the stances of whatever current political or cultural climates prevail, either work to favor or hinder the cultivation of such attitudes and skills. (Räsänen, 2005)

Räsänen (2005) states that it is a fact we live in a ‘multicultural and globalised world’, something, which we cannot change, but which can be viewed as offering us ‘new learning possibilities’. However, these new possibilities are ‘challenging’ as can be seen in the tensions and conflicts between societies and cultural groups. Many previous forms of cultural co-operation have been ‘far from the ideals of equal partnerships’, but rather have been based on “[egoism, ethnocentrism, a sense of superiority and cultural hegemony.” (Räsänen, 2005, p.20) In order to combat such unequal forms of co-operation would require self-reflexivity, cultural knowledge and the capacity to acknowledge multiple perspectives. Further, mutual learning processes requires a ‘willingness to learn from each other’ where there genuine interest, respect and an honest exchange of ideas. (Räsänen, 2005)

There is a need to acknowledge that the categories used to define peoples, societies, groups and minorities, are man-made divisions. Therefore, respecting human dignity requires more than 'guaranteeing formal democracy', but rather it requires that we understand and appreciate the many 'dimensions of humanity'. A commitment to this kind of 'Global citizenship' requires a construction of humanity which encompasses these dimensions outwith national or cultural boundaries and regardless of religion, gender, class or other factors. (Räsänen, 2005)

Global citizenship is a concept, which according to Räsänen (2005) has created much discussion among the social sciences, philosophers and educators. Discussion has also arisen around the concepts of 'international' or 'global' education. These areas of education have traditionally focused around such areas as human rights, equality, peace education, culture and environment, in relation to; interdependence, contextual relativity, conflict resolution and the need for social justice. Räsänen (2005) holds key to developing an understanding of these core concepts, the need to realise the "[narrowness] of one's own perceptions, beliefs and knowledge". (p. 29) Acknowledging one's own ethnocentrism, stereotypical tendencies and prejudices in order to create 'transformative learning processes'.

Räsänen (2005) notes that education for intercultural co-operation can be defined in many ways. Often student or staff exchange programmes are considered adequate to fulfil 'international education' requirements, as is the provision of offering courses in English. In many cases, language courses and courses providing 'knowledge of cultures' is considered as providing intercultural communication. However, while these are aspects of internationalization, they neglect the many 'ethically relevant' aspects of internationalization. (Räsänen, 2005) This may be due to multiple factors, perhaps because these are 'hidden' aspects of internationalization, or would require structural changes or a shift in basic assumptions within institutions or may be purely practical in terms of lack of resources. (Räsänen, 2005)

However, to facilitate social justice and ethical intercultural co-operation within education, calls for a 'commitment to learning and dialogue', an equal intercultural dialogue, which challenges us to be open to multiple perspectives, while broadening our empathy for others. (Räsänen, 2005) These attitudes and skills can be powerful tools with which to create new learning possibilities, for as Räsänen (2005) reminds us "Knowledge alone has not guaranteed civilization and the respect of equal human rights." (p. 32) All education needs

to facilitate ethical sensitivity, critical thinking and empathy for the Other.

2.2.3 Critiques of education for social justice

While the above sections have advocated the need for teacher education for social justice, there are many voices within education that would disagree. According to Cochran-Smith; Barnatt; Lahann, Shakman and Terrell (2009), there are those who would argue that teacher education for social justice, focuses on ‘feel good’, politically correct ideas, while failing to concentrate on ‘learning’. Within current neoliberal climates, focus has shifted from resources to outcomes and accountability, leaving little space for ‘notions’ of social justice. However, while these critiques of education for social justice would claim to be ‘apolitical and value free’, this would not be the case. Rather, Cochran-Smith et al. (2009) would argue that such critiques are part of a ‘larger political ideology’ based on market values and educational principles, which favors accountability over democracy.

Further complicating the role of education for social justice, are the various meanings attached to the term itself. While some approaches concentrate on the ‘ethnic and cultural identity’ of teachers and students and culturally appropriate curriculum and pedagogy, others focus on the ‘activism’ of teachers and students with regard to socio-economic and institutional structures, which maintain privilege for some and disadvantage others. (Cochran-Smith et al, 2009) There are also programs for social justice, which place their focus on ‘civic education’ and the preparation of students to participate in a democratic society and to be socially responsible, while others are geared towards more community based learning and activism. (Cochran-Smith et al, 2009)

The problems that these varied understanding of what ‘education for social justice’ have created, are that in the absence of any concrete definition or theory space has been provided, which allows for many criticisms against such education. Cochran- Smith et al. (2009), define these various critiques under the categories of; “[the] ambiguity critique, the knowledge critique, the ideology critique and the free speech critique.” (p. 625)

