Primary trainee teachers' views about cultural diversity and their sense of preparedness towards teaching in culturally diverse classrooms

Eleni Zotou

PhD

University of York

Education

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Abstract

The aim of my research was to explore primary trainee teachers' views about cultural diversity and their sense of preparedness towards teaching in culturally diverse classrooms, based on their experiences of their teacher training programme.

For my study I adopted a Case Study- Mixed Methods Design (CS-MM), where I carried out a case study, and I used a mixed methods approach for data collection, specifically questionnaire and interviews with trainee teachers from both primary PGCE and primary undergraduate courses, interviews with members of academic staff working on teacher training courses, and course content analysis.

Using Critical Race Theory and Culturally Responsive Pedagogy, the data analysis showed that trainee teachers had positive perceptions towards cultural diversity. However their understanding of cultural diversity was not supported though their respective teacher training programmes. Moreover, they were not satisfied with the preparation they had received through their training courses towards teaching in diverse classrooms; the majority of trainee teachers thus indicated that they wished to receive more training in certain areas. However, when they expressed their willingness and desire to get appropriately prepared towards teaching in culturally diverse classrooms through evaluation forms in the end of the year, they were not taken into consideration by the faculty and by their tutors.

The contribution to knowledge of this study is that still today, trainee teachers continue to be underprepared to teach in culturally diverse classrooms, and their understandings of cultural diversity and equality in education have been mostly developed based on the colourblind approach and were rooted in a deficit model, which might further marginalise minority students. Furthermore, the type of course (PGCE or BA with QTS) attended does not make a difference to trainee teachers' feeling of preparedness or their understandings of key terms, including cultural diversity, equality and education and intercultural education.

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Declaration

I declare that this thesis is a presentation of original work and I am the sole author. This work has not previously been presented for an award at this, or any other, University. All sources are acknowledged as References.

To my father Anastasios, who passed away during my PhD,

and to my mother Stamatia

Chapter 1. Introduction

For more than 30 years, a number of authors have emphasised the importance of preparing trainee teachers to teach in diverse classrooms (e.g. Burstein & Cabello, 1989; Goodwin, 2017). Previous research indicates that in some cases trainee teachers felt unprepared (e.g. Acquah & Commins, 2013) and they were not always willing to teach in culturally diverse classrooms (e.g. Allard & Santoro, 2006). Some trainee teachers were planning to teach in 'monocultural' schools (e.g. Hagan & McGlynn, 2004), while others preferred to work with students from the same background as their own (Byrnes, Kiger & Manning, 1997). In addition, trainee teachers were sometimes found to be unaware of terms relevant to cultural diversity (e.g. Alismail, 2016), racism and the process of racism (Castro, 2010), not regarding racism as something that presented a problem in contemporary societies (Acquah & Commins, 2013). In contrast, other researchers found that trainee teachers were fully aware of terms relevant to race and diversity (Bhopal & Rhamie, 2014), anticipated working in culturally diverse classrooms (e.g. Whitaker & Valtiera, 2018), and that many of them admitted that they needed to acquire more knowledge about teaching in culturally diverse classrooms (e.g. Hinojosa Pareja & López López, 2018). Moreover, in the literature, while trainee teachers recognised the need to be able to work in diverse classrooms, they felt they were not offered enough training and modules to teach effectively in diverse classrooms (e.g. Achinstein & Athanases, 2005; Barry & Lechner, 1995). This lack of available modules was often attributed to low levels of diversity in the population of the geographical area in which they were undertaking their university studies (e.g. Lander, 2011). In some cases, conducting placements in a wide range of schools was found to have a positive effect on trainee teachers' preparedness (e.g. Hagan & McGlynn, 2004), while in other cases a placement in an area of high ethnic diversity did not equip trainee teachers with sufficient experience and did not improve trainee teachers' sense of preparedness towards teaching in culturally diverse classrooms (Gazeley & Dunne, 2013). Trainee teachers' prior knowledge, attitudes, beliefs and experience in diverse contexts, have been found to have an impact on their understanding about cultural diversity as well as on their sense of preparedness towards working in culturally diverse classrooms (e.g. Acquah & Commins, 2013). These attitudes were sometimes found to influence trainee teachers' overall sense of preparedness towards teaching in culturally diverse classrooms (e.g. King & Butler, 2015), while in other cases they were found not to correlate with each other (Wasonga, 2005). However, trainee teachers' beliefs, views and understandings about cultural diversity shape their teaching actions (Gay, 2010), which makes it important to explore whether trainee teachers have opportunities to develop their understanding about cultural diversity.

Many policies (e.g. Equality Act, 2010) have been developed throughout the years to reduce discrimination with a focus on schools and education, which instead of addressing racial inequality, reinforced it (Wilkins, 2014). Moreover, they failed to improve the quality of life of children from minority backgrounds and their families as ways of preventing and addressing racism were not included (e.g. Prevatt Goldstein, 2006). Moreover, in a range of educational contexts, for more than 50 years, several Western countries have been trying to develop approaches to the education of students from minority backgrounds (Borooah & Mangan, 2009). These approaches differ between countries and can change over time in each country, in response to different factors, like economic necessity, political ideology and so on (Watt, 2006). In the UK, four main approaches were developed: the assimilation approach, according to which all students from minority backgrounds should adopt the way of life of the host country and forget their own particularities (Makri, 2003); the integration approach, according to which students could have and retain their own culture as far as it did not contradict the 'dominant' culture of the society they lived in; the multicultural approach, which recognised the cultural particularities of minority students and the fact that all students should exist together regardless of their cultural, linguistic or racial background (Makri, 2003); and, the intercultural approach which recognised the need for change of social structures and institutions and relies on the ideas of equality of civilisations, acceptance and respect of differences and the elimination of ethnic and racial stereotypes (Makri, 2003). Alongside the integration approach, the colourblind approach emerged, which supports the view that people should see 'no colour', when interacting with people from minority backgrounds and therefore in schools, students should be treated equally regardless of their background (Hachfeld, Hahn, Schroeder, Anders & Kunter, 2015). Among other things, my research attempted to explore which approach trainee teachers were encouraged to adopt by their tutors and in their teacher training course in general.

1.1 Aim and research questions

The aim of my research was to explore primary trainee teachers' views about cultural diversity as well as their sense of preparedness towards teaching in culturally diverse classrooms, based on their experiences of their teacher training programmes.

The research questions that guided this research, derived from tensions revealed in the literature review, were as follows:

1) What are primary trainee teachers' perspectives about cultural diversity in the classroom?

The two sub-questions were:

How do trainee teachers understand the terms: cultural diversity, equality and equity in education?

How do trainee teachers understand teaching in culturally diverse classrooms and what do they consider their responsibilities are in a culturally diverse classroom?

2) What are trainee teachers' views about their teacher training programmes in relation to teaching in culturally diverse classrooms?

3) What improvements would trainee teachers like to see to their teacher training programmes in order to enhance their preparation for working in culturally diverse classrooms?

1.2 Theoretical frameworks

In my data analysis, I relied on Critical Race Theory (CRT) and on Culturally Responsive Pedagogy (CRP). CRT is a useful tool in the field of education to understand education inequity, providing a critique of different approaches to education, such as multiculturalism (Ladson-Billings & Tate, 1995). In my research, the tenets of CRT that were considered for data analysis were: i) the centrality of racism, as according to CRT, racism is an integral part of everyday life and a basic component of it (e.g. DeCuir & Dixson, 2004), which needs to be acknowledged and addressed by teachers, ii) the defects of colourblindness in terms of failing to address racism and reinforcing racism, as the way it operates often leads to the exclusion of groups of students from the mainstream classroom (Gillborn, 2006b). This involves challenging hierarchies and the hegemonic system that exists in societies due to wealth and power, which reproduces and sustains inequalities. iii) Microaggressions and intersectionality, where microaggressions refer to the hidden forms of racism that are often enacted unconsciously but are the key to understanding racism in everyday life (e.g. Pérez Huber & Solorzano, 2015). Intersectionality refers to the ways different forms of oppression inter-relate as all people belong to different groups at the same time (for example, Black, middle-class and woman). Intersectionality provides a means of producing equity in education by criticising the superficial manifestations in the name of diversity (Carey, Yee & DeMatthews, 2018). I relied on CRT in my research because it is a framework that centres students from minority backgrounds by challenging superficial treatments and manifestations of diversity, which are central to a multicultural and colourblind approach. By using CRT, I was able to explore whether these manifestations of diversity, the colourblind approach and other forms of microaggression are adopted, reproduced and sustained, possibly unconsciously, in teachers' training programmes. Moreover, by looking at trainee teachers' preparation from a CRT perspective I was able to

explore whether trainee teachers were being prepared to challenge certain manifestations such as the official curriculum, or a focus on preparing teachers for students from the 'dominant' culture, that continue to marginalise students from minority backgrounds. Moreover, by using CRT in my research, I was able to explore and analyse how trainee teachers see racism and whether they have been prepared to address racism in their classrooms. In addition, it enabled me to investigate which approach trainee teachers were encouraged to adopt in their teaching either implicitly or explicitly through their training programmes and by their tutors. Issues of intersectionality, microaggressions and colourblindness were also considered, through the ways trainee teachers and teacher educators expressed their views about being prepared for diverse classrooms, and by the ways trainee teachers understood and defined terms of equality and diversity.

The second theoretical framework upon which I relied was the Culturally Responsive Pedagogy (CRP). The main elements of CRP included in my research were as follows. i) Developing an understanding about cultural diversity and systematic inequalities, where teachers need to have an understanding of the individual differences of each student along with the impact of social structures and inequalities on minority students (Durden, McMunn Dooley & Truscott, 2016). According to CRP, teachers should have an understanding and show respect for minority students' culture, while trying to implement the historical, cultural and scientific contributions of minority students' ancestors in the classroom (Ladson-Billings, 2009). ii) Creating effective classroom environments and learning communities, where trainee teachers should be able to create classroom environments in which students' needs will be met, students from minority backgrounds will feel welcomed (e.g. Achinstein & Athanases, 2005), cultural beliefs will be shared, and the relationship between teachers and students will be humane and equitable (Ladson-Billings, 2009). iii) Including students from minority backgrounds in the curriculum, where trainee teachers should be able to create curricula that are meaningful for the children (e.g. Morrison, Robbins & Rose, 2008) and use students' personal experiences and issues that have a meaning for them (Padron, Waxman & Rivera, 2002). iv) Communicating with students from minority backgrounds and their families, where trainee teachers should have knowledge about the different communication styles of minority students in order to effectively communicate with them and with their families (Gay, 2002).

1.3 Research methodology

For my research, I used a Case Study-Mixed Methods (CS-MM) approach. Specifically, I carried out a case study and by using a mixed methods approach, I collected

both quantitative and qualitative data from different sources to critically examine trainee teachers' views about cultural diversity and their preparation to teach in culturally diverse classrooms. The rationale for carrying out a case study derived from the epistemological and ontological stances of the social constructivist paradigm, which I adopted. Epistemologically speaking, the social constructivist paradigm holds that knowledge is subjective, constructed differently in every person and dependent on different factors (e.g. background, culture, personal characteristics) and social interaction. In the same way, researchers carrying out case studies "try to get as close as possible to the participants being studied" (Creswell, 2013, p. 20) and hence researchers attempt to make meanings and develop an understanding about the issue being explored by relying on the participants' different views and experiences (Creswell, 2013). Ontologically, the social constructivist paradigm holds that reality is socially constructed and shaped by different values (culture, gender etc.). Similarly, when researchers carry out a case study, they embrace the idea of multiple realities, collecting evidence from different sources, different individuals and therefore from different perspectives (Creswell, 2013). Many authors researching trainee teachers' preparation to teach in culturally diverse classrooms have adopted a case study approach (e.g. Brennan & Bliss, 1998; Correa, Hudson & Hayes, 2004; Whitaker & Valtiera, 2018).

Research indicates that the location of the university is an important factor for trainee teachers' preparation to teach in culturally diverse classrooms in terms of the course content that they are offered (e.g. Lander, 2011). Therefore, I wanted to find out whether my research confirms (or not) existing findings regarding trainee teachers' understandings of terms relevant to cultural diversity and their views about their preparation to teach in culturally diverse classrooms, in a university that is located in a geographical area with relatively low diversity. Apart from the location of the university, other characteristics that I found interesting for the selection of this university were as follows. i) Despite its relatively low diversity, diversity has been increasing for the last 20 years. ii) The two latest Ofsted reports of the primary Initial Teachers Education (ITE) where there were some gaps, about issues relating to the preparation of trainee teachers to teach in diverse classrooms. iii) In the past, the city, which the university was located in, had organised cultural events, which I assumed might have influenced surrounding schools and certain aspects of trainee teachers' training programmes.

1.4 Significance of the research

To my knowledge, there is almost no other research using Critical Race Theory (CRT) and Culturally Responsive Pedagogy (CRP) that has looked at trainee teachers' views about

cultural diversity and their sense of preparedness towards teaching in culturally diverse classrooms. Besides, CRT on its own has mainly be used in the US, while it has not been widely used in the UK context to explore cultural diversity, especially from white trainee teachers' perspective. Moreover, there is almost no research to my knowledge that involved trainee teachers from both primary PGCE and undergraduate courses that made comparisons between their understanding of cultural diversity and their sense of preparedness towards teaching in culturally diverse classrooms, based on the course they were attending.

1.5 The researcher: reflections on my own personality

Since being a trainee teacher in my home country (Greece), I have been very concerned with the issue of appropriately preparing trainee teachers to work in culturally diverse classrooms, and being able to support each student. While I was studying, I realised that, as trainee teachers, we were offered only one or two optional modules about multicultural education and, apart from that, there was nothing else that would appropriately prepare us to teach in diverse classrooms. Moreover, when I was doing my school placements, I noticed certain behaviours of kindergarten teachers, who were teaching at schools where I was carrying out my placements that, according to CRT, could be considered 'inappropriate' as, quite often, they were trying to assimilate students from minority backgrounds. Such behaviours included teachers showing students how to make a crucifix and how to pray, even though some of them were not Christian Orthodox. Despite the fact that I was able to recognise those behaviours as not being appropriate in a culturally diverse classroom, I was perhaps less reflective about my own practices at the time, which I can now identify as being inappropriate, specifically in relation to my adoption of a colourblind approach. My thinking at the time was that they were all a homogenised group of children and that I should treat them all as if they were the same, and not according to each students' needs and prior knowledge. However, had I been offered modules relevant to cultural diversity and if the concept of teaching in culturally diverse classrooms had been integrated into the whole training programme, I would have been able to recognise other 'problematic' areas in teachers' pedagogical practices, and improve my own practices as a trainee teacher.

1.6 Structure of the thesis

Following this introduction, Chapter 2 is the literature review. The literature review describes the system used to identify relevant literature, defines the key terms in my research, and discusses the different approaches and relevant policies developed for the education of students from minority backgrounds. The chapter discusses the teachers' standards as

articulated by the Department of Education (DfE). These standards specify the skills and characteristics trainee teachers should acquire by the end of their studies in order to be awarded Qualified Teacher Status (QTS). In addition, the importance of improving quality in trainee teachers' programmes, by bringing examples from other countries, and the importance of preparing trainee teachers to teach in culturally diverse classrooms are discussed. The chapter ends with a discussion of what the relevant literature indicates about trainee teachers' understanding of terms relevant to cultural diversity as well as their preparation to teach in culturally diverse classrooms. This discussion deals with the main tensions found in the literature.

Chapter 3 presents the theoretical frameworks used in my research for data analysis. The chapter begins with an analysis, the focus and tenets of CRT used in my research, the limitations of CRT as found in the literature and the rationale for using CRT. The chapter continues with a presentation of the different definitions of CRP found in the literature, a discussion of the main elements of CRP and a comparison of the ways these elements are approached in the literature, and the way I approach each of them in my research. The chapter ends with a discussion of the limitations of CRP as found in the literature and with a discussion of the way the two approaches interact and the way I have used them in my research.

Chapter 4 involves the methodology I used in my research. In the beginning, I discuss the ontological and epistemological stances of the social constructivist paradigm, adopted in my research, which informed the theoretical frameworks and the methodology I used to collect data. For my research, I adopted a case study-mixed methods approach; data were collected from multiple sources within one UK university. Specifically, my research involved questionnaires and interviews with trainee teachers from the primary PGCE and primary undergraduate course with QTS, interviews with teacher educators teaching in the aforementioned programmes and course content analysis. The chapter presents information about the process used to develop the questionnaires and interview questions and the process used to collect data. The rationale for adopting this methodology and the rationale for using these data collection instruments are discussed. The chapter provides information about the pilot study, which was carried out prior to the main study in order to find out if the instruments responded to the research questions, how reliable and valid the process and results were, the ethical considerations of the research and the limitations of the research.

Chapter 5 provides some information about the data analysis process and provides certain results, which are subsequently used in the following three chapters in the presentation and discussion of the main findings.

Chapters 6, 7 and 8 respond to each research question respectively. Each chapter presents and discusses the data relating to each research question as revealed through the trainee teachers' questionnaires, interviews with the trainee teachers and teacher educators as well as course content analysis for each teacher training programme. Contradictions and correlations between trainee teachers' responses are developed in relation to the course they were attending and their level of prior experience in diverse contexts. Moreover, contradictions and correlations between trainee teachers' and teacher educators' responses are developed and addressed using the course content analysis. Comparisons with the relevant literature are also made wherever possible.

Chapter 9 contains the main conclusions of the research. This chapter addresses the research questions, the main gaps and the tensions identified in the literature review. The appraisal of the literature review is used to suggest improvements to the university where my research was carried out.

Chapter 2. Literature review

The need to prepare trainee teachers for culturally diverse classrooms has been highlighted in the literature (e.g. King & Butler, 2015). Many universities have made attempts to improve trainee teachers' preparation towards teaching in diverse classrooms, however, the results seem to vary, mainly depending on the location of the university, the quantity and quality of training offered to trainee teachers as well as the willingness, attitudes, knowledge and prior experience of trainee teachers. This chapter presents an overview of the relevant literature in relation to the key issues that this study focused on.

The first part of this chapter, reviews the method used to identify relevant literature. The second part of the chapter provides the definitions of the key terms used in my research. In the third part, I analyse the different approaches developed over the years for the education of minority students. In the fourth part, the policies and legislation developed in the UK to reduce discrimination with a focus on schools and education are explored. The fifth part reviews the teachers' standards and the expected characteristics that trainee teachers are expected to have in order to be awarded Qualified Teacher Status (QTS), as developed by the Department for Education (DfE). In addition, the importance of improving quality in trainee teachers' programmes, by bringing examples from other countries and the importance of preparing trainee teachers for diverse classrooms are outlined. The last part reviews the relevant literature pertaining to trainee teachers' views and preparation towards cultural diversity, through which the gaps and tensions found in the literature are developed.

2.1 System for identifying literature

To identify the relevant literature for my research I used Google scholar, ERIC (EBSCO), Scopus and Web of Science. Regarding trainee teachers' awareness about equality in education and diversity, I started looking for key terms associated with my research questions, such as, "teachers' awareness", "preservice teachers' awareness", "trainee teachers' awareness", "trainee teachers views or perceptions or understanding", "preservice teachers' views or perceptions or understanding". I combined these terms with "equality in education", "diversity", "equity" and "cultural diversity". Regarding trainee teachers' perceptions about their preparedness of teaching in culturally diverse classrooms, I looked for key terms, such as "preparing teachers" "preparing preservice teachers", "teacher preparation", "trainee teachers' preparation", which I combined with "cultural diverse", "diversity", "minority", and "primary schools", "elementary schools".

Regarding Critical Race Theory (CRT), which was one of the theoretical frameworks used in my research, the same databases as mentioned above were used. I used the key words

"critical race theory in education", "critical race theory and education" and limited my search to find research from 1994, because that was when Critical Race Theory was first applied in education (Hiraldo 2010; Ladson-Billings & Tate, 1995). That gave me a plethora of results and articles, many of which were overlapping and some of which were not relevant to my research. In order to find articles about Critical Race Theory (CRT) relevant to my research, I combined the terms used for CRT mentioned here, with the key terms used for trainee teachers' awareness about equality in education and diversity (mentioned above) and with key words used for trainee teachers' perceptions about their preparedness of teaching in culturally diverse classrooms.

There are three potential challenges when using keywords to search databases as a system for identifying literature. First, some of the keywords might be used differently in different contexts and therefore this might mislead the researcher (Lecy & Beatty, 2012). Second, the fact that certain relevant studies might not be found. Third, the fact that the researcher might end up having large numbers of irrelevant articles if the keywords used are too broad (Wohlin, 2014). To minimise these potential challenges, I adopted the snowballing approach for identifying literature. Specifically, once I developed the keywords (as mentioned above), I collected several papers and then used the reference lists of the papers to identify new papers. Based on the topic, the language that was used and the availability of each paper, I used the reference list to decide which papers would be included. Moreover, I eliminated papers that I had already found, and after that, the remaining papers were included in my research. Apart from the reference lists, I also looked at those papers that cited each paper that was being examined. I looked for citations of each paper on Google Scholar to get as many results as possible, and then followed the same process mentioned above to eliminate some of the articles (Wohlin, 2014).

To identify relevant literature I also searched books in the library mainly relating to my theoretical frameworks and the importance of preparing trainee teachers for culturally diverse classrooms. I also reviewed 10 older theses on similar topics.

2.2 Definition of key terms

All of the key terms used in this research, can be considered ideologically contested, because they are defined differently from scholars, depending on the approach they use, and these terms might have a wide variety of definitions, depending on context they take place in. Therefore, in this part of the research I analyse the key terms and how they are used by different approaches and in different contexts, as well as developing the way they are used

in my research. The different approaches to which I refer in this section are further analysed in the next section.

Race and racism

Race has historically been and still is an ideologically contested concept. In recent years it is more widely accepted by scholars in education and other fields that race is not inherited, fixed, or biologically rooted, but is a construct that society invents and manipulates. People with the same origins share some similar phenotypical characteristics like skin colour, hair texture etc., however, these characteristics are only a small part of their genetic endowment, and there is no relation to their personality, intelligence and moral behaviour (Delgado & Stefancic, 2001). In this research study, race is not perceived as a biologically rooted but as created by societies in order to create segregation between people based on social, cultural, political and economic power and wealth (Delgado & Stefancic, 2001).

Racism is an ill-defined term, which is used in different ways. Traditionally, racism, has been viewed as involving two characteristics: i) discriminatory action and ii) construction of or belief in a racial hierarchy. Such a definition is found in Foster (1990a, p. 5, as cited in Gillborn, 1998, p. 43), who defined racism as the practices that "restrict the chances of success of individuals from a particular racial or ethnic group, *and* which are based on, or legitimized by, some form or belief that this racial or ethnic group is inherently morally, culturally, or intellectually inferior". However, this definition, which is how most people understand racism, does not take into account the indirect racism, the unintentional or institutional racism, where people, institutions and organisations are discriminatory in their effects, but not in intention (Gillborn, 1998). Racism has also been defined as an action that involves prejudiced attitudes, practices that result in racial inequality, and also the idea that prejudiced actions among groups of people are morally acceptable and reasonable (NCCA, 2006). Similarly, Berman and Paradies (2010), defined racism as the behaviours that generate unfair treatment of groups based on their 'racial', ethnic, cultural or religious backgrounds. However, these are forms of obvious or more explicit practices of racism only. Racism, in this research is considered a social construction and a structurally embedded system of discrimination and hierarchy according to wealth and status (Angle et al., 2017), which sustains and reproduces inequalities and where repeated behaviours can lead to the normalization of unfair practices (Forrest, Lean & Dunn, 2016). Moreover, the term racism is used not only to describe the obvious, crude form and behaviours, but also hidden forms and actions of power that have an impact on disadvantaged groups (Gillborn, 2006b).

Diversity and cultural diversity

Quite often, the term diversity, which is politically and socially charged, is formulated in such a way as to involve a variety of different meanings that vary based on individual experiences (Silverman, 2010).

Taylor and Sobel (2001, p. 488) stated that:

> each one of us is diverse. Our identity is impacted, at a minimum, by factors of culture, language, ethnicity, race, ability, gender, socio-economic level, religion, age, and sexual orientation…if we overlook the contributions of these factors to one's life, we risk overlooking the uniqueness of the whole individual

According to Kavanagh and Kennedy (1992), diversity can be defined as a lack of homogeneity or sameness and Swartz (2009), argued that diversity has remained "captured" by the dominant discourse of "otherness".

Peterson (1999, p. 18) explained:

> Difference or diversity is not an innocent discovery made by some looking for something to celebrate, but rather it is a construct devised as a form of social control. Too many who embrace the diversity movement tend to ignore this. The categorization of racial and ethnic differences can be used as a method for asserting power, dominance, oppression and control

Multiculturalists quite often refer to diversity as a range of different worldviews, customs and traditions, which enriches all people (NCCA, 2006). Gumbo (2001, p. 234) for example stated that diversity "means recognition of variation among people related to their cultural heritages, racial and ethnic identities, and gender and class experiences". Drawing on the notion of 'celebrating diversity', teachers might practice the celebration of diversity by adopting a colourblind perspective (Gillborn, 2004). This form of celebrating diversity implies that all students, regardless of their backgrounds, should be educated equitably; in other words, background differences might not be recognised as disadvantaging or marginalising some students. However, Bernier and Rocco (2003, p. 15), who are advocates of CRT, have criticised the colourblind approach and the way it approaches diversity:

> As researchers and practitioners concerned with diversity we have a choice: we can treat racialized minority groups as if they are all the same - without proper

distinction, or make visible the distinct and separate cultures summed up in a word – diversity.

CRT scholars have also argued that the term diversity is different to heterogeneity and pluralism, and they view the term from a different perspective, which involves the "revivification of more traditional class, gender and especially race hierarchies" (Apple, 2004, p. 213). Therefore, the term diversity, apart from the meaning of 'different', in terms of ethnicity, culture, language and religion involves the inequality that exists between people due to the hierarchies that exist in today's society, and it is politically and socially charged (Silverman, 2010). The wide range of definitions about diversity that exist in the literature, may have an effect on teachers' practices in the way they understand and apply the term and the way they approach diversity in their classrooms (Silverman, 2010). Moreover, the effectiveness and sense of responsibility of trainee teachers is impacted when they hold limited views of what constitutes diversity, only viewing it as a general concept describing different identity groups affected by social status. Hence, an understanding of how the term diversity is used has been found to be "an essential precursor to research on the ways in which teachers can be empowered to promote educational equity" (Silverman, 2010, p. 293). Moreover, the sense of responsibility of addressing the different needs of students from minority backgrounds, and the ability to do so in order to put an end to marginalisation, is difficult to make if what constitutes diversity is unclear. Thus, it is important for trainee teachers to develop an understanding about diversity (King, 2004; Silverman, 2010) and be exposed to diverse contexts (Gay, 2010; King, 2004) in order to: i) be able to educate all students equitably, ii) be able to apply the term and approach sociocultural differences, effectively in their classrooms, and iii) try to develop good hierarchies, rather than retaining those that exist in today's societies.

Quite often in the literature the term diversity is used interchangeably with the term multiculturalism (Ladson-Billings & Tate, 1995), and through this association the term diversity is often defined as "a term used to explain all types of "difference" – racial, ethnic, cultural, linguistic, ability, gender, sexual orientation" (Ladson-Billings & Tate, 1995, p. 61). Therefore, many authors in the literature (Amatea Cholewa & Mixon, 2012; Burstein & Cabello, 1989; Ghaffar-Kucher, 2006; Miller & Fuller, 2006; Milner, Flowers, Moore, Moore & Flowers, 2003; Richards, Brown & Frode, 2007; Smith, 2009; Zeichner, 1992) even scholars of CRT (Bhopal & Rhamie, 2014; Sleeter, 2008) and CRP (Gay, 2002; Montgomery, 2001) that I used in my research, quite often, use the terms of diversity to refer to minority students only (e.g. ethnic minorities, people of colour). However, attributing

cultural differences only to minority students has been found to be prejudicial (Vala, Pereira & Costa-Lopes, 2009). In my research, I will be referring to and I will be focusing on minority students, including any form of minority (ethnic minorities, linguistic minorities, cultural minorities, people of colour etc.). However, I will be referring quite often to diverse students and I will be looking at trainee teachers' preparation to teach in culturally diverse classrooms, as students from the dominant and the minority backgrounds should both be taken into consideration. Moreover, in this research, the term diversity will not only refer to the differences that exist between people (skin colour, culture, language, religion) but also to the importance of challenging racism in order to sustain diversity in schools, and to the way structural differences and certain manifestations in the name of diversity sustain racism, power inequalities and White privilege (Ladson-Billing, 1998; Swartz, 2009).

White privilege and White supremacy

White privilege can be described through the lens of Peggy McIntosh's essay "White Privilege: Unpacking the Invisible Knapsack.", by equalizing White privilege with male privilege, and concluding that "since hierarchies in our society are interlocking, there was most likely a phenomenon of White privilege that was similarly denied and protected". White people are taught about racism, and about ways some people are disadvantaged, but they are not being taught to see one of the main aspects, specifically White privilege, which puts White people at an advantage (McIntosh, 1990). According to Kendall (2002), privilege is a characteristic that is invisible by people who have access to power and wealth. Moreover, according to the same author, one of the privileges of White people is that they are "'just people' part of the human race", whereas people of colour are "members of a race" (Kendall, 2002, p. 1). White privilege and power are tied together, and hence people who have much power in society receive more White privilege. Therefore, White privilege is a phenomenon and a part of the social structure, which was developed to explain the way White people benefit from just being White (Pulido, 2015).

White supremacy, is not a phenomenon, but, on the contrary, is an ideology which holds that White people are superior to people of colour, and while few will admit to believing that White people are superior to people of colour, far more will agree that people of colour are inferior to White people (Pulido, 2015). Moreover, according to Gillborn (2015, p. 278): "White supremacy refers to the operation of much more subtle and extensive forces that saturate the everyday mundane actions and policies that shape the world in the interests of White people".

Equality and equity in education

Equality and equity in education are two terms that are used interchangeably very often in the literature (Bronfenbrenner, 1973; Lerner, 1974; Secada, 1989; Warner, 1985). According to Espinoza (2007, p. 345):

> the 'equity' concept is associated with fairness or justice in the provision of education or other benefits and it takes individual circumstances into consideration, while 'equality' usually connotes sameness in treatment by asserting the fundamental or natural equality of all persons.

While both words have the same root from the Latin word which means fair, the actual meaning of these two words as used in education, is not the same. Equity has the meaning of allocating resources, according to everyone's needs, while equality has the meaning of giving everyone exactly the same resources (Espinoza, 2007). Secada (1989) argued that instead of trying to achieve equality between groups of people, we should start aiming for equitable inequalities where the needs and interests of different groups are taken into consideration, valued and reflected. Specifically, the term equality refers to different aspects of the educational process and the most frequent terms used in relation to equality are: equality of access, equality of outcome, equality of opportunity, equality of output, equality of input and equal treatment (Banks, 1983; Espinoza, 2007; Rex, 1989). Equality of access means that all children, regardless of their background, should have access to schools and to the educational system; equality of outcome means that all children regardless of their background, as a result of schooling, will reach the same level; equality of opportunity means that all children should have the same opportunities, regardless of their background, and that schools should eliminate differences in the opportunities offered to children from different backgrounds (Rex, 1989). Similarly to equality of opportunity, equal treatment means that all children should be treated equally, regardless of their background. Thus, the concept of equality in education suggests that all children should have equal access to education, they should be given equal opportunities, be treated equally and achieve an equal outcome. The fact that all children should have equal access to education regardless of their background has been potentially recognised by some societies and is enshrined in international legislation (e.g. the UN Convention on the Rights of the Child). However, in order to achieve an equal outcome, the opportunities provided to children and the treatment they are given is where equity intervenes, and opportunities and treatment should be given separately to each child based on his/her needs, interests and prior knowledge. Equality of access does not

result in equality of outcome unless focused interventions that fit every student's needs take place (Espinoza, 2007), and that is actually how equity is different to equality, as the main focus of equity is in the educational process in between the access and the outcome (Banks, 1983).

Once again, there is variation in the way equality and equity are defined. The colourblind approach claims that in order to achieve equality in education, teachers should ignore all the differences that exist between students (like skin colour). However, ignoring the differences also means ignoring the structural differences between groups of children, including their different needs, interests and knowledge that impact differently on students' participation in education, as well as ignoring the ways in which inequalities interact. Therefore, the concept of equity is ideologically conflated with equality in the colourblind approach. Moreover, by treating all students in the classroom as if they are the same, existing inequalities are reproduced and racism is ignored. Hence, while the concept of colourblind has been used as an abstract concept of equality, in fact, it has been used to support the inequality and the structural racism of societies (Winant, 2006). In contrast to this approach, the multicultural approach claims that people should not ignore the differences but celebrate them. However, authors who advocate multiculturalism have defined equity as "equal opportunities for all students to develop their fullest potential" (Gumbo, 2001, p. 235), which again seems to ignore the different needs of students from minority backgrounds.

Teachers need a solid foundation about equality in education and it is really important for them to understand the new globalised world, the different cultures between communities, overcome their biases, fight against their stereotypes and develop epistemological stances in order to implement equality in education effectively (Cushner, 2007; Rahatzad et al., 2013; Walters, Garii & Walters, 2009). In the literature, regarding trainee teachers' views about equality and equity, Dixson and Rousseau (2005) have noted that quite often trainee teachers define the term equity simply as treating students equally. Thus in such cases trainee teachers probably tend to adopt a colourblind approach, which means that most of them are probably unacquainted with the concept of equity. The literature indicates that when teachers do not have an understanding of equity, they might affirm that cultural diversity is equivalent to racial separatism, and that diversity threatens national unity (King, 2004).

It is therefore important to explore further and in depth trainee teachers' understandings about the terms of equality and equity and whether they have the chance to develop their understanding of these terms through their teacher training programmes as this

would provide evidence of which approach trainee teachers tend to adopt and are encouraged to adopt in their teaching.

Culture

Culture is also an ideologically contested term, with many definitions in the literature. According to Ting-Toomey (1999, p. 10), culture is "a complex frame of reference that consists of patterns of tradition, beliefs, values, norms, symbols, and meanings that are shared to varying degrees by interacting members of a community". Similarly, Nieto, (2004, p. 436), defines culture as "the values; traditions; social and political relationships; and worldview created, shared, and transformed by a group of people bound together by a common history, geographic location, language, social class and/or religion". In contrast to these concepts, some authors have argued that groups of people who are from the same geographical area, or who speak the same language, do not necessarily have or share the same culture (Banks, 2010; Cross & Aldridge, 1989). For example, different countries of central and Latin America (i.e. Mexico, Argentina, Cuba), share the same language, but not the same culture and similarly, different provinces in Canada, do not share the same culture. According to Swartz (1997, p. 1), "culture includes beliefs, traditions, and language; it also mediates practices by connecting individuals and groups to institutionalized hierarchies. Whether in the form of dispositions, objects, systems, or institutions, culture embodies power relations". Culture has also been perceived as a form of capital for social class, and as an important element for social stratification, and the education system has been perceived as the most important institution which contributes to the maintenance of an inegalitarian social system and which controls the allocations of status in societies (Swartz, 1997).
Literature indicates that the cultural strengths of the cultural backgrounds of minority students are often ignored by teachers and they rarely take an advantage or utilise these strengths (Ladson-Billings, 2009). In some cases, in schools, teachers claimed that students from minority backgrounds were compelled to adopt the habits of the mainstream culture (Zotou, 2017). This might indicate that teachers felt uneasy with the different cultural habits that students from minority backgrounds had, which were ignored, and this probably derived from the lack of training teachers had regarding the use of those strengths and how to work effectively in culturally diverse classrooms.

It therefore seems that the way trainee teachers perceive culture and the way they view and approach cultural differences, influences their teaching practices and behaviour, as due to lack of knowledge and preparedness some cultural differences between groups of people might be used as a means for the reproduction of inequalities.

In my research, I draw on existing literature to define culture as the way of life of a group of people – the attitudes, values and beliefs, which are circulated by communication from one generation to another and also as a medium of creating hierarchies and inequalities. The fact that culture needs to be understood from a more socially situated and critical position, has been argued by advocates of multiculturalism too (Lei, 2006), however, it is still not understood as a medium which reproduces inequalities. Moreover, in the literature, authors who advocate multiculturalism, mostly define culture as the characteristics that are unique to each group which are the language, communication styles, religious systems, aesthetic expression etc. (Gumbo, 2001).