The first of those categories, ‘the ambiguity critique’, holds that the idea of ‘social justice’ is under theorized with no clear definition, in this scenario, the historical and philosophical background of education for social justice are ignored, leading to a trivialization of the topic within teaching and curriculum. (Cochran-Smith et al, 2009) The ‘knowledge cri-

tique' has as its focus the content and purpose of social justice education. Given the current accountability movement within education, where what is valued is that which can be 'tested', education for social justice is viewed as 'feel good' education, which ignores 'real' knowledge. This critique views social justice education as placing too great a value on progressive and politically orientated goals in relation to; culture, identity, equity and social change with too little focus on 'traditional education', focused on 'true' knowledge. This thinking would consider true knowledge, to be defined, in this context as knowledge, which is 'testable' and 'standardized'. (Cochran-Smith et al, 2009)

The 'ideology critique', would also make some of the assumptions of the knowledge critique in relation to the 'neutrality and apolitical nature' of knowledge and the transmission of knowledge. However, the ideology critique of social justice education has its main focus on the criteria and standards for admitting new teachers to the profession. It would hold that evaluation of teaching skills in relation to values; morals and political standing are at odds with evaluation according to professional credentials. (Cochran-Smith et al, 2009) The main argument of this critique, according to Cochran-Smith et al (2009), is that values, beliefs and politics vary in accordance with traditions, family values, religions etc., therefore, teacher candidates should be assessed purely on their knowledge and professional performance. This assessment would mostly be concerned with teacher education accountability processes, certification and accreditation. This assumes, however, that policy and practice in teacher education can be engaged in without being political, Cochran-Smith et al (2009), would suggest that certification and accreditation are agendas linked to 'larger political agendas' which favor 'market based reforms' and neoliberal perspectives'.

Although the 'free speech critique' shares many of the arguments given in the ideology critique, it differs in its focus on the 'intellectual climate' and 'civic environment' of institutes for teacher education. It has risen from neoconservative groups who allege, that higher educational institutions have become so liberal, that they exclude any student who does not share their liberalist attitudes. (Cochran-Smith et al, 2009) Further, the critique suggests that teacher education programs, promoting social justice, prohibit teacher candidates from expressing conservative viewpoints, forcing them to comply with the liberal viewpoint, regardless of personal moral views or values. The main arguments for this critique centre around the belief that teacher education, which has its focus on social justice, act as a 'political litmus test' for teacher candidates, disregarding their rights to individual values

and beliefs. The perceived risk here is that in promoting teacher education for social justice, modern institutions of higher education are no longer arenas for intellectual thought, speech and debate. That this liberalism would amount to ‘indoctrination’, curtailing individual freedoms and compromising the university as an ‘open intellectual environment’. (Cochran-Smith et al, 2009) the critiques of education for social justice, categorized by Cochran-Smith et al (2009), are somewhat overlapping, but nevertheless distinguishable, they describe increasingly widespread debates surrounding teacher education, and the purposes of such education within democratic societies.

Although the critiques of education for social justice would claim to be apolitical and value free, they do have underlying viewpoints, which would support current political imperatives. Neoliberal reform is at the heart of the critiques provided, encouraging market values and accountability as key aims for educational policy, rather than redistribution and equity. (Cochran-Smith et al, 2009)

2.3 Ideas of knowledge and otherness

Within ideas of knowledge and ways of knowing there are various understandings and perspectives held by educators and students and various points of understanding within those continuums. In terms of education, the focus can be individualistic, concentrating on the acquisition of individual in order to gain individual opportunities and reinforces the status quo within education. At the other end of the continuum, would be education with a focus on the relationships between individuals and societies, raising social awareness and challenging the status quo within education. (Andreotti, 2011)

With regard to power relations, which occur within ideas of knowledge and otherness, in terms of student learning, there would be unawareness of power relations between social/cultural/ethnic groups and of one’s own privilege according to those relations. A more critical perspective, however, would call for analyses of dominance, racism, marginalisation, exclusion and discrimination, in order to highlight uneven power relations and to question or disrupt the status quo.

In terms of self awareness, this would be a shift from a perception of own position as natural and universal, with an ethnocentrism perspective, to one with an emphasis on the importance of examining own (teachers’) contexts, background and assumptions. This ‘self-

awareness' facilitating awareness of the Other, encouraging a shift away from 'one size fits all' classroom practices, to a focus on the importance of understanding learners' backgrounds, contexts, identifying different needs of students and implementing appropriate strategies accordingly.

Lifelong learning and knowledge, would be concerned with the understanding of 'knowledge' and of knowledge production. Knowledge can be understood as a 'noun', something, which is fixed and static, that which is linear and accumulated. Alternatively, it can be considered as a 'verb', knowledge as being fluid and dynamic, as something, which is constructed, and complex and as a source of power. In terms of lifelong learning this would require that knowledge be constantly reconstruct and recreated, not accumulated. From the perspective of teacher education, this would mean that 'learning' is concerned either with the transmission of already known knowledge, decided by the teacher or 'learning could mean the co-construction of knowledge, shared, bi-directional and dialogical teaching. In the second scenario, it would then be possible for students to influence the direction of learning.