Ethnicity/ Ethnic groups

Ethnicity and ethnic groups are also terms that cannot be described by a single definition. According to Koster (2013) quite often in the literature, definitions of ethnicity and ethnic groups refer to the notion of people identifying to the groups they belong. People who belong to the same groups have the same origin, the same culture, they consider that all members in their groups share the same attributes, and the groups are differentiated by colour, language and religion (Koster, 2013). For example Spencer-Oatey, (2012, p. 19), defines ethnicity as "a term that is used to refer to a wide variety of groups who might share a language, historical origins, religion, identification, a common nation-state, or cultural system". Similarly, according to Gumbo (2001), people who belong in each ethnic group, share the same history, identity, values and communication. People of an ethnic group are part of a society and they identify and distinguish themselves based on their 'racial' characteristics. The definition is quite similar with other authors' definitions, which were developed more than 30 years ago. Specifically, Sorofman (1986), argued that the characteristics that determine someone's ethnicity are: "past origins, conception of sociocultural distinctiveness, sub-cultural social relations, territoriality, kinship and symbolic identification…as well as geographic origin, migratory status, race, language religion, literature, food choices, settlement patterns and political and social interests" (p. 121). Ethnicity has also been defined as something fixed that people inherit and which they have since they are born (Isaacs, 1975), or as something which might be relevant only in some cases, and people would choose if they would like to be regarded as members of an ethnic group (Isajiw, 1992). Moreover, in the literature, ethnicity is viewed as a product of construction as well as:

> a social-psychological reality or a matter of perception of "us" and "them" in contradistinction to looking at it as something given, which exists objectively as it were "out there"… ethnicity is not anymore what it used to be. It lost its practical everyday value but has remained purely on symbolic level on which it works to identify people who otherwise are acculturated and assimilated into a different, predominantly urban, American culture and society (Isajiw, 1992, p. 3-4).

However, while social scientists have concluded that ethnicity is a social phenomenon and not a biological one (Waters, 1996), and while it has been argued that it has a symbolic role (Isajiw, 1992), ethnicity has also been defined as residing in the belief of people belonging to the same social group, where they are culturally distinctive and different to other people who belong to different groups, as well as in their desire to find manifestations and characteristics as markers of this difference (Banks, 1999).

In this research, ethnicity was defined as a product of construction based on social class, created by societies, which can contribute to the creation and reproduction of hierarchies as well as the cultural characteristics and differences of different groups.

2.3 Approaches for the education of students from minority backgrounds

Historically, in several Western countries, there have been debates, which continue until today, regarding the appropriate approach for the education of students from minority backgrounds (Borooah & Mangan, 2009). These approaches differ between countries, and can change over time in each country, in response to different factors, like economic necessity, political ideologies etc. (Watt, 2006). In the UK, based on the policies that were developed at each period, for the education of students from minority backgrounds, scholars have developed four main approaches. Figure 1 presents those four approaches as developed over time, starting from the late 50's when the first approach, specifically the assimilation approach was developed, as before that, the period was characterised as a period of ignorance and neglect (Gillborn, 2008).

In this part of the thesis those four approaches (assimilation, integration, multicultural and intercultural) are analysed, and a critique of each approach with reference to how appropriate and effective they are for the education of students from minority backgrounds, is developed. As will be demonstrated later in this thesis (theoretical framework chapter), the focus of CRT, is to challenge racism, which it considers as being endemic in society. Using a CRT approach will necessitate a critical review of how far the different approaches address

racism. This review of the different approaches also helps me to make sense of my data and explore which approach trainee teachers in my research tended to adopt in their teaching.

2.3.1 Assimilation approach

The first approach, the assimilation approach, was established in the late '50s and, according to this approach, all students from minority backgrounds should be coerced in order to adopt the way of life of the host country and forget their own particularities (Makri, 2003). Ghaffar-Kucher (2006, p. 3) stated: "Rather than constructing new ways to accommodate and embrace the added diversity that immigrants bring to educational settings, schools have been viewed as the primary vehicle for "assisting" immigrant students to assimilate". Thus, minority students have to relinquish their own cultures and languages and become identical with the majority of the students (Tomlinson, 2008). The assimilation approach considers cultural diversity to be divisive and considers students from minority backgrounds "deficient and lacking in cultural capital" (Watt, 2006, p. 155). Moreover, the main aim of the assimilation approach is to absorb minority students into the majority culture (Borooah & Mangan, 2009) by ignoring not only their needs but also students from minority backgrounds per se (Watt, 2006), which will lead to the homogeneity of the society.

2.3.2 Integration approach

In the '60s, the cultural pluralism and the integration of students from minority backgrounds emerged and the integration approach was developed. While the integration approach is quite similar to the assimilation approach and it has been characterised as "assimilation by a new name" (Gillborn, 2008, p. 73), the difference between the two approaches is that contrary to the assimilationist approach, the integration approach recognises the cultural differences of minority students (Gillborn, 2008). The integration approach holds that students can have and retain their own cultures so far as there are no contradictions with the 'dominant' culture of the society they live in. In addition, all processes and evaluations are accomplished using the criteria of the 'dominant' culture. Alongside the integration approach, the colourblind approach was also developed (Gillborn, 1995), which holds that every difference between students should be ignored, and all students should be offered equal treatment and opportunities as if they are the same.

Colourblind approach

The colourblind approach holds that it will lead to equality and inclusion, and in order to achieve that, the differences between groups should be ignored. Specifically, the colourblind approach argues that people should see 'no colour', when interacting with people from minority backgrounds and therefore in schools, students should be treated equally regardless of their background (Hachfeld et al., 2015). The term colourblind is used as a metaphor, and the main views and key points can be applied in different contexts of inequality and diversity (e.g. culture, gender, ethnicity, language). Implicit in the colourblind approach is a minimisation of the importance of differences between groups (cultural, linguistic etc.), focusing only on finding similarities between students from different backgrounds (Hachfeld et al., 2015). However, research indicates that treating everyone the same might not be the best solution for minority students (Wolsko, Park, Judd & Wittenbrink, 2000). According to Hachfeld et al. (2015), rather than promoting equality, the colourblind approach in schools "might in fact do the opposite by blinding all actors to overt discrimination and thus allowing it to increase" (p. 46). Therefore, being colourblind does not eliminate racism but, on the contrary, it increases the likelihood that racism will occur (Dixson & Rousseau 2005; Modica, 2015). It has also been characterised as a mask, used for White privilege and power (Sleeter, 2017). When teachers have the attitude that they do 'not see colour' but 'only children' and that they treat all children similarly, in reality they cover a "dysconscious racism". This does not suggest that teachers are being racist, but as Ladson-Billings (2009, p. 35) argues with reference to the US education system:

> They do not consciously deprive or punish African American children on the basis of their race, but at the same time they are not unconscious of the ways in which some children are privileged and others are disadvantaged in the classroom. Their "dysconsciousness" comes into play when they fail to challenge the status quo, when they accept the given as the inevitable.

2.3.3 Multicultural approach

The multicultural approach emerged in the late 70s as assimilation and integration approaches seemed to be ineffective for the education of students from minority backgrounds. This approach recognises the cultural particularities of minority students, as well as the fact that all students should exist together regardless of their cultural, linguistic or racial background (Makri, 2003). The multicultural approach has been defined as a reform movement, which targets a change in the current provision of schools so that pupils from

minority backgrounds experience educational equality (Ladson-Billings & Tate, 1995). According to Parekh (2000), all students should have equal opportunities and equal access to education regardless of their colour, gender, ethnicity and religion. Parekh (2000) also emphasises the importance of equal treatment of minority students, by taking into account their differences and states that if their differences are ignored equal treatment is unachievable and inequalities will exist. According to Sleeter and Grant (1987), the concept of multicultural education has different meanings to different people. Something that these different meanings have in common is that multicultural education is about amendments in the educational system that will positively affect people of colour.

However, the multicultural approach had been characterised as inadequate and ineffective, as, the policies for multiculturalism have led to "ghettoization" (Fomina, 2006, p. 409) in societies. These policies, instead of producing and supporting democracy and equality as they claim to do, violate those two principles and often abuse human rights in the name of the rights of culturally diverse groups (Fomina, 2006). Thus, the multicultural approach has been characterised as a tokenistic gesture, which uses words like 'pluralism', 'justice' and 'equality' to placate minority students and to reassure them that their needs and interests are taken into account (Gillborn, 2004). While multicultural education supports equality in education, it has been characterised as a superficial movement. Barry Troyna, adopted the expression "the three S's" (saris, samosa and steel bands) to characterise the superficial multiculturalism that presented 'exotic' images of minority students and their cultures, while nothing was done to address racism and the inequalities in the "host" society. Moreover, while a multicultural approach supports the idea of challenging racial discrimination, and preparing students for a diverse society, it does not consider that racism is embedded in society, and does not address the power dimensions of racism. Instead, it has been criticised for stereotyping people's identities (Carrim & Soudien, 1999, as cited in Gillborn, 2004).

Parekh (1986, p. 19) stated that "[f]or the conservative critics, [multicultural education] represents an attempt to politicize education in order to pander to minority demands, whereas for some radicals it is the familiar ideological device of perpetuating the reality of racist exploitation of ethnic minorities by pampering their cultural sensitivities". Similarly, Ladson-Billings (1998, p. 22) has argued that "[a]lthough scholars… began on a scholarly path designed to change schools as institutions so that students might be prepared to reconstruct the society, in its current practice iteration, multicultural education is but a shadow of its conceptual self". That is the reason why Troyna (1993, p. vii) has argued that he had been "seduced by the ideology of multicultural education", and why the multicultural

approach has been characterised as the Trojan horse of institutional racism, as there is a hidden effort to reproduce and redevelop racism in education (Brandt, 1986 as cited in Gillborn, 2004). In other words, as in mythology, the Trojan horse was used to hide Greeks entering the city of Troy, scholars and educators are using the name of multicultural education to cover racism and inequalities. Instead of involving students in critical thinking of the structurally embedded nature and form of inequalities, teachers just encourage students to sing ethnic songs, eat ethnic food and do ethnic dances, in the name of the celebration of diversity. Therefore, manifestations of multicultural education actually involve superficial celebrations of diversity (Ladson-Billings, 1998).

Multicultural education states that balancing unity and diversity and the recognition and legitimisation of the different are the most important issues, in order to develop a society, where different voices and experiences will be incorporated into it (Banks, 2009). However, the multicultural approach has been critiqued in terms of the way it approaches equality and racism, and has been characterised as having an assimilationist basis (Mullard, 1982). While the multicultural approach supports the idea of preparing students for the diverse world, and the importance of accepting and tolerating the difference, it does not go deeper, to address racism by considering it as a given in today's societies and schools which are "racially" stratified, and does not really address the problems minority students have (Mansfield & Kehoe, 1994). According to Jay (2003, p. 6):

> were multicultural education ever to achieve its goals of challenging racism and the inequitable treatment of oppressed and marginalized groups, it could potentially serve to challenge the dominate power structure operating in our society—a power structure in which access to resources, social awards, and the power to shape the norms and values of society are afforded to those possessing White skin.

2.3.4 Intercultural approach

The intercultural approach, which is the most recent approach developed for the education of minority students, is considered to be "the most democratic approach" (Makri, 2003, p. 5) as it recognises the need for change of social structures and institutions and believes in the equality of civilisations, acceptance and respect of differences and the elimination of ethnic and racial stereotypes (Makri, 2003). The intercultural approach aims for conceivable ways of communicating with each other and tries to set up techniques and strategies for change between people. Hence, teachers are required to interact and

communicate effectively with students from minority backgrounds on an everyday basis (Salgur, 2013). Intercultural education relies on communication (Salgur, 2013), on activities organised by teachers to celebrate diversity (Richards et al., 2007) and on the way the classroom environment is organised, so that it responds to every student's needs (Colville-Hall, MacDonald & Smolen, 1995). Therefore, interculturalism is not a subject that is included in the official curriculum, but it needs to underpin the whole educational process and inform the teaching and learning of all subjects (Coulby, 2006).

Policies worldwide, are trying to implement intercultural education within schools for the education of minority students. However, in some cases intercultural education and the goals that it should achieve are not effectively addressed within these policies. The first policies developed in some countries held that intercultural education was a benefit for minority students only and in these cases, it was only the presence of minority students that made intercultural education a necessity. Moreover, some aspects were not included in the policies as elements of the intercultural approach. In the main, this was the case in language education (Liddicoat & Díaz, 2008).

In the literature on language education, there is an emphasis on the development of intercultural language teaching and learning that "builds on a recognition that, in the context of learning languages, communication is at least potentially intercultural, in that it entails students learning to move between two languages and cultures – the students' own language(s) and culture(s), and the languages and culture(s) they are learning" (Scarino, 2007, p. 68). Hence, culture has a major role in language education and this role has been highlighted and discussed extensively in the literature (Liddicoat & Scarino, 2013, as cited in Koutlaki & Eslami, 2018). According to Lo Bianco (2003, p. 26 as cited in Scarino, Crichton & Woods, 2007, p. 224) "it is through language, not exclusively but predominantly, that any cultural system is preserved and transmitted, and it is through language that change is negotiated and incorporated into cultural systems".

Culture is therefore an integral part of language, and the intercultural approach highlights the importance of acknowledging and developing an understanding about the links between cultures and languages, as well as of the ways that communication functions across cultures (Liddicoat & Crozet, 2000). Moreover, from an intercultural perspective the creation of 'third places' in which language learners engage in the interpretation of 'self' and 'other' has been highlighted (Liddicoat & Crozet, 2000; Scarino, 2007). The notion of 'third places' is a dynamic space where language learners become intercultural communicators and they interact with each other in order to "bridge the gap between cultural differences" (Liddicoat & Crozet, 2000, p. 1). This goes beyond the common static notion that language learners be

obliged to adopt and learn about the 'target' language and the 'target' culture, and to "make language learners into parrots of the target culture/language" (Liddicoat & Crozet, 2000, p. 1). However, even if the importance of developing effective communication and bridging the gaps between cultural differences has been highlighted, these issues do not actually influence people's interpretations of inequalities and they do not help people develop an understanding about inequalities.

From an intercultural perspective, culture is an important element to develop and exchange meaning. Students should be able to integrate into their communication a self-understanding developed from their own unique cultural background, while simultaneously acknowledging that others approach communication from different cultural backgrounds based on different experiences (Scarino, 2007). The development of intercultural communication is highlighted by the intercultural approach. However, in some cases, intercultural communication is understood as an issue that has to be achieved by the language learners, and therefore it is the language learners who have to develop an understanding of the 'target' language and the 'target' culture in order to effectively communicate and interact with native speakers (Koutlaki & Eslami, 2018). Moreover, quite often the notion of the 'third place' is not clearly understood, and this creates "a sense of uncrossable boundaries between large cultures that make the best possibility a critical awareness of the Other in which "we" learn about who we are compared to "them"" (Holliday, 2018, p. 6). Similarly, when 'target' language is viewed as inhabiting a 'target' culture that has to be acquired by language learners, this leads to the creation of a polarised 'us' and 'them' view that children learn 'another culture' (Driscoll & Holliday, 2019). To develop intercultural communication effectively, a critical approach to culture should be adopted.

Critical approach to culture

Traditional perspectives on culture view minorities being constructed as the 'other', and culture is viewed as a set of characteristics and a body of knowledge which characterises members of a particular group. In contrast, a critical approach to culture rejects these static notions, "it presupposes a movement away from culturalism…, which represents cultures as monolithic, essentialised and static, with a particular focus on the nation as the locus of cultural practice towards a view of culture as contingent, created and highly variable, involving individual participation in purposeful social life" (Liddicoat, 2019, p. 21). Moreover, from a critical perspective culture is viewed as a system of regulation for positioning people in the socioeconomic system. It also rejects the conflation of culture with nation, as this conflation contributes to the creation and the reproduction of 'self' and

'others' (Ono, 2013 as cited in Hoops & Drzewiecka, 2017) and therefore it "frequently leads to US and Western stereotyping of outgroup members being studied" (Hoops & Drzewiecka, 2017, p. 12). Thus, a critical approach to culture and communication addresses how power and hegemonic operations shape interpersonal and intergroup communication, and it "defines culture in terms of struggle: a struggle over political power and economic resources, mobilized to give advantages to some and to exploit others" (Hoops & Drzewiecka, 2017, p. 13).

Developing intercultural communication: awareness, sensitivity and competence

While there are differences in the literature on what the emphasis and what intercultural education should involve (Scarino et al., 2007), the fundamental basis is that learning, regardless of the discipline and the content, "involves language, culture, communication and learning how to communicate and interact" (Crichton, Paige, Papademetre & Scarino, 2004, p. 43). Hence, the development of a critical approach to culture as well as, the development of intercultural communication, are basic elements in intercultural teaching and learning. Culture and communication are interdependent elements, as "cultural understandings are the basic underpinnings of communication", and "culture does not simply determine what information is conveyed but also how information is conveyed and how it is accepted, rejected and otherwise acted on" (Liddicoat & Crozet, 2000, p. 13).

The critical approach to culture, in which culture is no longer a set of traits that characterise groups of people, but a range of practices that contributes to meaning making and interpretation, has raised questions in the literature about how far intercultural communication differs from other forms of communication (Liddicoat, 2019). Quite often, authors of intercultural communication, focus on meaning breakdown as the main interest (Piller, 2011 as cited in Liddicoat 2019). However, according to Liddicoat (2019, p. 22) "intercultural communication can be understood as a constituent part of communication, which always involves reciprocal processes of meaning-making and interpretation, not as a special case of communication characterised particularly by meaning breakdown".

In order to develop intercultural communication according to Koutlaki and Eslami (2018, p. 102) "it is increasingly important that students' performance in the target language is informed by a critical understanding of cultural variability in terms of how culture-specific conceptions of the social world (e.g., perceptions of hierarchy or group belonging) influence communication patterns". Similarly, Chlopek (2008), has argued that students will benefit if they were gaining knowledge about different cultures, and not only about the 'target'

culture, so as to be able to make comparisons between their culture and other cultures, and interpret the results of these comparisons in order to apply this knowledge in communication. An initial step to constructing understanding about a new culture is to acknowledge that culture is relative and to understand how one's culture affects his/her thoughts, actions and views (Liddicoat & Crozet, 2000).

Intercultural communication therefore involves, what Zarate (1993 as cited in Liddicoat & Crozet, 2000) has called "knowing how to relate to 'otherness'", which means that different cultures should be explored in depth in order make the differences visible which can help the successful relation of different cultures (Liddicoat & Crozet, 2000).

Intercultural communication entails intercultural sensitivity (Koutlaki & Eslami, 2018), which is not automatically developed through language learning (McMeniman & Evans, 1997 as cited in Liddicoat & Crozet, 2000). At the same time, intercultural sensitivity and intercultural awareness are considered prerequisites in order to achieve intercultural competence (Chen & Starosta 2000 as cited in Arvanitis, Betrozzi & Armaos, 2019). Therefore, in order to develop intercultural communication, teachers should develop intercultural awareness, intercultural sensitivity and intercultural competence. It seems that communication, awareness, sensitivity and competence are interdependent elements, none of which occurs automatically, and the development of each element influences the development of the other. Indeed, according to Chen and Starosta (1997, p. 28):

> Intercultural sensitivity is the affective aspect of intercultural competence, and refers to the development of a readiness to understand and appreciate cultural differences in intercultural communication. Intercultural awareness is the cognitive aspect of intercultural communication competence that refers to the understanding of cultural conventions that affect how we think and behave.

Intercultural awareness involves recognition of the differences of one's culture and other cultures. Specifically, it involves, the development of people's understanding from their cultural perspective that they are cultural beings and in turn, use this understanding to detect and reveal the characteristics of other cultures in order to behave appropriately in intercultural interactions (Triandis, 1997 as cited in Chen, 1997). However, any misunderstandings about these differences might negatively affect intercultural communication. Therefore, in order to effectively develop positive intercultural interactions, people should firstly find similarities and difference between cultures. This process of finding similarities and differences is enhanced by developing intercultural sensitivity. Intercultural awareness can be successfully achieved only when people have positive views

towards acknowledging, learning, and respecting similarities and differences (Chen, 1997). This process does not mean that people will be divided, by perceiving minorities as the 'other', but according to Martin and Pirbhai-Illich, (2016, p. 361)

> differences are revealed through relating to each other, and that this goes beyond superficial, visible differences (where culture is equated with race and ethnicity, for example, skin colour, first language) to differences that are not so evident (where culture is understood in the broadest sense to include religion, community, language, gender and so on)

It therefore seems that intercultural awareness strives to challenge the colourblind perspectives of seeing no difference between children, and it is opposed to the superficial manifestations of the multicultural approach of equating culture with ethnicity or skin colour. However, it also seems that difference is only viewed in terms of religion, language, gender etc., which does not assist in challenging the existing hierarchies.

Intercultural sensitivity moves a step beyond intercultural awareness and it can be defined as "teachers' ability to be interested in other cultures as well as to be sensitive in noticing cultural differences, to empathize with the views of people from other cultures and be willing to modify their behavior to sustain effective communication" (Arvanitis et al., 2019, p. 149). Intercultural sensitivity therefore involves knowledge and acceptance of other cultures, and the ability to make connections and distinctions among patterns of culture. Moreover, it involves an awareness that people are not the same even if they belong to the same ethnic, religious, etc., group and that no culture is better than the other. It involves mutual respect between people from different cultures for each other's characteristics and the ability to respond well to these differences. However, once again differences are only perceived based on religion, language, etc., which does not challenge hierarchies.

Intercultural competence brings together intercultural awareness and sensitivity. It is the ability to communicate and behave effectively and appropriately in intercultural interactions (Chen, 1997). Intercultural competence is defined by Hammer (2015, p. 484) as "the capability to shift one's cultural perspective and appropriately adapt behavior to cultural differences and commonalities. Intercultural competence involves (a) the cultivation of deep cultural self-awareness and understanding... and (b) increased cultural other-understanding". Hence, both intercultural awareness and intercultural sensitivity are prerequisites of intercultural competence.

It therefore seems that in contrast to the multicultural approach, which mainly relies on the importance of celebrating diversity and adopts superficial manifestations in the name of celebrating diversity, the intercultural approach goes one step beyond this notion, and relies on the importance of developing these steps of awareness, sensitivity and competence, in order to develop intercultural communication. However, as mentioned above, in all of these three steps, differences between people are only perceived based on religion, language, gender, etc. While it might be important to acknowledge the differences between people in order to effectively address and challenge inequalities and to help people become aware of existing inequalities, people should recognise that it is not only a matter of finding differences between each other, but also a matter of systems of inequalities that exist between each other, which should also be centred.

Transcultural approaches

According to Miller and Petriwsyj (2013, p. 253), intercultural education is different to multicultural education, as intercultural education focuses "on deep engagement with diverse cultures and worldviews to enrich children and the society, rather than the celebration of differences and the co-existence of various cultural groups". The same authors claimed that "intercultural education arose from concerns that multicultural education failed to address entrenched deficit assumptions about minority groups" (p. 253). Deficit assumptions perceive students from minority backgrounds as disadvantaged, their cultures are perceived as deficient as their cultural background is different to the culture from the dominant majority students (Banks, 2014; Song & Mary Pyon, 2008). According to Banks (2014, p. 512):

> Deficit is defined as a deficiency or impairment in mental or physical functioning or an unfavorable condition or position; a disadvantage. The basis of the term deficit does not relate to the explicit purpose of the profession's vehicle for service provision for children and youth with special learning needs. The "deficit" model focuses on the student as the major problem, neither looking within the environment nor the instructional practices in the classroom

On the other hand, intercultural education has received criticism from transculturalists, on the grounds that "despite unquestionably good intentions on the part of most people who call themselves intercultural educators, most intercultural education practice supports, rather than challenges, dominant hegemony, prevailing social hierarchies, and inequitable distributions of power and privilege" (Gorski, 2008, p. 215). In order to elaborate on what

the transcultural approach should involve, Aldridge, Kilgo and Christensen (2014) accepted Vygotsky's perspective that people are both products and producers of culture (Vygotsky, 1978 as cited in Aldridge et al., 2014), and that culture is not static but it changes constantly. Teachers who adopt a transcultural approach should be producers of something new and not maintain the status quo of their culture or the 'target' culture. While there is not a direct definition of transcultural education, the same authors, in order to determine what transcultural education is and how it can be defined, developed the concept of "transcendent culturing" which "is defined as interacting with others through transcending or overcoming cultural barriers that limit human interaction". It refers to "a deconstruction of traditional cultural labels and a movement toward building communities based on uniquely individual identities that contribute and benefit from the ever-changing group structures" (Aldridge et al., 2014, p. 111).

Despite the criticisms of intercultural education, in the literature, transcultural approaches, are quite often used interchangeably with intercultural approaches to teaching, and quite often authors rely on intercultural literature to refer to transcultural approaches. Such an example is the notion of 'third place', which was first developed by Hormi K. Bhadda, an intercultural theorist, but has been adopted to refer to transcultural approaches (e.g. Guilherme & Dietz, 2015). Something that the intercultural and transcultural approaches have in common is that they both move beyond the superficial multiculturalism, which simply refers to celebrating diversity or it equates all cultures within a society (Howe & Xu, 2013). Therefore, while multicultural education supports the importance of celebrating diversity, intercultural education has as a main goal the development of interactions and engagements with multiple cultures. However, for transculturalists the focus should not be engagement with cultures, but with individuals (Aldridge et al., 2014). Authors of transcultural approaches have criticised the intercultural approach, on the grounds that it sustains the boundaries between 'self' and 'other' (Marotta, 2014), and that it focuses on finding differences between cultures (Aldridge et al., 2014). Instead, transculturalists go one step beyond interculturalists and they claim that people should acknowledge that each individual has a range of unique cultural characteristics not only ***between*** himself/herself and others but also ***within*** himself/herself. With regard to education, if teachers adopt a 'transcend' approach they "must acknowledge the cultures within each child as well as between each student and others" (Aldridge et al., 2014, p. 114).

The literature highlights the fact that some trainee teachers do not experience cultural diversity alongside the fact that trainee teachers' curriculum is primarily Eurocentric, which might lead to the perception that minority students should be integrated in 'mainstream'

society (Howe & Xu, 2013). Therefore, when speaking about intercultural education, teachers should consider all children and not only minority students. Moreover, in the literature, trainee teachers were found to have deficit and tokenistic views with regard to intercultural education, which led to the adaptation of the colourblind approach in their teaching (Theodorou, 2011).

It seems that both transcultural and intercultural approaches mainly focus on culture and do not acknowledge how cultures are embedded within the system of hierarchies and therefore they do not consider and recognise the structural hierarchies as a whole. It might indeed be important for teachers to adopt a critical approach to culture, and it might also be important to perceive the dualistic view as problematic, however, these characteristics do not necessarily recognise and challenge the structural differences that exist in societies and therefore in schools, which is one of the main and most important problems faced by minorities both in societies and in schools. If hierarchies are not centred, they are not challenged and therefore they are sustained and reproduced.

Summary of the approaches

In the 1950s and 1960s, education was regarded as the medium that would integrate students from minority backgrounds, yet, this integration was attempted using assimilationist objectives. The strategy for managing diversity was still promoting assimilationist goals, but under the label of integration (Shain, 2013). Hence, the assimilation and integration approaches were considered anachronistic, and many countries strove to abandon them by adopting new policies. The intercultural approach is becoming more and more widespread and a number of universities in several countries (USA, Canada, Australia, New Zealand, Greece, UK) try to develop their programmes by offering modules relevant to this approach. However, it is questionable whether the intercultural approach is considered an appropriate means of challenging racism. Although it refers to the importance of challenging both direct and indirect racism and emphasises the importance of helping students to understand the importance of diversity of cultures (NCCA, 2006), proponents of the intercultural approach have claimed that "while education cannot bear the sole responsibility for challenging racism and promoting intercultural competence, it has an important contribution to make in facilitating the development of intercultural skills, attitudes, values and knowledge" (NCCA, 2006, p. ii). While teachers and the educational system might not be the only ones responsible for challenging racism, proponents of the intercultural approach do not clarify how their approach contributes to challenging racism and how teachers should be prepared to challenge racism in schools. Recognising that racism is created by and embedded into

society and challenging it through their practices are important factors in the appropriate preparation of trainee teachers' towards teaching in culturally diverse classrooms (Johnson Lachuk & Mosley, 2012). Moreover, teachers need to develop an understanding of diversity, equity and equality in education, as this will help them support minority students in their classrooms.

The goals of intercultural education have changed over the years, from the integration of minority students to the promotion of "mutual enrichment for all students, which involves an understanding of 'self' as a potential 'otherness' in the interlocutor" (Liddicoat & Díaz, 2008, p. 148). With regard to schools and education, in order to achieve that, teachers should develop intercultural communication, which is considered crucial for the teaching profession (Arvanitis et al., 2019). In order to develop intercultural communication effectively, teachers should first develop intercultural awareness and intercultural sensitivity, which are both prerequisites to achieve intercultural competence, and which will consequently lead to the effective development of intercultural communication (Chen, 1997). However, the intercultural approach focuses mainly on the differences between people based on religion, gender, etc., and not on the inequalities, and therefore, it does not take into account the systems of hierarchies. The transcultural approach, on the other hand, goes one step beyond the intercultural approach, and stresses the importance of acknowledging differences within each student.

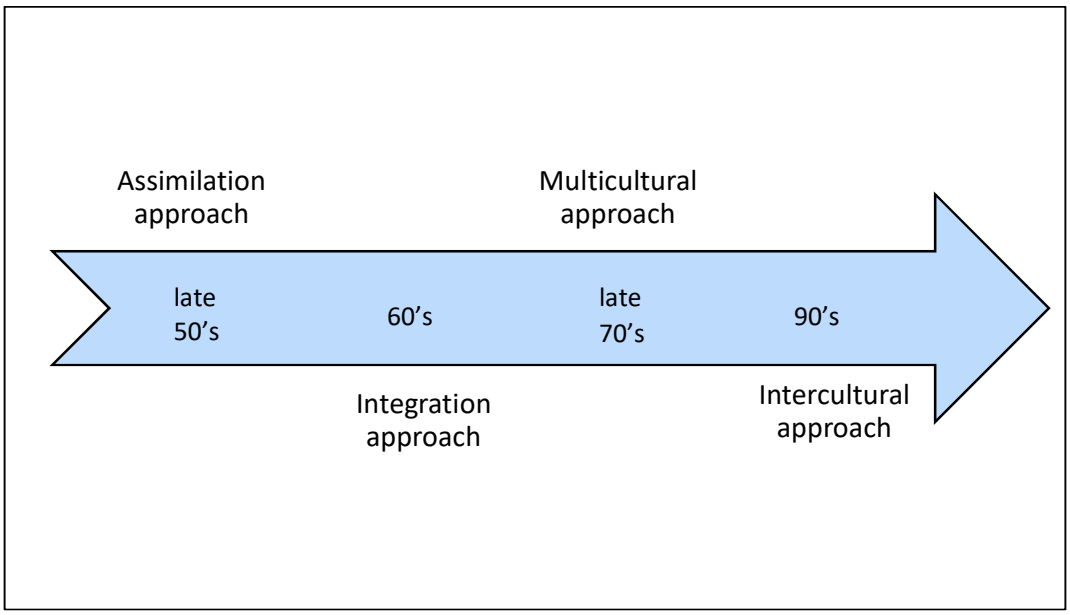

Figure 1. Timeline of the development of the approaches for the education of minority students

2.4 Policies/Legislation

As discussed above, there were four approaches for the education of minority students, and these approaches were developed by scholars based on the policies developed in each period. In this part of the research, some of the policies and pieces of legislation that were developed in the UK, to reduce discrimination in schools and education are analysed. I explore what these different policies, legislation and organisations state about the education of students from minority backgrounds, and how terms of race, racism, diversity and equality are defined by these different policies, legislation and organisations.

In the 1980's, attempts towards the multicultural approach were made, by developing relevant policies; however, the impact of those policies was not significant (Gillborn, 2004). Through this analysis of UK policies from a CRT perspective, I attempted to demonstrate how all these policies regarding minority students and their families have influenced the multicultural approach, how they defined racism simplistically and tended to ignore embedded racism and ways that it can be challenged. As Troyna (1993, p. 41-42) argued, such policies continue to present race and racism as "superficial features of society; aberrations, rather than integral to our understanding of the way society functions". For example, the Department for Education and Science in 1967 referred to "immigrant groups" as "formed by different breeding and ordered by different manners … this 'difference' was also constructed as threatening to the educational prospects of indigenous children" (Grosvenor, 1997, p. 52 as cited in Shain, 2013, p. 70).

Race Relations Act (1965 & 1976)

The first piece of legislation in the UK that addressed and banned racial discrimination was the Race Relations Act (1965). However, this Act was mainly to prohibit discrimination from public places, and it did not refer to education or schools.

While the first piece of Race Relations Act in 1965 did not include education, and while it was characterised as: "a weak and imperfect piece of legislation" (Singh, 2015 p. 9), it was extended in 1976 to include education, and was considered "one of the strongest pieces of legislation of its kind in the world and certainly in Europe" (Singh, 2015, p. 7). One of the purposes of the Act was to "make fresh provision with respect to discrimination on racial grounds and relations between people of different racial groups" (RRA, 1976, p. i). The Race Relations Act (1976) included nationality as a prohibited ground of discrimination, and it also included indirect discrimination in the fields of employment, education, training, housing, and the provision of goods, facilities and services. However, "the act still did not

cover discrimination by public authorities in the exercise of their public functions" (Singh, 2015, p. 7).

Swann Report (1985)

The Swann Report was introduced in 1985 when West-Indians travelled to Britain in search of economic opportunities. It states that all schools should adopt a multicultural approach and that teachers should: i) be aware of what this approach states regardless whether there are minority students in their classes, ii) have knowledge of minority students' backgrounds, like their cultural habits. The Swann report fights against the special provision in separate classes that minority students have, and it states that no student should be excluded from the mainstream classroom. The Swann report recommends that universities should include the multicultural approach in the initial teacher training and offer certain modules relevant to multicultural education. The report rejects the colourblind approach, which it characterises as negative and a rejection of people of different colour. The Swann report also states that the needs of minority students should be recognised by teachers. Should minority students face difficulties, additional teachers should support minority students speaking in their mother language and working alongside the teacher of the mainstream classroom. In addition, teachers should listen to the stories and feelings of minority students and show the students that they have empathy for them. The Swann report also refers to unintentional racism, including the negative attitudes that some teachers might have for minority groups.

However, the Swann report has given rise to controversy over some issues. For example, the contradiction between pluralism and the emphasis on English (NCMTT, 1985). Specifically, one paragraph in the report states: "The English language is a central unifying factor in "being British", and is the key to participation on equal terms as a full member of this society" (The Swann Report, 1985, p. 385). The Swann Report is an example of what was argued above, that "multiculturalist policies have led to ghettoisation of the society" (Fomina, 2006, p. 409), as it claims that the English language makes someone 'British' and it is the English language that guarantees equal participation. This emphasis on the importance of English characterising 'British identity' seems to imply that "languages other than English are divisive" (NCMTT, 1985, p. 499).

The United Nations Convention on the Rights of the Child (1989) (UNCRC)

In 1924, the United Nations established the Declaration of Children's Rights, which 35 years later was expanded and the Declaration on the Rights of the Child was established.

Both of the declarations declared the rights of children to childhood in terms of play, innocence and protection from adults. However, neither of these conventions considered the differences between children nor listened to the voices of children (Gadda, 2008). Hence, as there was a renewed interest in children and in their rights, the latter declaration was replaced by the United Nations Convention on the Rights of the Child (UNCRC) in 1989. Unlike the previous conventions, the UNCRC received major support from governments. All countries (apart from USA and Somalia) have signed and ratified the UNCRC which applies to all children regardless of their racial, religious, cultural, linguistic and socioeconomic background, regardless of gender and disability, stating that no child should be treated unequally and unfairly (Article 2). The UNCRC also states that all children should have equal access to education and it should be free (Article 28). Moreover, minority children from different cultural, lingual and religious backgrounds have the right to use their own culture, their own language and religion (Article 28).