From a postcolonial perspective, these shifts would require a move away from education that is centred on notions of assimilation, ethnocentrism and deficit theorization of difference. Instead, there would be an emphasis on the recognition of difference, valuing and learning from other perspectives, cultures and worldviews, while holding your own opinions.

3. Methodology

3.1 Mixed Methods

Some of the reasons for choosing mixed methods in this research were because it highlights issues of social justice and also because it recognizes power differences and ethical implications that are developed from those differences related to discrimination, oppression, misrepresentation, and marginalization. (Tashakkori & Teddie, 2010, p. 195) A clear example of this feature is when talking about gender and sexual orientation in multicultural education that emphasizes on having education for all in spite of his/her background, ethnicity, race, gender, class, language, sexual orientation, religion, and other circumstances connected to differences. (Nieto, 2006) This methodology supports the requirement for a form of thinking about research that concentrates on social justice and human rights as a reference to begin. (Tashakkori & Teddie, 2010, p. 197)

3.2 Content Analysis

According to the encyclopedia of case and study research, Content analysis is an instrument of qualitative research that is used to establish the existence and meaning of concepts, terms, or words in one or more pieces of recorded communication. (Mills, AJ; Durepos, G; Wiebe, E., 2010 p. 225) Tashakkori & Teddie (2003) also gives another good definition of 'content analysis' for specific data, it indicates that it is a mechanism of data analysis for narrative data, such as transcriptions and texts to which systematically the sections of the text are categorized in a way that the sections are similar in each category where they have something in common and at the same time, they are different from sections in other classes. There is a chance that the categories will be planned ahead based on the theory and conceptual framework. (Tashakkori & Teddie, 2003, p. 705). For instance, in the group, the members designed a plan to work with the given data (pre-and post- course surveys) and the first task was to transcribe it. There were two broad thematic areas identified in the preliminary content analysis: shifts related to conceptualizations of knowledge and education, as well as conceptualizations of self and other that the members of the group considered very important in order to recognize the themes and construct a code index to qualify self-reported shifts.

The creation of the different categories in the refined code index (table 2) consisted of 7 categories of ‘strong shifts’ related to: education, teaching, learning (under conceptualizations of knowledge and education), self awareness, other awareness, different perspectives (under conceptualizations of self and other), and power relations that would help or support the analysis in the second stage to quantify self-reported shifts according to the index. There is also something else to consider here, which is that in the first rubric was cross-referenced and developed through the involvement or immersion with literature on ‘critical multiculturalism’ (Banks, 2002) and ‘education in knowledge societies’ (Gilbert, 2006).

3.3 Process (coding)

The code index was developed by taking into consideration two big thematic areas, which were those shifts that belong to conceptualizations of knowledge and education and the conceptualizations of self and other. Then, the group elaborated a table that contained the 7 categories that belonged to these 2 main groups in order to qualify self reported shifts and a second analysis to quantify them in relation to the index. In this second analysis, the use of SPSS was required in order to identify if there were shifts or no shifts in the students’ answers. And if there were shifts in their answers then the step to follow was to put them in the correct category and find out how many strong shifts were recognized in the process of analysis. The names of the 7 categories were: 1) education that focused on the relationship between individuals and societies (social role of education) awareness of globalization, diversity, complexity, uncertainty, and change of status quo; 2) lifelong learning and knowledge that referred to knowledge as a ‘verb’: fluid, dynamic, constructed, complex, and active; lifelong learning as the need to reconstruct, recreate knowledge as you go,, never ending learning; 3) teaching that consisted of the co-construction of knowledge, sharing of knowledge, bi-directional and dialogical teaching, responding to students’ needs, making learning relevant and experimental; 4) self awareness that gave emphasis on the importance of examining own (teachers’) thoughts and background; 5) other awareness that accentuated on the importance of understanding learners’ backgrounds, contexts, identifying different needs of students in order to choose appropriate strategies; 6) perspectives highlighted on the recognition of different (valuing or learning from other perspectives cultures,, worldviews); learning to engage with other perspectives, ideas values, worldviews (while having your own opinions); and 7) power relations that emphasized on the importance of analysis of dominance, racism, marginalization, exclusion, discrimina-

tion, and injustice. This code index was very helpful in order to concentrate on main issue when analyzing the different shifts.

3.4 Analysis

When analyzing textual and audiovisual material the need of a quantitative content analysis is required, so researchers can subject counts of words, phrases, or images to statistical analysis. (Tashakkori & Teddie, 2010, p. 382) The information is coded with coding procedures decided also before or during the examination. In an earlier coding, categories are created before the start of the analysis. (Mills, 2010 p. 227) In the group all the members had a previous discussion based on their findings in order to elaborate the code index. Also, it is very important to bring to light in this part the four stages of analysis for a qualitative content analysis which are: codes(identification of “anchors” within the data);