Despite the positive statements included in the UNCRC, it has been criticised. Specifically, while the UNCRC states that any form of discrimination of violence is unwanted and reprehensible, it actually does not have any mechanism to stop these behaviours (Davidson, 2014). Moreover, according to Gadda (2008, p. 2), the UNCRC has been "highly criticised for its endorsement of Western values…Nations which are unable or unwilling to adopt the ideals advocated by the [UN]CRC are judged to be immoral and in need of salvation". Moreover, once again, the UNCRC did not consider the cultural differences between children and it normalises childhood based on the values of the western societies. The Convention has three main types of rights. The rights of provision, the rights of protection, which were also included in the previous two conventions, and the rights of participation, a new development of the UNCRC. While the third type was a new addition to the UNCRC, it was found to be the most problematic. According to Gadda (2008), some of the participation rights like in Article 12 (UNCRC, 1989) which states:

> 1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.
>
> 2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law

conflicts with Article 5 (UNCRC, 1989) about parental involvement which states:

> States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

Moreover, according to the same author, Article 12 about participation rights does not guarantee equal participation for every child in the world, as unless they are aware of their rights, they cannot claim those rights. Many children "are not made aware of these rights as often they are regarded as still dependent and not yet mature enough to exercise their rights" (Gadda, 2008, p. 8).

It seems that, similar to the multicultural approach, the UNCRC does not really take into account the needs of children from minority backgrounds as it does not consider the cultural differences between children, and childhood is viewed and normalised based on the values of the western societies. Moreover, the UNCRC only refers to challenging discrimination, while hidden aspects of racism are not considered and there is no mechanism to challenge discrimination.

Race Relations Act (2000) (Amendment) (RRAA)

The Race Relations Act Amendment (RRAA) was developed in 2000, one year after the Stephen Lawrence Inquiry, arising from the death of Stephen Lawrence, an 18-year-old Black college student, who was murdered by a group of White men, while he was waiting for a bus. Stephen Lawrence was not the first man to be murdered due to his race (Gillborn, 2006a). After the death of Stephen Lawrence, his parents began a campaign to bring justice for their son, and after many years of campaigning, they established an inquiry into the circumstances surrounding the murder, and the failure of police to prosecute. The most significant aspect of the Stephen Lawrence Inquiry was the attempt to move beyond the superficial definition of racism that existed before, claiming that police were being 'institutionally racist' (Egwuonwu, 2019). The Inquiry revised the term 'institutional racism', by including the actions people do unintentionally and have the effect of discrimination. According to the Inquiry, institutional racism consists of

> the collective failure of an organisation to provide an appropriate and professional service to people because of their colour, culture, or ethnic origin. It can be seen or detected in processes, attitudes and behaviour which amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and racist stereotyping which disadvantage minority ethnic people. It persists because of the failure of the organisation openly and adequately to recognise and address its existence and causes by policy, example and leadership (Macpherson, 1999, p. 28).

After the Stephen Lawrence Inquiry, there were several changes to British Law. In 2000 the British Parliament passed the Race Relations Act Amendment (RRAA) which, was an extension to the Race Relations Act 1975, which placed "a statutory responsibility on public organisations [including the Police] to promote diversity and tackle institutional racism" (Chattoo & Atkin, 2012, p. 29). Despite the effort of RRAA to produce race equality through public organisations, and despite the fact that it has been documented that Britain has become more 'tolerant' in race and ethnicity issues (Ford, 2008 as cited in Wilkins, 2014), students and teachers from the mainstream culture still hold views which present students from minority backgrounds "in a discourse of 'otherness'" (Wilkins, 2014, p. 448). Although RRAA attempted to focus on practice and outcomes, and on institutional racism, this actually did not happen, as the actual focus remained on the individual intentional racism, rather than tackling underpinning inequalities that are embedded in institutional practices and cultures. This superficial treatment of racism creates barriers to institutional change, as it is understood as a structural phenomenon (Wilkins, 2014).

Every Child Matters (2003) (ECM)

After the death of Stephen Lawrence and the efforts of RRAA to prohibit racial discrimination by public authorities, one year later, the murder of an 8-year-old African girl took place. Victoria Climbié was abused and murdered by her great-aunt and her great aunt's boyfriend. While many issues of violence against the young girl had been recorded by four London boroughs, two hospitals, two police child protection teams and the National Society for the Prevention of Cruelty to Children, nothing happened to help and save the young girl (Lawrence, 2012; Prevatt Goldstein, 2006). After the death of the young girl, The Every Child Matters (ECM) agenda was introduced in 2003, which was formed after Lord Laming's Inquiry. Lord Laming, the leader of the public inquiry, described several opportunities that services had to intervene but "the extent of failure to protect Victoria was lamentable" (Lord Laming, 2003, p. 3). In the Inquiry's opening statement it was mentioned

that there was 'no evidence of overt racism' in the case of Victoria, as she was not murdered by White people, but by members of her family (Prevatt Goldstein, 2006). This conclusion, however, does not recognise different forms of racism other than direct and crude forms (Lord Laming, 2003). Moreover, claims that there was no racism in this case probably helped to hide the lack of quality of service received by Victoria. It was documented that Victoria faced racism as she was "deemed unworthy of full attention as a homeless African child" (Prevatt Goldstein, 2006, p. 26). She also faced racism when people failed to communicate in French, which was Victoria's first language. Therefore, the focus of the Inquiry was not on the direct racism that Victoria and other children might have experienced, but rather on: i) "the black community's failure to report abuse", ii) the claim of a "white paediatrician stating that black social workers did not always accept her opinion on black children", and iii) "a white social services Director stating that black workers might collude and not report an inadequate black manager". Therefore, the focus was on "the role of black workers and of cultural assumptions in terms of 'race' rather than racism, and perhaps instead of racism" (Prevatt Goldstein, 2006, p. 27). Moreover, the focus on race is evident from what was cited in the Inquiry, specifically:

> This was not an Inquiry into racism. But what cannot be ignored is that we live in a culturally diverse society and that safeguards must be in place to ensure that skin colour does not influence either the assessment of need or the quality of services delivered. That is the challenge to us all (Lord Laming, 2003, p. 347).

Lord Laming's report regarding the failure of the services to protect Victoria was the starting point for the development of the Every Child Matters agenda. The main aim was to protect children and "to ensure that every child has the chance to fulfil their potential by reducing levels of educational failure, ill health, substance misuse, teenage pregnancy, abuse and neglect, crime and anti-social behaviour among children and young people" (DfES, 2003, p. 6). Moreover, child protection was viewed as a "fundamental element across all public, private and voluntary organisations" (DfES, 2003, p. 3). There are five main outcomes that ECM tried to achieve and these were: i) being healthy, ii) staying safe, iii) enjoying and achieving, iv) making a positive contribution and v) economic well-being (DfES, 2003).

Quite similarly like in the Lord Laming's inquiry, Gillborn (2008) argued that the ECM did not examine racism in its hidden operations, which exist due to power and leads to marginalisation and disadvantage of various groups from minority backgrounds. ECM has also been criticised for not referring to the needs of children from minority backgrounds and for not emphasising the ways that issues of race and ethnicity have an effect on outcomes

for children (Garrett, 2006). Two additional critiques were for a lack of gender analysis and for the failure to consider children who do not have English as their first language (Chand, 2008). Once again, similarly to the multicultural approach, the ECM did not appropriately define and address racism, rather, the definitions of racism were characterised as simplistic, and it did not analyse how racism is present in the everyday lives, especially of black children and their families, and how to prevent it (Lawrence, 2012; Prevatt Goldstein, 2006).

Equality Act (2010)

The Equality Act replaced all the previous legislation about equality such as the Equal Pay Act 1970, the Sex Discrimination Act (1975), the Race Relations Act (1975) the Race Relations Act (Amendment) (2000) and the Disability Discrimination Act (2005). The purpose of the Equality Act (2010) was to codify all the Acts and Regulations that were introduced in the UK and are the basis of anti-discrimination law in the UK (DfE, 2010). The anti-discrimination law states that all people should have the same rights and be treated equally regardless of their gender or their racial, cultural, lingual, religious and ethnic background. The Equality Act (2010) relies on the protected characteristics (age, disability, gender, reassignment, race, religion or belief, sex and sexual orientation). It analyses the way people who belong to any of the protected characteristics should be treated, for example in schools and in work, what opportunities they should have in education and employment, and how unlawful discrimination against people who belong to any of the protected characteristics should be eliminated. Amongst everything else, the Equality Act states that no child, under no circumstances, should be treated less favourably, discriminated, harassed or victimised because of their different racial background and it recognises that discrimination can be cultural and systematic (Chattoo & Atkin, 2012).

The Equality Act has been criticised for the way it approaches victimisation and discrimination. Specifically, it was criticised for taking the word 'discrimination' out and placing it under the heading of 'other prohibited contract' (Feast & Hand, 2015) as well as the fact that it did not recognise victimisation as a form of discrimination and "so there is no longer a need to compare treatment of an alleged victim with that of a person who has not made or supported a complaint under the Act" (Equality Act 2010- Explanatory notes, 2010, para 103). Therefore, a complaint for an unwanted behaviour should be made only when it is done in connection with the Act. However, it is not clear how someone can determine if the behaviour occurred because of an unrelated issue or in connection with the Act (Equality Act 2010- Explanatory notes, 2010). Moreover, the Equality Act, refers to harassment as "unwanted conduct which is related to a relevant characteristic and has the purpose or effect

of creating an intimidating, hostile, degrading, humiliating or offensive environment for the complainant or of violating the complainant's dignity" (Equality Act 2010- Explanatory notes, 2010, para 100). Therefore, similarly to the multicultural approach, the Equality Act, refers only to the obvious practices of discrimination and marginalisation, while it ignores certain forms of discrimination and racism. It does not refer to the different forms of racism (unintentional, direct, institutional), and to the hidden operations of racism and they ways they can discriminate against students from minority backgrounds. It does not consider possible ways to prevent indirect and other forms of racism.

In conclusion, almost all of the policies in the UK attempted to improve race equity, and the development of the policies arose from the resistance of minority people (Gillborn, 2005). Some of the policies were developed in response to racism in an extreme form and "as a result of bloodshed" (Gillborn, 2005, p. 486). Racial inequality is reinforced through some of these policies, and after many years "of shifting the UK legislative framework pertaining to equality towards a proactive, practice-focused approach, the outcomes of marketized, standards-driven, performative policies have had little or no impact on the 'under attainment' for some groups of BME pupils" (Wilkins, 2014, p. 448). It is questionable whether areas of challenging racism and recognising hidden forms of racism are covered in trainee teachers' education, which I will explore in the next part.

2.5 Trainee teachers' education

In this part of the research, I analyse the teachers' standards as presented by the Department for Education (DfE) in the UK, which trainee teachers need to achieve in order to gain Qualified Teacher Status (QTS). I will try to find out whether areas of challenging racism and recognising hidden forms of racism are covered in trainee teachers' education, and if there are any other relevant areas that are excluded from trainee teachers' education. Finally, an argument will be made for the importance of improving quality in trainee teachers' programmes, and for the importance of appropriately preparing trainee teachers for diverse classrooms.

2.5.1 Teachers' Standards

As defined by the DfE (2012, p. 3):

> The standards define the minimum level of practice expected of trainees and teachers from the point of being awarded qualified teacher status (QTS). The Teachers' Standards are used to assess all trainees working towards QTS, and all

> those completing their statutory induction period. They are also used to assess the performance of all teachers with QTS who are subject to The Education (School Teachers' Appraisal) (England) Regulations 2012, and may additionally be used to assess the performance of teachers who are subject to these regulations and who hold qualified teacher learning and skills (QTLS) status.

After reviewing the teachers' standards certain points that seem to be contradictory or problematic in terms of including students from minority backgrounds and in terms of considering diversity are analysed.

In order to obtain a QTS, the teachers' standards require trainee and in-service teachers to show understanding of how students learn and how this has an impact on teaching. Moreover, teachers are expected to have high expectations of all students and respect different ethnic, religious and cultural backgrounds (TTA, 2003). They are expected to plan their teaching based on the prior knowledge, abilities and needs of their students, by using different approaches that will support all students and that will enable every student to learn (DfE, 2012). Their lesson should be carefully planned by taking into account students' interests and experiences so as to meet the students' needs and so that students from different backgrounds can make progress (TTA, 2003). They are also expected to create a safe environment based on students' needs (DfE, 2012), where diversity is valued and where pupils feel secure and confident (TTA, 2003). However, apart from aiming for students from different backgrounds to make progress and some abstract characteristics like valuing diversity in the classroom, and respecting different backgrounds, nothing else is mentioned in the teachers' standards about the characteristics that teachers should have in order to be appropriately prepared to teach in diverse classrooms. Moreover, even for those areas mentioned in the standards there is no guidance of how these can be achieved. Moreover, the standards state that teachers should challenge any stereotypes and bullying or harassment "following relevant policies and procedures" (TTA, 2003, p. 13). Teachers are expected to be able to challenge any adverse behaviour. However, the fact that they are not encouraged to address such behaviour themselves but refer to the relevant policy for guidance in each case might be problematic, as the importance of being prepared to personally address such issues in their classrooms is marginalised. As revealed above, the majority of the governmental policies that were developed to improve race equity and reduce racism referred to racism simplistically, did not introduce the ways racism is present in everyday lives, especially with regard to children from minority backgrounds and their families, and these policies did not consider ways of preventing racism (Lawrence, 2012; Prevatt

Goldstein, 2006). Therefore, considering that teachers will inevitably have to follow these or similar government policies, it can be argued that they will deal with racism in superficial ways, while several racist incidents will probably not be addressed. This is also evident through the teachers' standards per se, which refer to harassment and bullying, which means that trainee teachers are being prepared to recognise an incident only when it is in its crude form. It can be seen that a focus on preparing teachers to recognise and address not only hidden forms of racism but also direct racism by themselves is very limited if not absent. Another issue that arose after reviewing the standards was the standard under the section "personal and professional conduct" which states that teachers should not undermine fundamental British values. Fundamental British values as defined by the DfE include "democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs" (DfE, 2012, p. 14). However, "such values could be considered universal" (Elton-Chalcraft, Lander, Revell, Warner & Whitworth, 2017, p. 42). In a study which examined this specific standard, how trainee teachers define British values and why they think this standard has been included in the standards, some of the trainee teachers' reasoning was that this section had been included in the standards "as a means to regain or re-establish patriotism as if this may have been perceived as a lost element of British society as it became more ethnically diverse" (Elton-Chalcraft, et al., 2017, p. 39). Trainee teachers were worried that Britain will lose its identity due to the high diverse population and they expressed a "nostalgic melancholia about the loss of Britishness" (Elton-Chalcraft, et al., 2017, p. 39). Also, some trainee teachers held an assimilationist approach saying:

> We are English and this is the UK so everyone in the education system should be taught and know British values in order to fit in…The government wants to ensure that, "British" parents feel their existence is not "undermined" by the growing multiculturalism of schools (Elton-Chalcraft, et al., 2017, p. 40).

On the other hand, some trainee teachers viewed this section as covert racism. The findings of the aforementioned research suggest that trainee teachers who participated in the research had received very limited preparation and had little understanding of issues of diversity, racism, equality and equity in education. In addition, it may be assumed that they had very limited experience in diverse contexts. Indeed, trainee teachers' who felt that the section was covert racism by describing it as "as a government instrument designed to 'control' a particular section of society and impose an assimilationist view of Britishness" (Elton-Chalcraft, et al., 2017, p. 41), had more experience and knowledge about diversity. As

mentioned earlier in this chapter, the way teachers define and understand diversity has an impact on the way they approach diversity in their classrooms, and consequently it affects their teaching practices (Silverman, 2010). This was evident from the research presented above, where trainee teachers who had limited understandings of diversity, also held assimilationist views. Therefore, this provides further evidence that trainee teachers' understandings of terms relevant to diversity might also have an association with the approach they are adopting in their teaching. This reinforces the rationale for exploring trainee teachers' understandings about terms relevant to diversity in my research, and exploring whether their understandings have any association with the approach they adopt or are encouraged to adopt in their teaching.

Another issue that arose after reviewing teachers' standards, was that race equality and equality in general, are excluded from the teachers' standards, which "appear to avoid even a token acknowledgement of these issues" (Wilkins, 2014, p. 451). Terms of diversity and inclusion are barely used, and students with English as an Additional Language (EAL) are being associated with students with Special Educational Needs (SEN) and "those with disabilities" (DfE, 2012, p. 12).

In 2019, the DfE introduced the Initial Teacher Training (ITT) Core Content Framework, which contains the "knowledge, skills and behaviours that define great teaching" and "has been designed in the knowledge that the quality of teaching is the most important factor in improving outcomes for pupils – particularly pupils from disadvantaged backgrounds and those with additional needs" (DfE, 2019, p. 3, 5). After reviewing the framework, it seems that once again, the importance of creating effective learning environments, taking into account the prior knowledge of each student and having good relationships with parents are highlighted. However, there are other potentially problematic areas such as the importance of "[a]pplying rules, sanctions and rewards in line with school policy, escalating behaviour incidents as appropriate" (p. 10) or the importance of "[r]eceiving clear, consistent and effective mentoring in how to respond quickly to any behaviour or bullying that threatens emotional safety" (p. 26). As argued previously, once again trainee teachers will only recognise a racist incident when it is in its crude form. Moreover, they are encouraged to apply rewards to students while at the same time the framework states that each student has different learning styles and different levels of knowledge. Moreover, in the framework there is nothing mentioned about diversity, equality and equity in education. In addition, the framework refers to fundamental British values and how they can be "be upheld in schools and [to] the importance of showing tolerance and respect for the rights of others" (DfE, 2019, p. 7).

Overall, the standards do not address how trainee teachers respond to racist incidents in their classrooms by themselves, as well as failing to address equality issues. Moreover, the section on 'undermining British values' seems to be problematic as the way teachers perceive diversity and 'Britishness' might have an effect on their teaching practice. Teachers' standards emphasise the importance of preparing trainee teachers to meet the needs of all students, address racist incidents and to create a safe environment where diversity is valued. However, there is nothing additional about teaching in diverse classrooms and being prepared to address any potential difficulties students from minority backgrounds might face in classrooms.

2.5.2 Improving quality in teacher education programmes

Although, an important step towards improving teaching quality is to improve teacher preparation programmes, little is known about what makes a good programme and which type of programme would better prepare trainee teachers, and little has been done to improve trainee teachers' programmes. However, producing good teachers is the most important step in order to help all students reach their full learning potential and therefore to succeed (McArdle, 2010).

The importance of producing effective teachers as well as the fact that teaching is related to student achievement has been recognised by many countries, and they have included the aspect of teacher effectiveness in their educational policies (Darling-Hammond, 2017).

In this part of the research, an analysis of the importance of developing quality in teacher education programmes is presented. Effective strategies and effective programme reforms are presented in addition to examples of teacher education programmes from other countries.

With regard to the US system, similarly to the UK, there are alternative routes into teaching but in contrast to the UK, in the US, a difference in the preparation of trainee teachers from different routes has been revealed (more details about alternative routes into teaching in the UK will be presented in the methodology chapter). In the US, some teachers enter the profession completely unprepared to respond to the challenges students face. The lack of preparation happens for several reasons. Firstly, the society probably does not invest in the lives of students from minority backgrounds. Secondly, teaching is viewed from a traditional perspective where teachers have to transmit information to children based on the curriculum. Thirdly, people do not understand what makes a successful teacher, and they perceive teaching as an easy job to do which does not require a lot of training, or they assume that teaching is just having knowledge about the content of the subjects that students have to learn. Lastly, many agencies that provide licences for teaching, adopt such ideas and the

entry requirements they have set, lack demanding standards (Darling-Hammond & Baratz-Snowden, 2007). Unless, these misconceptions about teaching are appropriately addressed, teachers will continue to adopt ineffective practices and they will never acquire knowledge about different and more beneficial approaches to teaching.

Changes in demographics will be reflected in schools as well, which makes it imperative to appropriately prepare trainee teachers in order to gain expertise and educate all children (Lucas, 2011). With regard to English Language Learners (ELL) in the US, DeJong and Harper (2005, as cited in Lucas, 2011) have argued that due to the fact that most English trainee teachers are monolingual, "they have typically not developed the understandings and insights that come from looking *at* language rather than looking *through* language" (p. 4). Language is the medium that provides access to the curriculum and it cannot be separated from what is being taught in schools. When teachers lack knowledge of ELL's linguistic resources, this often leads to the development of deficit notions by having lower expectations of ELL students. In addition, this lack of knowledge often leads to miscommunication between teachers and ELL students, which results from cultural differences expressed though language (Lucas & Villegas, 2011). While little is known regarding the most appropriate practices for teaching ELL, the fact that their needs should be met has been recognised. The most important challenges teachers face and that need to be addressed when teaching ELL students are: communication with ELL's parents, the lack of knowledge teachers have about home and community, the lack of time allotted to teach English and other school subjects along with addressing the needs of ELL students (Athanases & de Oliveira, 2011). Teachers cannot pretend that minority students are not in the classrooms. Therefore, the idea of not educating minority students is not a solution; rather teachers should struggle to give them access to the curriculum while they learn English (Valdés & Castellón, 2011).

Therefore, while there is a widespread perception that teaching is only about transmitting information, and while there is a popular image that persists among most people that teachers know everything and stand in the classroom giving lectures from textbooks, while students just listen, research has revealed that teachers "whose students demonstrate strong achievement do much more" (Darling-Hammond & Baratz-Snowden, 2007, p. 112). Appropriate preparation of trainee teachers to meet the demands of today's changing world requires them "to understand their roles and responsibilities as professionals in schools that must prepare all students for equitable participation in a democratic society" (Bransford, Darling-Hammond, & LePage, 2005, p. 11 as cited in Valdés & Castellón, 2011, p. 29).

Effective teaching strategies and effective programme amendments

Quite often, university programmes offer a series of single courses with no sequence and relation, which do not offer a holistic interpretation of teaching and learning, and which affect teaching practices (Darling-Hammond & Baratz-Snowden, 2007). Faculties and teacher educators do not often have the knowledge of how to modify trainee teachers' curriculum; with regard to ELL they do not have the knowledge to address issues of teaching ELL students, and often they do not give the opportunity to all trainee teachers to practice in schools with ELL (Athanases & de Oliveira, 2011).

Quite often people assume that one learning style can be equally effective and accommodate the needs of all students from a certain group, which means that people tend to associate the learning styles with group membership. Therefore, minority students are treated as homogenous groups with fixed characteristics that comprise the group. However, there is no method that fits all students, or a single method of teaching and learning that can address the needs and work equally effective for all minority students, without taking into consideration the prior experiences and knowledge of each student and without providing the appropriate instruction that will extend those experiences and knowledge. Teachers need to have knowledge about minority students, their histories, their backgrounds and their communities (Gutiérrez & Rogoff, 2003; Valdés & Castellón, 2011) and perceive learning as developed through an ongoing activity. Hence, teachers need to adopt an approach that will help them to "characterize the commonalities of experience of people who share cultural background, without "locating" the commonalities within individuals" (Gutiérrez & Rogoff, 2003, p. 21).

Effective teachers use different techniques, skills and tools to accommodate the different needs students have and to assess how students learn. Moreover, they organise activities and implement materials based on students' prior experiences and knowledge that extend students' participation. Hence, by having knowledge of students' experiences and interests, teachers help students make connections between their prior knowledge and experience with the new issues that need to be learnt and teachers are able to engage all students into the activities they organise (Gutiérrez & Rogoff, 2003; Lucas & Villegas, 2011). Moreover, teachers need to be aware of the conceptions that each student brings to the classroom and also be aware of the misconceptions that might cause confusion (Darling-Hammond & Baratz-Snowden, 2007). In order to avoid misconceptions, Chen (1997) has argued that it is important for trainee teachers to develop intercultural sensitivity, which, as mentioned earlier, involves the awareness of cultural difference. Therefore, through intercultural sensitivity and intercultural awareness, intercultural communication skills are

developed and the likelihood of misunderstandings occurring is decreased (Chen, 1997; Chen & Starosta, 1998).

Effective teachers develop curricula to respond to every student's needs, and they engage all students in learning through dialogue, research, debate etc. They set high expectations for all students and they work to help students achieve those expectations. They also develop a positive classroom environment and they build good relationships with students' parents. As teachers have many goals to achieve, their students are many and diverse, and teaching requires different areas of knowledge, teachers need to be prepared to analyse what is happening in their classrooms, and how to make decisions about content, curriculum and instruction, by considering the students they teach (Darling-Hammond & Baratz-Snowden, 2007). Hence, trainee teachers need to abandon traditional approaches to teaching, become more open-minded and adopt alternative approaches.

The need to prepare trainee teachers appropriately has been highlighted by interculturalists too, and many models of intercultural education have been implemented in teacher education programmes. However, these models almost always refer to basic skills that teachers need to acquire, and therefore Tarozzi (2014) has argued that such models are ineffective for diverse classrooms, as they deal with issues of diversity in superficial ways. In contrast, he has argued that in order to effectively teach in multicultural classrooms, teachers should adopt an intercultural approach within a social justice framework. Such a framework holds that teachers are not only technicians but also public intellectuals and is a "key issue for critically interpreting the teacher education agenda of the school system in a global neoliberal political climate" (Tarozzi, 2014, p. 130). Similarly, Valdés and Castellón (2011) have argued that teacher preparation programmes cannot focus on skills and pedagogical knowledge, but should "also engage teachers in examining the broader issues that surround them, as well as the national and local debates that shape and inform policies and decisions enacted in their schools and classrooms" (p. 30).

According to McArdle (2010), good teaching is learner-centred, where students do not simply accept new information but challenge such information (Howe & Xu, 2013). Moreover, learner-centred teaching relies on learning through experience and discovery, which is one of the most effective teaching approaches (Moncada Linares, 2016). As in schools, many universities recruit trainee teachers from different backgrounds, and therefore trainee teachers bring diverse experiences and different needs. With regard to the university level, the learner-centred curriculum does not imply that direct instruction should be avoided or that all learning is acquired through discovery; it means that trainee teachers should "be able to see the purpose and connectedness of what and how they are learning, and their

accumulating knowledges are important to quality teaching" (McArdle, 2010, p. 65). As mentioned above, teachers need to be aware of the prior experiences and knowledge of each student as through this awareness they will be able to support students in order to make connections between their prior knowledge and experience with the new issues that need to be learnt. Moreover, teachers should build good relationships with their students, make them feel welcomed and valued and design curricula based on students' needs, interests and experiences. This can be achieved through a learner-centred approach to teaching "which is developmental and cumulative, and depicts learning and teaching as holistic, complex, co-constructed and interconnected" (McArdle, 2010, p. 63).

Effective programmes should move beyond simple introducing techniques and skills, or lists of competencies that have to be achieved (McArdle, 2010). They need to help trainee teachers to think pedagogically, explore problems and develop student learning in order to appropriately develop curricula and create activities for diverse learners. Moreover, effective programmes should work towards changing the way of thinking about teaching and learning and move from the traditional view to a more developed vision of teaching that helps all students to succeed (Darling-Hammond & Baratz-Snowden, 2007).

Hence, instead of relying on standards that need to be achieved by trainee teachers, which quite often exclude certain aspects and areas (diversity, equality and equity) or instead of relying on policies to implement intercultural education effectively, which also exclude certain areas (e.g. language education), teacher preparation programmes should struggle to produce teachers who will have :

> a rich, coherent conceptual map of the discipline; an understanding of how knowledge is developed and validated within different social contexts; an understanding of why the subject is important; and an understanding of how to communicate knowledge of that subject to others. This, in turn, requires an understanding of learners and their development (Darling-Hammond & Baratz-Snowden, 2007, p. 121).

Moreover, in order to be able to practice what they have learnt, teachers need to develop conceptual (e.g. culturally responsive teaching) and practical tools (e.g. curriculum guides), which will be implemented and used in the classroom through different practices (e.g. discussions, making experiments, organising workshops), and which will help teachers to work more effectively. Teachers also need to develop different characteristics of teaching students and their role as teachers. These different characteristics involve reflection and learning through practice; taking responsibility for students' development and learning until

they reach their full learning potential; looking for new approaches to teaching that will help their students to succeed. Teachers also need to develop learning within professional communities, where there is collaborative work between teachers, educators and schools, who will work altogether to achieve the common goals they have set (Darling-Hammond & Baratz-Snowden, 2007).

Simply adding single units in preparation programmes in order to improve teachers' quality is not a solution (McArdle, 2010). Effective trainee programmes should offer courses which are coherent and which build on one another, which do not simply refer to critical concepts but explore them in depth and apply them in practice (Darling-Hammond & Baratz-Snowden, 2007).

Examples from around the world

Many countries have started to make reforms in teachers' education programmes to improve teachers' quality (Darling-Hammond, 2005) by strengthening teachers' standards, i.e., what teachers need to achieve. In several countries, the programmes are under continuous reform, some of which rely more on trainee teachers' professional development while others focus on gaps they identify in the preparation programmes such as teaching students with Special Educational Needs (SEN). In other countries, the focus is more on critical thinking and problem solving. Some countries

> have moved most teacher education to the graduate level, adding in-depth pedagogical study and an intensive internship or practicum in schools to a base of strong undergraduate preparation in the disciplines", while other countries in Asia and Europe, "prepare teachers more extensively, pay them more in relation to competing occupations, and provide them with more time for joint planning and professional development (Darling-Hammond, 2005, p. 238).

In Finland for example, since 1979 the government has invested a lot of money in teacher preparation programmes aiming to provide trainee teachers with support and autonomy, as well as aiming to balance teachers' personal and professional competencies. Preparation programmes focus extensively on "building pedagogical thinking skills that enable teachers to manage the teaching process in a diagnostic manner, using research as a base and conducting action research as a guide" (Darling-Hammond, 2017, p. 299). The programmes also focus on teaching students who have difficulties in learning, the logic being that if trainee teachers are prepared to respond to the needs of students who struggle to learn,

then they will be appropriately prepared to teach every student. Teachers in Finland are responsible for designing the curriculum and there are not standardised tests for trainee teachers.

Similarly, in some provinces of Canada the government has invested a lot of money to offer professional development to trainee teachers. Much attention is given to orientation, mentoring and professional development that focuses on different key areas, which involve communication with parents, teaching students with SEN and assessment and evaluation (Darling-Hammond, 2017). However, Howe and Xu (2013) have argued that while the curriculum in many schools and in many teacher preparation courses in Canada focus on multicultural education and social justice, it is still highly influenced by Eurocentric practices. Hence, Howe and Xu (2013) concluded that teachers need to move away from this prevailing Eurocentric setting of teaching and learning.

Singapore has strengthened teachers' preparation with

> a highly developed performance management system, which spells out the knowledge, skills and attitudes expected at each stage of a teacher's career and, based on careful evaluation and intensive supports, provides a series of career tracks that teachers can pursue. These enable teachers to become mentor teachers, curriculum specialists or principals, thereby developing talent at in every component of the education system (Darling-Hammond, 2017, p. 295).

Trainee teachers have mentors who help and support them the first two years and supervisors who help trainee teachers learn and acclimate. Trainee teachers are also offered opportunities to develop their leadership skills.

Teacher education programmes in Melbourne, Australia, have also undergone huge reforms by developing new programmes, which aim to help trainee teachers develop their professional abilities in order to support the needs of every student and make successful interventions in their classrooms. In other provinces of Australia, trainee teachers have mentors who support them especially during the first year of their studies, but they can have the mentors for as long as they feel they need them. The activities trainee teachers undertake conforms with the goals that each school sets in order to respond to the students' needs. Most of the professional development takes place in schools and classroom observations are carried out systematically in order to improve professional learning while professional discussions after the observations help to identify and address any potential problems and hence improve teachers' practices (Darling-Hammond, 2017). Programmes that have "the greatest impact on teacher learning are those that have a clear focus on quality teaching,

involve active learning over a semester and engage teachers and leaders in shared learning" (Darling-Hammond, 2017, p. 306).

In Europe many universities have recognised the need to internationalise their curricula and include extra curricula activities for their students "so they can benefit from internationalization and gain global competences" (International Association of Universities 2012, as cited in Arvanitis et al., 2019, p. 159). This also helps to develop trainee teachers' pedagogical knowledge and intercultural responsiveness (Arvanitis et al., 2019). In contrast to that view, Howe and Xu (2013) have argued that in the internationalisation of the curriculum, a western hegemony of knowledge prevails which leaves no space for East Asian perspectives or different ways of knowing. In some European countries, like Germany, teacher preparation programmes do not focus on aspects of internationalising the curriculum, but more on combining degrees in subjects with pedagogical knowledge with mentored classroom experience. In France, teacher preparation programmes focus more on teaching methods, learning theories, child development and curriculum design along with carrying out research (Darling-Hammond, 2005).

In the US, the role of universities towards teachers' preparation has been questioned, and people who enter teaching are considered to be less intelligent than people in other occupations. In the US, there are multiple routes into teaching, some of which do not require prior preparation. This has led to a lowering in standards for teachers to enter communities with fewer motives to teach (e.g. lower salaries or poor working conditions) (Darling-Hammond, 2017). This whole situation has led to a total reformation of trainee teachers' standards and many states try to ensure that trainee teachers are being prepared to teach students from different backgrounds (Darling-Hammond, 2005).

In both Japan and China, teachers work collaboratively with their colleagues on designing the curriculum, they observe one another's teaching, participate in study groups and contribute to research about teaching (Darling-Hammond, 2005). Once again, Howe and Xu (2013) have argued that teacher education reforms in China are based upon the Westernisation of the curriculum. Moreover, the same authors have argued that while parents, policy makers and schools might envision an international education that will prepare their students for a globalised world, the fact that there is a prevailing neocolonial perspective, which places the Western English speaking world at the centre and other cultures on the periphery, might obstruct this vision. In order to meet the needs of the globalised world, instead of internationalising the curriculum, according to the same authors, governments should aim to develop transcultural thinking in teacher preparation programmes. There should be a focus on transcultural teacher development where

knowledge will be socially and personally constructed within each teacher who will share stories "in a process of merging historically founded cultural and personal narratives of experience" (Xu, 2011b, p. 275 as cited in Howe & Xu, 2013, p. 41). Hence, from a transcultural perspective, teachers should build cross-cultural understandings and gratitude for culturally diverse classrooms, and they should be able to build "bridges across cultures for a harmonious society and a peaceful world" (p. 40). Moreover, they should develop knowledge and show respect to different approaches, which will both help minority students to succeed academically and help trainee teachers to value and acknowledge cultural and linguistic diversity as valuable resources within schools (Howe & Xu, 2013).

The challenges faced in teacher preparation programmes, with regard to providing quality teaching in order to appropriately prepare trainee teacher to teach diverse students from around the world, could be easily addressed if countries were learning from each other about what works better under which circumstances. Such challenges that will continue to persist for several years include " [f]inding the right balance between theory and practice, creating truly integrated forms of preparation and ensuring adequate resources for the task" (Darling-Hammond, 2017, p. 301). While there is very little empirical evidence of what elements effective teacher preparation programmes should involve (Tarozzi, 2014), there is a growing body of research around effective strategies and elements that should be involved in trainee teachers' programmes and curriculum and how they should be designed in order to appropriately prepare trainee teachers. In the past, when there was a new element that had to be added to the curriculum, the response was to remove or combine the existing units in order to create some space to fit the new elements, which was very limited as the curriculum was already too crowded. Hence, most of the currently developed programmes, are reforms of prior programmes, and quite often remains of the old programmes are transmitted to the new ones, while in some cases "the original theories and principles have been 'lost', and neither staff nor students consider why, how, or indeed whether, content and practices are still relevant, or even the best option" (McArdle, 2010, p. 63). Teacher preparation programs have to respond to the demands of the societies and schools, which means that new approaches to curriculum improvements should be adopted in order for the changes to be effective. Hence, careful, in depth reforms of teacher education programmes to produce good quality teachers is needed. Having mentors who will support trainee teachers, carrying out visits and observations in other schools, offering competitive salaries, conducting teacher performance assessments that connect student learning to classroom teaching, introducing induction models for beginning teachers have proved to be effective strategies (Darling-Hammond, 2017).

2.5.3 The need and importance of preparing teachers for culturally diverse classrooms

This part of the research contains an analysis based on the literature of why it is important to prepare trainee teachers for culturally diverse classrooms. Issues of demographic changes and the changing political climate globally, alongside the importance of preparing trainee teachers for culturally diverse classrooms, which has been highlighted in the literature are all taken into consideration in order to justify why trainee teachers need to be prepared to teach in culturally diverse classrooms. This analysis helped me to justify my project, as it is one of the rationales for my research.