concepts (grouping codes supported on similarities to each other); categories (grouping perceptions based on similarities to each other); and theory (explanations that may connect significantly the developing categories). (Tashakkori & Teddie, 2010, p. 385) In this research, the first thing that was done in order to analyze the data was to identify the main ‘anchors’. Those main ‘anchors’ were: shifts related to conceptualization of knowledge and education plus conceptualizations of self and other. Then, the codes that had similar content were collected in order to make possible for the data to be grouped. Afterwards, to qualify self reported shifts, a code index was constructed. This code index had 7 categories that highlighted those shifts that were considered as ‘strong’, such as: education, lifelong learning, teaching, self awareness, other awareness, perspectives, and power relations. The explanation of the following categories was based on the ‘critical multiculturalism’ and education in ‘knowledge societies’ literature. Coding information was consequential from qualitative sources that were converted to numbers from simple counts to variable codes to measures of association, using mixed methods and grounded theory, because qualitative data had to be changed or quantified to facilitate the absorption and comparison of the data from the pre-and post-course surveys. (Tashakkori & Teddie, 2010, p. 443) Quantitative data is not the last part in itself, but a way of making accessible techniques which add authority and sensitivity to individual conclusion when a person makes an effort to detect and describe patterning in a set of remarks. (Tashakkori & Teddie, 2010, p. 443) Counting is one way of description, which reflects the numbered nature of the observable facts and also

counts efficiently communicate the frequency of occurrence of some feature in the text, and examine patterns in data. (Tashakkori & Teddie, 2010, p. 444) With the help of the program called 'SPSS', the group was able to analyze each question in the second stage focusing on the three criteria : 1) whether or not there was a self – reported shift ; 2) if there was a self-reported shift; whether this shift was a weak/unclear or strong(i.e. identifiable in the code index); and ; 3) if the shift was identifiable in the code index, under which category would that shift be included? Each member of the group followed this procedure for each student that was analyzed in the pre- and post- course surveys. For example, an evaluator or a group of evaluators, in this case the members of the group examined subjectively the intensity with which a code appeared in the text. (Tashakkori & Teddie, 2010, p. 388) Then, case frequencies tables were develop in order to keep track of the results after identifying if there was or were not a 'strong' shift and what type of shift the students' have in their responses for each given question. The results found during this process of analysis were that 35% of the responses were classified as 'no shifts', 35% were classified as weak/unclear evidence of shifts, and 30% were classified as 'strong evidence of shifts'.

3.5 Description of the process.

The research group consisted of five members that developed a plan to work together. Four of the five members individually took ten pre-and post-course surveys questionnaire that belonged to each participant and one of the group members took eleven. The first task was to transcribe. Secondly, the group met and put together in a table the information. Afterwards, each member started to look whether there were some trends. Then, we decided to make a rubric to have a common understanding based on 'critical multiculturalism' (Banks, 2002) and 'education in knowledge societies' (Gilbert, 2006) in order to categorize their response. Later, the members started to quantify the answers according to the rubric. After, the group saw too many not applicable answers that the members had to look to the rubric and rearrange it to classify the kind of shifts they have. Then, there was important to start coding and giving values for the variables. Subsequently, the group put all together the different types of shifts found so they can code them in Excel and afterwards transfer it to SPSS for analysis.

4. Analysis of pre and post course surveys.

4.1 Demographic information.

The 51 student-teachers' demographic information corresponds to the following categories found in the pre and post course surveys. These categories are: gender, age, background, religion, previous teaching experience, reasons for becoming a teacher and their satisfaction of the course. (See table 1) According to the results, there were 10 males and 41 females. Their ages were ranged from 17 to 40 years old and above. This group of students belonged to the Christianity or other religion groups. Each person had a different background categorized as: New Zealander, Pakeha or European NZ, Mixed heritage, Maori, and also the ones considered as other minority. Based on the surveys, 29 students had previous teaching experience and 20 of them did not have any. When analyzing the data it was found that each student had different reasons for becoming a teacher. For example, they were interested in children, they had previous experience, they wanted to make a positive difference, some others had personal interests, and there were people in the group that also gave more than one reason. Likewise, in the pre and post course surveys most of the student-teachers involved were satisfied with the course.

Table 1. Demographic information of the participants.

Demography	Categories	Frequency
Gender	Male	10
	Female	41
Age	17-19years	32
	20-29years	11
	30-39years	2
	40 and above	4
	Not answered(NA)	1
Background	New Zealander(NZ)	8
	Pakeha or European NZ	20
	Mixed heritage	10
	Maori	1
	Other minority	1
	Not applicable	11

Demography	Categories	Frequency
Religion	Christianity	14
	Other religion	4
	Not identified	25
	Not religious	1
	Not applicable	7
Reason	Interest in children	4
	Previous experience	5
	Making a positive difference	12
	Personal interest	3
	More than one reason	22
	Not applicable	5
Previews teaching experience	No	20
	yes	29
	NA	2
Satisfaction on the course	No	2
	yes	44
	NA	4
	Missing	1

4.2 Intensity of shift

This section presents the analyses of 51 pre-and post-course surveys of research participants in the course on multicultural education in the 1st year of the Bachelor degree in Primary Teacher Education.