Demographic changes are evident worldwide (Bhopal & Rhamie, 2014; Cajkler & Hall, 2012; Garmon, 2004; Gay, 2010; King & Butler, 2015; Lucas, 2011; Sobel, Gutierrez, Zion & Blanchett, 2011; Wasonga, 2005). Particularly in the UK, according to Jivraj (2012), in 2011, people who identified themselves as "an ethnic group other than White British" was 20% (11 million) of the total population of England and Wales, while in 2001 it was 13% (7 million). The demographic changes will undoubtedly be reflected in schools as well (Gay & Howard, 2000). Therefore, appropriately equipped teachers should prepare students to live in this world (Cajkler & Hall, 2012; Garmon, 2004; Gay, 2010; King & Butler, 2015). Adequately preparing new teachers for today's increasing diverse classrooms is a big challenge (Lim & Able-Boone, 2005; Sobel et al., 2011). Placing poorly prepared teachers without appropriate skills and who, in general, are not adequately prepared to include and welcome minority students in the classroom and in the curriculum, might have negative effects on learning outcomes (Cartledge, Gardner & Ford, 2009 as cited in Sobel et al., 2011). The literature indicates that quite often teachers fail to meet the needs of minority students and do not have experience in teaching in culturally diverse classrooms (Bennett, 2012). In teacher training programmes, when teaching race related content, the literature indicates that teacher educators tend to focus more on the emotional needs of White students, rather than students of colour (Matias, 2016 as cited in Sleeter, 2017). Warren and Hotchkins (2015) found that while trainee teachers' educators' intentions towards preparing trainee teachers for diverse students was found to be commendable, their beliefs regarding the needs of minority students resulted in the development of a "false empathy". While this was comforting for White trainee teachers, it did not confront their views, attitudes and abilities to empathise and connect with children from minority backgrounds and their families. It seems therefore that teacher educators created a superficial tolerance but did not challenge White supremacy, which is embedded in multiple levels of society. It also seems that trainee teachers' educators claim to hold positive attitudes towards preparing trainee teachers to teach in diverse classrooms but, eventually, the positive attitudes are used only to placate

minority students and make them feel that their needs and interests are considered. It was also found (Evans-Winters & Hoff, 2011 as cited in Sleeter, 2017) that when members of staff, especially staff members of colour, challenged White trainee teachers to address and manage racial issues, trainee teachers showed their discomfort and annoyance through the evaluation forms at the end of the term, which were used to "undermine and discredit the faculty members rather than the hegemony of Whiteness within which faculty evaluation occurs" (p. 159). Clearly, there are some cases in which trainee teachers and teacher educators might act in ways to reinforce racism instead of preventing it, feeling uncomfortable with learning about different backgrounds, and seeming to sustain and reproduce White supremacy.

For many years, a number of authors have emphasised the importance of preparing trainee teachers to work in diverse classrooms. More than 30 years ago, many schools were unfamiliar with cultural diversity and teachers' practices in diverse classrooms were found to be inappropriate. Teaching practices that did not consider the different learning styles of students from minority backgrounds mostly failed to address the needs of students from minority backgrounds (Burstein & Cabello, 1989). The importance of adapting skills to meet diverse students' needs (Burstein & Cabello, 1989) and of developing intercultural communication (Zeichner, 1992) were highly emphasised. The increasing diversity worldwide and the lack of skills and knowledge about cultural diversity from schools and teachers, quite often, "led to ethnocentrism and a move towards monoculturalism" (Hargeaves, 1994 as cited in Delany-Barmann & Minner, 1997, p. 78). More recent studies still emphasise the importance of preparing trainee teacher to support and work with minority students and their families (Allard & Santoro, 2006; Lim & Able-Boone, 2005; Lim, Maxwell, Able-Boone & Zimmer, 2008; Miller & Fuller, 2006; Mills & Ballantyne, 2009; Smith, 2009). The problem of teaching practices failing to adjust to the learning styles of students' from minority backgrounds was intense is some cases (Jenks, Lee & Kanpol, 2001). While it is considered "the most daunting task facing teacher educators today" (Castro, 2010, p. 198), and while educators still struggle to address it (Goodwin, 2017), preparing trainee teachers for culturally diverse learners has been widely emphasised (Goodwin, 2017; Smith, 2009; Stephenson, Anderson, Rio & Millward, 2009). In several countries, they have recognised the need to adequately prepare trainee teachers to work in multicultural classrooms. Universities try to prepare trainee teachers as much as they can for multicultural classrooms (Sleeter, 2001), and they have implemented many modules relevant to intercultural, multicultural education and diversity. Apart from the modules offered, they have been trying to improve teachers' preparation by adding field experience, exchange

programmes or community-based, cross-cultural immersion programmes. Therefore, apart from learning through the training programmes the necessary skills and pedagogies needed in a multicultural classroom, trainee teachers have the opportunity to experience working in diverse classrooms (Sleeter, 2001).

Another reason for the importance of preparing trainee teachers to teach in culturally diverse classrooms is the changing political climate worldwide over the last few years, which raises concerns about the quality of life and the future of minorities, in several countries. In this section, data from multiple sources and from different countries are presented to illustrate this change in the political climate and the effects it has on minority students.
According to Rogers et al. (2017), during the governance of the current President of USA (2017- time of writing in 2019), the levels of stress, anxiety and concerns of minority students regarding their welfare have increased, with students raising concerns for their own and their families' well-being. This derives from recent public policy discourse, which has also influenced students' learning and attendance at school. Moreover, a growing number of schools became hostile environments for minority students. The negative comments about other groups during class discussions as well as actions of harassment and bullying have increased, which has had negative effects on students' learning. Students who were affected by the harassment withdrew from school discussions and, at certain times, they missed the class altogether (Rogers et al., 2017). The policies and rhetoric of the current president of the USA have been characterised as "hate-filled" (Kohli, Pizarro & Nevárez, 2017, p. 183).

The fact that right-wing parties are rising in several countries of the EU, with Greece, France, Denmark, Austria, Italy and Finland being some, cannot be ignored. Many racist incidents by the extreme right-wing political party have occurred in Greek primary schools, because there were minority students in those schools (Ta nea, 2017). Moreover, this rise of right-wing political parties could partially affect trainee teachers' preparation towards teaching in culturally diverse classrooms. Indeed, Agirdag, Merry and Van Houtte (2016), found that there were differences in their findings regarding multicultural content, based on the region. The research took place in three cities of Flanders (Belgium) and explored teachers' understandings of multicultural education. The three cities were all highly ethnically diverse. The research found that in city locations where there were more "leftist politics" schools focused very much on multicultural education. In contrast, in city locations where there was large support for the extreme right-wing political party, there was very limited focus on multicultural education (Agirdag et al. 2016).

A last issue that should be considered regarding the changes in the political climate worldwide is that in the latest referendum, which was carried out in 2016 in the United

Kingdom, known as the European Union membership referendum, in which people voted whether they would like UK to remain in the EU, the majority of the people who voted, indicated that they wanted the UK outside the EU. While many of the people who voted 'leave' did not have racist attitudes, voting 'leave' for other reasons, there were some people who voted 'leave' because they wanted "their country back" and wanted people from minority backgrounds to return to their own countries (Harker, 2016).

In conclusion, the changes in worldwide demographics and the political climate are rapid and radical. Therefore, this is a crucial time where rapid changes should take place which will benefit both mainstream and minority students. The need to prepare trainee teachers for culturally diverse classrooms has been highlighted in the literature, and although it is still not clear whether universities appropriately prepare trainee teachers for culturally diverse classrooms, it is an important step as teachers' preparation is one of the key issues for the education of minority students (Miller & Fuller, 2006; Mills & Ballantyne, 2009; Smith, 2009; Sobel et al., 2011).

In the next part of the research an analysis of the literature about trainee teachers' preparation towards teaching in diverse classrooms is developed.

2.6 Review of the literature on trainee teachers' views towards cultural diversity and the preparation of trainee teachers

In this section, I analyse what the literature indicates about trainee teachers' education and preparation towards teaching in culturally diverse classrooms. This analysis helped me to find points of contradiction in the literature which made visible the main gaps and tensions regarding trainee teachers' preparation towards teaching in culturally diverse classrooms. This analysis also helped in developing my research questions. After researching the literature, I have thematically developed four sections: i) preparation and modules in teacher training programmes, ii) further support/areas for improvement, iii) location/placements, iv) prior knowledge, beliefs and experience in diverse contexts. All of these areas were considered in my research and each section presents the contradictory points in the literature in each of these areas. Through my research I will try to address the tensions found in the literature, and I will compare the results of my research with previous findings.

Preparation and modules in teacher training programmes

In the literature some trainee teachers were found to be ambivalent towards minority students, uncertain about their efficacy at teaching in culturally diverse classrooms and sometimes felt unprepared to teach in culturally diverse classrooms (Achinstein &

Athanases, 2005; Acquah & Commins, 2013; Byrnes et al., 1997; Delany-Barmann & Minner, 1997; Kumar & Hamer, 2012; Lim & Able-Boone, 2005; Merryfield, 2000; Miller & Fuller, 2006; Moloney & Saltmarsh, 2016; Sobel et al., 2011; Tsigilis, Tsioumis & Gregoriadis, 2006; Zeichner, 1992). For example, according to Lander (2011), the majority of trainee teachers (63%), felt unprepared to teach in diverse classrooms. Similarly, Gazeley and Dunne (2013) referred to a survey of newly qualified teachers in England in which only 52% of the trainee teachers felt that the programme was either good or very good at preparing them to teach in diverse classrooms.

Being appropriately prepared to teach in diverse classrooms is an important issue as it might have an effect on future practices. Indeed, teachers who were not appropriately prepared to teach in culturally diverse classrooms, and who were placed in diverse schools after completing their teacher training programme, often expressed dissatisfaction with their job and left the profession (Achinstein & Athanases, 2005). In the literature, quite often trainee teachers would not view issues of intercultural education and diversity as something they needed to prioritise or something that was pressing as most of them were planning to teach in schools that were "relatively monocultural in nature and largely reflective of their own particular perspective" (Hagan & McGlynn, 2004, p. 248). Trainee teachers also often tried to avoid working in diverse schools (Zeichner, 1992). Similarly, other trainee teachers claimed that they were not willing to teach in culturally diverse classrooms (Aaronsohn et al., 1995 as cited in Causey, Thomas & Armento, 1999; Allard & Santoro, 2006; Larke, 1990; Ross & Smith, 1992) as they preferred to work in places where they grew up or at schools similar to those they attended as students (Ross & Smith, 1992). Byrnes et al. (1997) found that trainee teachers were not prepared to teach in diverse classrooms, preferring to work with students from the same background as their own. This preference expressed by some trainee teachers of where they would prefer to teach is partially explicable in relation to the negative perceptions that trainee teachers from all backgrounds have towards minority students (Whitaker & Valtierra, 2018). It can also be partially explained in relation to trainee teachers' limited understanding about diversity, which might not have been developed through their training programmes (this will be further analysed later in this section).

In contrast to those researchers, Barry and Lechner (1995) found that trainee teachers anticipated working in culturally diverse classrooms, and Whitaker and Valtiera (2018) found that trainee teachers held beliefs that they could successfully teach in multicultural classrooms. In a similar vein, according to Clark and Byrnes (2015), trainee teachers realised that they were going to teach in culturally diverse classrooms and they understood "the importance of respecting differences within and among students" (p. 388).

One of the reasons that trainee teachers are not prepared for culturally diverse classrooms might be due to the lack of modules relevant to diversity offered by the universities (Achinstein & Athanases, 2005; Sharma, 2005). Hadaway and Florez (1987 as cited in Castro, 2010) found that trainee teachers felt unprepared to teach in culturally diverse classrooms because they were not offered any relevant modules. The lack of modules relevant to diversity and teaching in diverse classrooms not only makes trainee teachers feel unprepared to teach in diverse classrooms but also results in their general lack of knowledge about diversity; trainee teachers were often found to be unaware of terms relevant to cultural diversity (Alismail, 2016; Bhopal & Rhamie, 2014; King & Butler, 2015). In some cases, they defined it simply as individual differences (Ross & Smith, 1992) and were unaware of the way of life of minority students and their histories (Zeichner, 1992). Moreover, sometimes, while they regarded diversity as an important issue, they also viewed it as a "soft" issue that needed to be removed from classroom practice (Hagan & McGlynn, 2004). This results in trainee teachers adopting individualistic approaches to diversity (Castro, 2010) or viewing diversity and culture as problems that need to be fixed rather than assets or useful resources that can be used for meaningful interactions in the classroom (Allard & Santoro, 2006; Anthony-Stevens, Gehlken, Jones, Day & Gussenhoven, 2017; Kumar & Hamer, 2012; Ladson-Billings, 2011; Zeichner, 1992). Moreover, quite often, trainee teachers associated minority students with humans having "physical handicaps" (Moliner Garcia & Garcia Lopez, 2005, p. 436), which indicates their lack of knowledge about diversity as found in the literature. It also describes their tendency to conflate different forms of oppression, indicating a lack of knowledge about how different forms of oppression intersect.

Similarly to diversity, trainee teachers were sometimes found not to have an understanding about race and struggled to separate race from culture and "to realize its complex manifestations inside and outside of schools" (Taylor, 2017, p. 51). They often associated race with the lives of people of colour (Ladson-Billings & Tate, 1995), and sometimes they were found to be fearful of discussing race (Krummel, 2013). Even when they had attended seminars or conversations about equity or if they had friends or relatives who had faced racism, they still did not consider race part of their experience but saw it as a social experience that had a negative impact on people of colour (Taylor, 2017). Moreover, teachers were found to have a limited understanding of racism and the process of racism (Castro, 2010), and often held stereotypical views about different ethnic groups (Causey et al., 1999). In contrast, other researchers have found that trainee teachers were fully aware of

terms relevant to race and diversity (Bhopal & Rhamie, 2014) and of issues relevant to multicultural education (Barry & Lechner, 1995; Whitaker & Valtiera, 2018).

Trainee teachers were also found to feel unprepared to address racist incidents and discrimination in their classrooms (Taylor, 2017) and, quite often, they regarded racism as something that does not exist in societies (Acquah & Commins, 2013). They attributed racism to a result of ignorance and lack of knowledge about culture rather than on the effects of issues relevant to hierarchies due to power, oppression against specific groups and historical colonisation (Solomona, Portelli, Daniel & Campbell, 2005). In addition, they did not consider how the social structure could produce racism and did not recognise systematic and institutional racism so that they could challenge it through their practice (Johnson Lachuk & Mosley, 2012). This is not to suggest that trainee teachers are racist but, as already documented, when trainee teachers enter their classrooms, they have not previously developed the skills that will make them culturally sensitive to cultural differences (Milner et al., 2003). In contrast, Bhopal (2015) found that many of the trainee teachers who participated in her research said that schools and universities should acknowledge that racism is a phenomenon that exists in schools, and that there should be systems and ways of adequately and effectively addressing it.

The lack of modules available, which might lead to the lack of understanding about issues relevant to diversity and teaching in culturally diverse classrooms, has an influence upon trainee teachers' practices, particularly in terms of which approach they adopt in their teaching. In some cases for example, trainee teachers seemed to define intercultural education as integrating students into mainstream society (Vassilchenko & Traberg, 2000), and when they were asked what they thought multicultural practices were, the majority referred to artefacts of culture like celebrations, dances and food, while very few referred to the importance of learning through the acknowledgement of minority backgrounds. Therefore, instead of involving students in critical thinking about inequalities and talking about diversity and race in their classrooms, trainee teachers preferred "to focus on engaging students around very surface-level expressions of cultural differences, through food, holidays, dance styles" (Taylor, 2017, p. 68), which are manifestations of the multicultural approach in the name of celebrating diversity. Moreover, Santoro and Allard (2005) assumed that some trainee teachers might think that minority students needed to be assimilated into mainstream culture, while Vassilchenko and Trasberg (2000) found that the majority of trainee teachers preferred to have intercultural education as an optional module, and more than half of the trainee teachers preferred the integration approach.

The lack of knowledge trainee teachers have and their limited understandings might affect many aspects, including their teaching practices (this is further analysed later in this section). Hence issues of increasing their knowledge of teaching in diverse classrooms, and developing understanding about issues relevant to diversity, need to be addressed in their teacher training programmes. However, in the literature, in some cases, trainee teachers viewed issues of diversity as an "add-on" issue rather than an inherent practice (Goodwin, 1994). This is a phenomenon, quite often encountered in universities, where issues relevant to cultural diversity in trainee teachers' courses, are delivered either as optional courses or as an "add-on" diversity course (Sleeter, 2001; Taylor & Sobel, 2011). It has also been documented (Barry & Lechner, 1995; Brown, 2004a; Causey et al., 1999; Colville-Hall et al., 1995; Larke, 1990; Mills & Ballantyne, 2009; Nadelson et al., 2012; Smith, 2009; Taylor & Sobel, 2001; Tsigilis et al., 2006; Weisman & Garza, 2002) that simply taking a single course relevant to intercultural education, multicultural education, equality in education or diversity is not sufficient to help trainee teachers develop their understandings about cultural diversity, to prepare them to work effectively in culturally diverse classrooms, and to acquire the appropriate skills. Cochran-Smith et al. (2015, p. 115) noted: "one course, even when strategically designed to affirm diverse ways of speaking and being, is insufficient to fully attain the desired". In a similar vein, Kumar and Lauermann (2018) examined the correlation of attending multiple courses relevant to cultural diversity and multicultural education as opposed to just a single course in multicultural education, as most previous researchers had done. The results indicated that the more relevant courses trainee teachers attended, the more prepared they were to teach in culturally diverse classrooms. In addition, their attitudes towards diversity and teaching in diverse classrooms were improved. In contrast, trainee teachers who attended fewer modules relevant to cultural diversity and multicultural education expressed discomfort with diversity and they were not willing to adjust their teaching practices, to meet every student's needs.