4.2.1 Research methodology

The surveys collected at the beginning of the courses were almost identical to the surveys collected at the end. Both surveys consisted of 12 prompts that invited qualitative responses (see Table 2), as well as responses to demographic and motivational questions. The pre-course surveys were returned to students at the time of completion of the post-course survey. The post-course survey required students to read their first response and complete the sentences again if their definitions had changed at that point in time. The post-course survey was voluntary for all students.

Table 2: Survey questions

Pre-course survey	Post-course survey
<p>Please complete the sentences below so that they reflect your perspective on the topics. Use one or two sentences only.</p> <ol style="list-style-type: none"> 1. Schooling is about... 2. Teaching is about... 3. Learning is about... 4. The 'new' New Zealand Curriculum is about... 5. Educational success is about... 6. The role of education in society is about... 7. The role of teachers is about... 8. Education in the '21st century' is about... 9. Success is about... 10. Knowledge is... 11. What do you expect a course called XXX to be about? 12. What would you like to learn in a course called XXX? <ul style="list-style-type: none"> • Gender • Age • How would you define your background? • Previous experience in teaching? • Why did you decide to become a teacher? 	<p>Read your first response and complete the sentences below again <u>if your definitions have changed at this point in time</u> (e.g. add different aspects, change some of the words, completely re-write).</p> <ol style="list-style-type: none"> 1. Schooling is about... 2. Teaching is about... 3. Learning is about... 4. The 'new' New Zealand Curriculum is about... 5. Educational success is about... 6. The role of education in society is about... 7. The role of teachers is about... 8. Education in the '21st century' is about... 9. Success is about... 10. Knowledge is... 11. This course was about... 12. What I did not expect to learn in this course was...

This analysis consisted of two stages: a preliminary content analysis to identify themes and construct a code index to qualify self-reported shifts and a second analysis to quantify self-reported shifts according to the index. The group analyzed pre- and post-course surveys of 51 student teachers who had completed both surveys (out of 117 students who granted consent for their course work to be used in the research project). This thematic analysis generated a code index that was used in the second stage to quantify shifts.

4.2.2 Analysis

The group's preliminary content analysis identified two broad thematic areas: shifts related to conceptualizations of knowledge and education, as well as conceptualizations of self and other. The first rubric was cross-referenced and refined through our engagements with literature on 'critical multiculturalism' (Banks, 2002) and 'education in knowledge societies' (Gilbert, 2006). The refined code index (Table 3) consisted of 7 categories of 'strong shifts' in relation to: education, teaching, learning (under conceptualizations of knowledge and education), self-awareness, other awareness, different perspectives (under conceptualizations of self and other), and power relations.

Table 3: Code index for strong shifts

	Dimension	Strong evidence of shift
Conceptualizations of knowledge and education CKED	ED Education	Education focusing on the relationship between individuals and societies (social role of education), awareness of globalization, diversity, complexity, uncertainty, and change of status quo
	LL (Lifelong) learning and knowledge (understanding of knowledge and knowledge production)	knowledge as a ‘verb’: fluid, dynamic, constructed, complex, and active; lifelong learning as the need to reconstruct, recreate knowledge as you go, never ending learning
	TE teaching (relationship with students)	Co-construction of knowledge, sharing of knowledge, bi-directional and dialogical teaching (possible for students to choose and share control of learning), responding to students’ needs, making learning relevant and experiential
Conceptualizations of Self and Other CSO	SA Self awareness (awareness of own social/cultural context)	Emphasis on the importance of examining own (teachers’) thoughts and background
	OA Other awareness (awareness of social/cultural contexts of students)	Emphasis on the importance of understanding learners’ backgrounds, contexts, identifying different needs of students in order to choose appropriate strategies
	PP perspectives	Emphasis on recognition of difference (valuing or learning from other perspectives, cultures, worldviews); learning to engage with other perspectives, ideas, values, worldviews (while having your own opinions)
PR	Power relations (awareness of social inequalities and injustices)	Emphasis on the importance of analyses of dominance, racism, marginalisation, exclusion, discrimination, injustice <i>note: questioning status quo</i>

4.2.3 Quantifying shifts

In the second stage of the analysis, we examined each question according to three criteria: 1) whether or not there was a self-reported shift (students had chosen to write something in the post-course survey that was different from the pre-course survey); 2) if there was a self-reported shift, whether this shift was weak/unclear or strong (i.e. identifiable in the code index), and; 3) if the shift was identifiable in the code index, what kind of shift that would be classified under. We used SPSS in this analysis.

Table 4: Analysis of questions (case frequencies)

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Average
No self-reported shift	16	14	23	15	24	18	14	17	28	18	6	15	17,33
Weak/unclear evidence of shift	18	17	21	22	19	20	21	19	19	24	2	9	17,58
Strong evidence of shift	17	19	7	10	5	12	15	14	4	7	46	27	15,25

35% of responses were classified as ‘no shifts’, 35% were classified as weak/unclear evidence of shifts, and 30% were classified as ‘strong evidence of shifts’.

When the distribution of these responses was analyzed against the student population, the spread shows that 7 students reported shifts for all questions (there were 0 occurrences of ‘no shifts’), 2 students reported zero occurrences of weak/unclear shifts and 2 students reported 0 occurrences of strong shifts. The majority of students (34) reported from 1 to 4 strong shifts, or (32) 3 to 6 weak/unclear shifts.

Table 5: Number of occurrences of responses in relation to number of students

No shifts	No shifts	Weak/unclear	Strong
Zero	7	2	2
One	2	4	6
Two	8	8	11
Three	6	3	11
Four	4	10	6
Five	6	10	4
Six	9	9	5
Seven	4	3	3

No shifts	No shifts	Weak/unclear	Strong
Eight	3	1	3
Nine	1	1	0
Ten	0	0	0
Eleven	1	0	0
Twelve	0	0	0
	51	51	51

In terms of the qualification of shifts (related only to the 29% of shifts categorized as strong), when analyzed against the questions, it was observed that most shifts were related to conceptualizations of self and other in this dataset (which is consistent with the focus of the course).

Table 6:

		Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	TT
CKED	Education	4	0	0	1	2	7	1	4	1	0	0	0	20
	Learning	4	1	1	0	2	0	0	0	2	4	0	1	15
	Teaching	1	2	1	4	0	2	1	2	2	0	0	0	15
CSO	Self awareness	1	1	0	0	0	0	0	0	0	0	11	7	20
	Other awareness	2	11	0	2	0	4	9	5	1	1	21	5	61
	Different perspectives	4	6	5	2	1	1	5	3	0	3	20	8	58
PR	Power relations	2	0	0	1	0	1	0	1	0	0	3	11	19

Table 7 : Responses to questions 3, 4 and 7(students whose response was categorized as strong shifts to question 4)

<i>STUDENT</i>	<i>CODE</i>	<i>NCZ is about (pre)</i>	<i>NZC is about (post)</i>	<i>The role of teachers is about (pre)</i>	<i>The role of teachers is about (post)</i>	<i>Learning is about (pre)</i>	<i>Learning is about (post)</i>
<i>P5</i>	<i>PR/ OA/ OA</i>	updating the necessary lessons, teaching for children to keep in touch and ahead of modern society.	... help children to get ahead, while still being able to be themselves and proud of who they are and where they come from, acknowledging injustice	helping society advance by preparing the children as best we can.	helping society advance by preparing the children as best as we can. creating empathetic environment. "connectedness"	absorbing information, knowledge, skills	knowledge, expression, understanding each other, learning skills and appreciating each other
<i>P7</i>	<i>PP/ TE/ LL</i>	NA	interacting with others and learning through values and traditions of others -not just learning subjects but learning about others and their cultures	to encourage and nurture children and help them achieve to their full ability	to encourage children to learn in a way that they feel comfortable and not pressuring them into anything	gaining knowledge about different things and being able to keep learning for life.	learning things that you may not choose to learn yourself
<i>P8</i>	<i>TE/ OA/ TE</i>	learning, knowledge and education	how students learn, what they need to know, teaching, helping, new ways of learning, learning for everybody	teaching curriculum in a fun way that you can measure success	education, knowledge, fairness, openness, teaching, learning, knowing your students and their culture	education, success, knowledge and having fun how to get them	education, knowledge, information, needing help, being open, resurging, people, what i can achieve
<i>P11</i>	<i>OA/O A/ WS</i>	how to teach children effectively from a NZ perspective	involving all people in education	supporting and guiding students through their education	knowing their students in order to support them through their learning	taking everything you can get from a situation and putting it to use. gathering knowledge for life	gathering knowledge, values and morals for life
<i>P15</i>	<i>PP/ ED/ -</i>	putting a new guidelines (teaching) in place to make the curriculum work and support those in schools and their families.	Expanding knowledge. Being open to new ideas from any and everyone.	supporting their students, while teaching the subjects.	Encouraging children to do/be what they want to do/be.	expanding knowledge whether or not a person has prior knowledge or not.	Expanding knowledge.
<i>P29</i>	<i>TE/ PR/</i>	Creating a system that NZ 'ers can follow and can teach to others in a way that fits with NZ society/views/education system.	Creating a schooling system for all aspects of life - culture/needs/values/relationships and following that system to give all students equal opportunity.	Engaging children and trying to get across to them what they are waiting to learn in order for the child to succeed.	Engaging with students and helping them - giving them fair and equal chances.	Growing , changing... Experiencing new things and taking on board the knowledge and skills given to you, then using that in your life and passing that	Growing as a person furthering skills.

	WS		nities to succeed.			knowledge onto other people.	
P38	ED/O A/ -	NA	Diversity, sustainability, globalization, change, uncertainty.	Being there to educate the children.	Being a good role model, being able to relate to the children, connecting with the children.	The children being involved in what is being taught, taking it in and being able to put in practice what they have been taught.	NA
P47	OA/O A/ -	Keeping up to date with an ever change society	Providing strategies to accommodate for diverse learners	Being a good role model, maintaining control, helping others to learn.	Being able to respond according to diverse learners. Making informed decisions. helping others to learn	Changes in behavior which are relatively permanent are resulted from experience.	NA
P48	TE /- /-	bringing the 21st century into the curriculum	providing real life practice for ideas and concepts	being encouraging to children towards learning and finding exciting ways to teach. Being enthusiastic about teaching	NA	discovering new things and having an understanding about the new things	NA
P51	TE/ -/ -/-	Meeting current needs of children to live in 21st NZ society. Holistic learning.	Learning in, through and about life	Being a positive influence/ role model of knowledge, attitude + lifestyle + to impart information to children	NA	Gaining new skills + knowledge + applying them + learning how to think for myself.	NA

The 10 responses of students in relation to question 4 (New Zealand Curriculum) classified as ‘strong shifts’ are reproduced in Table 7. This table also shows the same students’ responses to questions 3 and 7 (about the role of the teacher and the definition of learning). The table highlights that students may have found it difficult to articulate their responses to the question about the NZC as this was a new document for them and therefore their responses need to be read alongside other responses. Thus although most students did not articulate shifts in relation to their definition of the NZC, a shift of interpretation of the NZC may be interpreted through other questions. There is evidence in this dataset that amongst those who reported strong shifts (30%) there were moderate shifts in relation to conceptualizations of knowledge, learning and education, and more significant shifts in relation to conceptualizations of self and other (consistent with the course focus).

In conclusion, with reference to the research questions, the responses in this data set indicate that this course may have had a moderate influence in their student co-hort in prompting shifts characterized as ‘strong’ (30%) according to the classification used in this analysis. This analysis also indicates that the relationship between conceptualizations of knowledge and learning and teacher’s interpretation of the NZC may be more difficult to measure than originally envisioned. In this dataset, students did not explicitly articulate shifts related to knowledge and learning when prompted, however, their articulated shifts in terms of perceptions of otherness may have been dependent on such shifts at a level that students are not necessarily able to articulate. Therefore, what can be inferred from this analysis is that the self-reported shifts in the responses (which may not explicitly mention knowledge and learning) have influenced students’ interpretations of aspects of the NZC related to diversity, inclusion and community participation, particularly in relation to sensitivity to difference and awareness of origins and effects of inequalities.

5. Conclusion

In conclusion, the demographic seems to be conservative coming to education for reasons that do not necessarily support the aim of multiculturalism, according to the rubric. Multicultural education, that supports pluralistic participation, requires educators that can help students to understand their identities within both home and community contexts. While education for democracy, would require equipping students with the knowledge, attitude and skills which would enable them to participate in society and work towards making that society more equitable. (Banks, 1994) This would require teachers, according to Flynn (2010), to learn to implement critical, multicultural education that teaches and instructs students in relevant and responsive ways.

In order to fulfill the expectation of Zeichner and Sleeter (2011) of teacher education for social justice, one course of multiculturalism is not enough for a whole teacher educational program. What would be needed would be a cross-curricula approach, where multicultural aspects can be found in all subjects. Nieto confirms this need for a cross-curricula approach by stating that “[it] must penetrate everything: the school’s atmosphere, physical environment, curriculum, and affiliations among students, teachers, and community.”(Nieto, 2001, p. 13) Neo-colonial and post-colonial points of view in the curriculum should be incorporated by teachers of Critical Global Education (CGE), as well as fostering in students the critical awareness necessary to work for global economic, political and social justice in solidarity with oppressed people by fostering between students a moral commitment of ‘learning to learn from below’. According to Sleeter (2009), there are three main ways in which this can be worked into teacher education. Encouraging teaching practices which support access for all students to teaching that builds on their cultural and linguistic backgrounds; preparing teachers who are able to foster democracy their students; and by equipping student teachers with the skills with which to advocate for students by ‘situating inequities within a systemic sociopolitical analysis’. (Sleeter, 2009, p. 611)

There are three main approaches that must be considered throughout the entire program for teacher education, which are: Curriculum Reform, Achievement, and Intergroup Education. 1) The curriculum reform is a process that involves additions to or changes in the content of the curriculum; 2) achievement involves a set of theories, practices, and strategies designed to increase the academic achievement of lower-class students, students of color, women, and students with disabilities; and 3) Intergroup education is about knowledge, content, and processes designed to help students develop democratic inter-group attitudes and values. Each approach has major goals, for example: to

incorporate content about cultural groups into the curriculum, to enable students to look at a curriculum content from new and different perspectives, to transform the canon and paradigms on which the curriculum is based, to increase the academic achievement of students from different ethnic, cultural, and gender groups, to help students develop positive attitudes toward diverse racial, ethnic and cultural groups, and to help members of victimized and marginalized groups develop more positive attitudes toward their own cultural group. Also there are clear examples on how to put in practice these major goals previously mentioned above, for instance, celebration of cultural heroes and holidays, textbooks that include multicultural content, language programs that include the language and culture of African American students, workshops for teachers and administrators that have multicultural content, supportive learning strategies and techniques and bilingual-bicultural education programs in schools. (Banks, 1994, p. 9)

Multicultural education is not something that occurs at a set period of the day, or another issue to be covered. In some schools there they have a system where there is even a “multicultural teacher” who goes from classroom to classroom in the same way as the art or music teacher. Although the purpose of this approach may be to formalize a multicultural point of view in the standard curriculum, it is in the long run, ineffective because it separates the multicultural philosophy from everything else that happens in the classroom and it should not be this way, instead the multicultural approach should be part of the whole educational program. Having experts taking complete responsibility for multicultural education gives the feeling that a multicultural viewpoint is separated from all other knowledge. (Nieto, 2001, p. 237)

An evaluator or a group of evaluators, in this case the members of the group examined subjectively the intensity with which a code appeared in the text. (Tashakkori & Teddie, 2010, p. 388) Then, case frequency tables were developed in order to keep track of the results after identifying if there was or was not a ‘strong’ shift and what type of shift the students’ have in their responses for each given question. From the frequency tables produced in SPSS strong shifts could be seen, the strongest shifts in perspectives were related to conceptualizations of self and other in this dataset. These findings would be consistent with the focus of the multicultural teacher education course.

6. References

- Andreotti, V. (2011). *Actionable post-colonial theory in education*. New York: Palgrave Macmillan
- Abrahams, F. (2005). The application of critical pedagogy to music teaching and learning. *Visions of Research in Music Education*, 6. Retrieved from <http://www-usr.rider.edu/~vrme/> last access on 25.06.2012.
- Andreotti, V., Fa'afai, A., & Giroux, M. (2010). Shifting conceptualizations of knowledge and learning in the implementation of the New Zealand curriculum: Conceptual models and a preliminary analysis of data. *Waikato Journal of Education* 15(1), pp. 29-47.
- Banks, J.A. (1994). *An introduction to multicultural education*. (1st Edition). Boston. Allyn and Bacon.
- Banks, J.A. (2002). *An introduction to multicultural education*. (3rd. Edition). Boston. Allyn and Bacon.
- Banks, J.A. & McGee Banks, C.A. (1993). *Multicultural education: Issues and perspectives*. (2nd Edition) Boston. Allyn and Bacon.
- Banks, J.A. & McGee Banks, C.A. (2010). *Multicultural education: Issues and perspectives*. (7th Edition) New Jersey. John Wiley & Sons Inc.
- Cochran-Smith, M., Barnatt, J., Shakman, K., & Terrell, D. (2009). Teacher education for social justice. In W.Ayers, T. Quinn, & D. Stovall (Eds.), *Handbook of social justice in education* (pp. 625-639). New York: Routledge
- Gilbert, J. (2006). "Catching the knowledge wave": Redefining knowledge for the post-industrial age. Education Canada. Canadian Education Association. pp. 4-8.
- Hargreaves, A. (2002). *Teaching in the Knowledge Society*. Buckingham: Open University Press and New York: Teachers College Press. Retrieved from: <http://www.cybertext.net.au/tct2002/keynote/printable/hargreaves%20-%20printable.htm> last access on 25.06.2012.
- Hipkins, R. (2005). The NCEA in the context of the knowledge society and national policy expectations. *New Zealand Annual Review of Education*. 14. pp. 27-38
- Mills, AJ; Durepos, G; Wiebe, E. (2010). *Encyclopedia of Case Study Research*. CA: Sage Publica-

tions

Ministry of Education. (2007). The New Zealand Curriculum. Crown. Retrieved or published online at: <http://nzcurriculum.tki.org.nz/> last access on 22.05.2012

Nieto, S. (2006). Multicultural Education and School Reform. In E. Provenzo (Eds). *Critical Issues in Education*. Thousand Oaks, CA: Sage Publications.

O'Connor, K., & Zeichner., K. (2011). Preparing US teachers for critical global education, Globalisation, Societies and Education. New York: Routledge. 9(3-4). pp. 521-536.

Olsen C.S. (1996). The relationship of race, gender, and class to the social location of African-American Females. *Family Science Review*. 9(1). pp. 49-61.

Räsänen, R., & San, J. (2005). Conditions for intercultural learning and co-operation. In R. Rasanen, & J. San (Eds.), *Intercultural co-operation as an ethical issue* (pp. 15-34). Finnish Educational Research Association.

Sleeter, C. (2009). Teacher education, neoliberalism, and social justice. In W. Ayens, T. Quinn, & D. Stovall (Eds.), *Handbook of social justice in education* (pp. 611-624). New York: Routledge.

Tashakkori, A., & Teddie., C. (2010) *Handbook of mixed methods in social & behavioral research*. (2nd Edition) Thousand Oaks, CA: Sage Publications.

Trilling and Hood, P. (2001) Learning, technology, and education reform in the knowledge age or 'we're wired, webbed, and windowed, now what'?. In C. Paechter, R. Edwards, R. Harrison, P. and Twining (eds.), *Learning Space and Identity*. London. Paul Chapman. pp. 7-29