In contrast to those studies, other researchers over a number of decades (Acquah & Commins, 2013; Artiles & McClafferty, 1998; Bennett, Niggle & Stage, 1990; Brown, 2004b; Correa et al., 2004; Delany-Barmann & Minner, 1997) have found that a course on diversity or multicultural education had a positive influence upon trainee teachers' views. Similarly, Wasonga (2005) found that just one class in multicultural education helped trainee teachers increase their knowledge of diversity, improved their attitudes towards multiculturalism and their level of preparedness to teach in culturally diverse classrooms. In addition, it has been documented (Miller & Fuller, 2006) that trainee teachers who participated in projects, were positively influenced and the projects had a positive impact on

them as teachers. Trainee teachers felt more confident about communicating with the families of minority students and stereotypes were reduced (Amatea et al., 2012; Miller & Fuller, 2006). Similarly, Grudnoff et al. (2016), who created a project to 'put equity in the centre' of teachers' training programme, found that after the programme trainee teachers felt more prepared to teach in diverse classrooms, and through the project they acquired the knowledge and skills to help them to teach in diverse classrooms. Moreover, the project helped trainee teachers to examine their attitudes and beliefs and modify their perceptions about diverse schools and students. According to Garmon (1998 as cited in Garmon 2005), the differences between trainee teachers' influences towards their beliefs about diversity based on one course, is related to the openness and self-awareness trainee teachers have. Specifically, trainee teachers who were more open-minded towards diversity were more influenced by a course, whereas those who were not open-minded were not positively influenced. In light of this, Garmon (2005, p. 277) concluded:

> Before students will accept new information that is presented to them, they must be open to receiving it. If they are not open, they will either reject the information all together or they may interpret it in ways that will be consistent with their current views

Apart from the fact that universities were quite often found to only offer single modules about diversity, in other universities the modules were found to vary in their focus and quality; some of them focused on how to manage the differences of minority students so that they fit in with the majority beliefs and values (Santoro, 2007). In other cases the modules offered about diversity, were found to lack conceptual depth (Bhopal & Rhamie, 2014) or they defined diversity very broadly (Garmon, 2004). Moreover, while modules relevant to diversity is quite a common feature in teacher training programmes, there are differences regarding what issues these courses should address (Garmon, 2004). Issues of cultural diversity quite often are not addressed in the rest of the curricula in teacher training programmes, which remain the same. However, issues relevant to diversity should be viewed as the interaction between school and societal life, which influences learning, (Acquah & Commins, 2013; Jenks et al., 2001; McDonald, 2005 as cited in Bhopal, 2015). They should be central to, and be included in, the whole curriculum of teacher training programmes (Bhopal, 2015; Cochran-Smith et al., 2004 as cited in Trent, Kea & Oh, 2008; Goodwin, 2017; Kumar & Lauermann, 2018; Ladson-Billings, 2009; Villegas & Lucas, 2002), as, simply offering modules relevant to diversity might not be enough to appropriately prepare trainee teachers for culturally diverse classrooms (Bennett, 2001).

Further support/areas for improvement

For trainee teachers' better preparation in relation to working in diverse classrooms, many institutions have added some modules relevant to diversity (Garmon, 2005; Santoro, 2007). However, despite the efforts for more than twenty years, the effectiveness of preparing teachers for diverse classrooms has only produced mixed results (Garmon, 2005), as many areas of teaching in culturally diverse classrooms were not covered in their training programmes. For example, in some cases even if trainee teachers were offered modules relevant to diversity and race, and even if they had an understanding about terms of diversity and race, their courses were insufficient to deal with issues of racism in the classroom (Barry & Lechner, 1995; Bhopal & Rhamie, 2014; Gazeley & Dunee, 2013; Lander, 2011). Moreover, Miller and Fuller (2006) argued that trainee teachers need to develop skills and knowledge to enhance the interactions with culturally diverse families.

Trainee teachers' willingness and receptiveness to receive further training in both overall preparation towards teaching in culturally diverse classrooms and in specific areas of teaching in culturally diverse classrooms, is an important element for trainee teachers' preparation. Previous research indicates that many teachers admitted that they needed to acquire more knowledge about teaching in culturally diverse classrooms (Alismail, 2016; Barry & Lechner, 1995; Bhopal & Rhamie, 2014; Davies & Crozier, 2006; Hinojosa Pareja & López López, 2018). Moreover, in the literature, while trainee teachers recognised the need to be able to work in diverse classrooms, they felt they were not offered enough training to effectively work in these classrooms (Barry & Lechner, 1995). Specifically, while 52.1% of the teachers acknowledged the need for cultural diversity in education, 60.3% stated they had no confidence in communicating with students from minority backgrounds and their families. Most of the teachers were positive with regard to receiving further support and training to be able to teach in culturally diverse classrooms and successfully meet the needs of students. In contrast, Goodwin (1994) argued that while trainee teachers did not have knowledge about multicultural education, they did not wish to receive further clarification and further training.

In the literature, trainee teachers viewed issues of creating an effective classroom environment (King & Butler, 2015; Sleeter, 2001) and adopting effective strategies and techniques in order to meet every student's needs as two of the most important factors in which they would like to receive more training (Clark & Byrnes, 2015). The literature also indicates that trainee teachers did not perceive their training programmes as appropriately equipping them and giving them enough knowledge to deal with tricky situations (such as racist incidents), and they expressed feelings that such issues needed to be better addressed

in their training programmes (Bhopal & Rhamie, 2014; Gazeley & Dunne, 2007; Lander, 2011).

Location/Placements

In the literature, some trainee teachers have reported that the lack of modules offered about diversity and race might be due to the low diversity of the area that the university in which they were studying was located in, and that they would gain knowledge of those issues through their teaching experience (Lander, 2011). Therefore, the location of teacher training programmes may be an important factor in relation to their preparation towards teaching in diverse classrooms (Stephenson et al., 2009). By working in a wide variety of different types of schools, trainee teachers' preparedness to teach in diverse classrooms was enhanced (Hagan & McGlynn, 2004; King & Butler, 2015; Lim & Able-Boone, 2005; Milner et al., 2003; Sleeter, 2001), whereas trainee teachers who were teaching in urban schools seemed unprepared to teach in culturally diverse classrooms (Sleeter, 2001). Conversely, Gazeley and Dunne (2013) found that a placement in an area of ethnically high diversity did not guarantee that trainee teachers would acquire sufficient experience. Moreover, it did not guarantee better preparation to teach in diverse classrooms and the improvement of future practices. Causey et al. (1999) also found that in order to help trainee teachers develop an understanding about issues associated with race and diversity, apart from the modules offered, universities included placements in very diverse schools. However, the positive outcomes were for a short period of time, and these changes were not retained in the beginning of their careers as teachers and in their early teaching practices. Santoro and Allard (2005) have questioned whether too much 'exposure' to diverse schools can really equip trainee teachers with the appropriate skills, knowledge and understanding to effectively work in culturally diverse classrooms.

Prior knowledge, beliefs and experience in diverse contexts

While research indicates that trainee teachers sometimes have stereotypes for minority students (Bhopal & Rhamie, 2014), and while it has been documented that it is possible to successfully prepare trainee teachers to work in diverse settings only if they challenge their stereotypes (Korthagen, Kessels, Koster, Lagerwerf & Wubbels, 2001), an intervention for trainee teachers to challenge their own stereotypes could be quite limiting and would not be effective (Bhopal & Rhamie, 2014; Sleeter, 2001).

Prior experience in diverse contexts on the other hand is an important factor for trainee teachers' preparation (Brown, 1998 as cited in Brown, 2004b) as the attitudes developed

through experience have found to be more stable than those developed in any other way (Deering & Stanutz, 1995). Mills and Ballantyne (2009, p. 453) stated, "the prior experiences of students have a large impact on whether they are dispositionally 'ready' to be open to the messages contained within diversity courses". Moultry (1988 as cited in Correa et al., 2004) argued that the beliefs trainee teachers had when starting their programme could lead to problems if they were not addressed in their training course. Moreover, the prior knowledge and beliefs trainee teachers have before starting their training course act like filters through which trainee teachers understand new information and fit it into their prior beliefs (Brown, 2004a, 2004b; Causey et al., 1999; Garmon, 2004; Noordhoff & Kleinfeld, 1993). Colville-Hall et al. (1995) noted that the attitudes teachers had were grounded in their own personal experiences. Hence, the prior knowledge, beliefs and experiences in diverse contexts are important factors for trainee teachers' preparation. When trainee teachers entered their training course with positive views about diversity, they were more favourable to embracing the content relevant to diversity addressed during the training programme than trainee teachers who entered their training programme with negative views towards diversity (Garmon, 2005). Similarly, Castro (2010) has argued that prior knowledge and prior experience in diverse contexts that trainee teachers have before starting their training course influences teachers' interactions. Such experiences are important as when limited they tend to reinforce trainee teachers' stereotypes, whereas when such knowledge and experience is high, trainee teachers are more sensitive towards diversity (Acquah & Commins, 2013; McNeal, 2005). Indeed, according to Castro (2010) who reviewed the literature about trainee teachers' views about cultural diversity, trainee teachers who had more prior experience in diverse contexts felt comfortable teaching in diverse classrooms (Ross & Smith, 1992; Wiggins & Follo, 1999 as cited in Castro 2010). Garmon (2005) has similarly argued that trainee teachers who had many experiences in diverse contexts were more likely to develop positive attitudes about diversity than trainee teachers who had limited experience.

Milner et al. (2003) argued that very often trainee teachers did not have any interactions with culturally diverse students and therefore their understanding and knowledge about issues relevant to diversity was found to be vague. Similarly, in other cases trainee teachers who did not have any experience in diverse contexts or any exposure to diverse populations, for example, if as students at school they had no peers from minority backgrounds or if they never lived in diverse neighbourhoods, it was quite possible that their negative beliefs towards diversity would remain unchanged (Smith, Moallem & Sherrill, 1997). Such trainee teachers would rely on and reproduce the stereotypes that they had learned about minority students in their teaching practices (Milner et al., 2003). Other

researchers have also argued that trainee teachers' limited experience in diverse contexts was associated with negative attitudes about diversity (Pattnaik, 1997). This was also true of limited knowledge about cultural diversity (Miller & Fuller, 2006). Moreover, in the literature, trainee teachers with less prior experience were sometimes reluctant to abandon their racist views (Lawrence & Bunche, 1996), holding beliefs that minority students should be assimilated in schools (Cockrell et al., 1999 as cited in Castro, 2010).

Although the importance of prior experience has been highlighted in the literature, as it may be beneficial and helpful for trainee teachers' attitudes towards cultural diversity, often "the lack of complexity and deficit notions held by preservice teachers inhibits their critical consciousness" (Castro, 2010, p. 203). Indeed, in the literature, trainee teachers were found to hold limited perspectives about teaching in diverse classrooms and they usually had low expectations of minority students, blaming the minority students and their families for their low achievement (Amatea et al., 2012). Even when trainee teachers did not adopt this perspective, and did not blame parents for children's low achievement, still, "they did not make any significant reference to recognising and challenging classroom, school and societal practices that reproduce inequity" (Grudnoff et al. 2016, p. 463). Similarly, Ross and Smith (1992) have argued that the attitudes trainee teachers have, "play a major role in the school failure of diverse learners" as they see the low achievement of minority students as something that exists in the children rather than as a social construct.

It seems that trainee teachers' experiences in diverse contexts, their knowledge and their beliefs about cultural diversity might be interdependent elements. Specifically, the prior experience of trainee teachers is linked to trainee teachers' knowledge and attitudes about cultural diversity, and the attitudes trainee teachers have about diversity might be influenced by their knowledge about diversity (Acquah & Commins, 2013). Moreover, the attitudes and beliefs of trainee teachers are linked to their overall preparedness to teach in culturally diverse classrooms (Florian, Young & Rouse, 2010; Garmon, 2004; King & Butler, 2015; Pohan, 1996). In contrast to those researchers, Wasonga (2005) found that there is no correlation between the knowledge trainee teachers have with their attitudes about cultural diversity, nor is there a link between the attitudes of trainee teachers and their preparedness to teach in culturally diverse classrooms.

In sum, trying to challenge trainee teachers' stereotypes might be ineffective for trainee teachers' preparation. However, the prior knowledge, beliefs and experience in diverse contexts trainee teachers have are important factors of their preparation. Therefore, instead of focusing on the stereotypes that trainee teachers have, many authors have highlighted the importance of trainee teachers' attitudes and beliefs towards cultural

diversity, equality in education and diversity (Banks, 1981; Castro, 2010; Garmon, 2004; Gay, 2010; Taylor & Sobel, 2001; Tsigilis et al., 2006; Weisman & Garza, 2002). Some authors (Cochran-Smith et al., 2015; Gay, 2010) have argued that the beliefs trainee teachers have are always present and they shape their teaching actions. Indeed, in some studies trainee teachers were found to have positive beliefs about cultural diversity, however, these beliefs were found to be too general, naive and superficial (Silverman, 2010), and in these cases trainee teachers could neither see the importance of cultural diversity at a social and educational level nor the links between cultural diversity and inequality and often associated cultural diversity with immigration and school failure (Hinojosa Pareja & López López, 2018). It has also been documented that, quite often, even when trainee teachers had positive perceptions towards marginalised groups, they adopted a colourblind approach, ignoring how race influenced students' experiences (Whitaker & Valtierrra, 2018). Moreover, while trainee teachers agreed with general statements about cultural diversity, they seemed to disagree with statements that involved putting the statements into practice (Hinojosa Pareja & López López, 2018).

2.6.1 Tensions/Gaps in the literature

While research has focused on trainee teachers' attitudes and beliefs about issues relevant to diversity and equality, gaining awareness about those issues, through developing an understanding about those terms is important as it has an impact on trainee teachers' teaching styles (Bhopal, 2015). Trainee teachers who have stereotypes, are less likely to develop their understanding about diversity and equality in education (Garmon, 2004), but an intervention on trainee teachers challenging their stereotypes has proved to be ineffective.

The literature suggests that most trainee teachers feel they lack confidence to teach in culturally diverse classrooms and their preparation is not guaranteed even if they are teaching in areas with a high population of ethnic minority citizens (Gazeley & Dunne, 2013). Notwithstanding that some trainee teachers (Hagan & McGlynn, 2004) recognise the importance of addressing issues of diversity in practice, they feel they lack experience in addressing such issues, while others view issues relevant to learning about diversity as not being important and urgent, as they are going to work in "monocultural" schools (Hagan & McGlynn, 2004, p. 248). It has also been documented that the reason that universities do not focus on race issues might be because they are located in areas of low geographical diversity (Lander, 2011). About a decade ago, trainee teachers were not offered modules about multicultural education and therefore they did not feel well prepared to teach in culturally diverse classrooms (Gay, 2002). More recent studies (Benton-Borghi & Chang, 2012)

revealed that, even now, trainee teachers attending modules related to multicultural education and diversity still do not feel well prepared to teach in culturally diverse classrooms. While offering modules about teaching in diverse classrooms might not be enough to fully prepare trainee teachers, it has an impact on trainee teachers' preparation as well as on the development of an understanding about terms relevant to diversity. The issue of how far diversity is addressed in modules offered to trainee teachers has been found to be a controversial issue in the literature.

In sum, it is not clear if trainee teachers feel prepared to teach in culturally diverse classrooms, if they anticipate working in culturally diverse classrooms and, therefore, if they wish and are willing to receive training and knowledge about it, or if they view it as not being important. Moreover, it is not clear whether trainee teachers have developed an understanding about terms relevant to diversity, equality and equity and if trainee teachers are prepared to address racist incidents in their classrooms. As far as the modules are concerned, it is not clear if trainee teachers are offered any modules about issues relevant to diversity, and even if they are, the effectiveness and the impact they have on trainee teachers' preparation is still vague. Apart from the modules provided to trainee teachers, which by some authors was found to be insufficient to effectively prepare trainee teachers for teaching in diverse classrooms, it is not clear if there is anything else organised by the universities apart from the modules to enhance their preparation. Last, through the literature it is still quite vague as to what extent the location of the university influences trainee teachers' preparation towards teaching in diverse classrooms as well as their willingness to teach in culturally diverse classrooms.

In my research, I looked at all of these tensions found in the literature, in order to find consistencies and contradictions between my results and the existing findings and to address these tensions in my research. Specifically, I looked at trainee teachers' understandings about issues relevant to diversity and how prepared they felt by their training programmes to teach in culturally diverse classrooms. Moreover, I looked at trainee teachers' willingness to receive training for teaching in diverse classrooms, as well as how important they felt it is to be prepared and if they anticipated teaching in diverse classrooms. Furthermore, issues of the location of university as well as prior experience in diverse contexts were considered. All these issues were explored from different perspectives (trainee teachers, teacher educators and course content analysis). To make sense of the data, I relied on the two theoretical frameworks of Critical Race Theory (CRT) and Culturally Responsive Pedagogy (CRP), and, to my knowledge, there is almost no other research on this topic that relied on these two theoretical frameworks. Moreover, to my knowledge, there is almost no research

that involved trainee teachers from both primary PGCE and undergraduate courses, which made comparisons between their understandings of cultural diversity and their sense of preparedness towards teaching in culturally diverse classrooms, based on the course they were attending. Further analysis about the participants and the theoretical frameworks are presented in the following chapters.

Chapter 3. Theoretical Frameworks

In this chapter, I analyse the theoretical frameworks I used in my research, specifically Critical Race Theory (CRT) and Culturally Responsive Pedagogy (CRP). The chapter is divided into three parts, the first two parts referring to each theoretical framework. Therefore, the first part is an analysis of CRT, where the first section presents the basic tenets of CRT, the second section explores some criticisms of CRT and the last section analyses how I used CRT in my research. The second part is an analysis of CRP, where the first section presents the definitions found in the literature relevant to CRP, the second section explores the different elements of CRP that were included in my research and the last section explores some limitations of CRP. The third part analyses how the two frameworks interact with each other and how I have used them in my research for data analysis.

3.1 Critical Race Theory (CRT)

Critical Race Theory (CRT) began as a movement in law, however, it has rapidly spread beyond that discipline, and it is used widely in other fields like education (DeCuir & Dixson, 2004; Delgado & Stafancic, 2001). It "emerged as a response to criticisms of critical legal studies, a theoretical approach that while concerned about how law itself helped to maintain societal inequity, failed to address how the construct of race and the practice of racism operated in these processes" (Brown, 2014, p. 328). CRT is an approach that offers a radical lens through which to make sense of, deconstruct and challenge racial inequality in society (Rollock & Gillborn, 2011). It "investigates the assumptions behind the call for equal rights and seeks to re-evaluate and transform stagnant notions of equality, which serve to hide important differences of power between groups" (Coello, Casaňas, Rocco & Parsons, 2003, p. 47). Moreover, CRT does not offer statements to explain certain behaviours, and to predict what will occur under certain circumstances, but instead, it offers a set of beliefs about how race and racism operate in societies; while the majority of CRT is focused on the US, it can be transferred to other countries too, such as the UK (Gillborn, 2006b). CRT is a useful tool in the field of education, in order to understand education inequity, how it is produced as well as providing a critique of different approaches to education, such as multiculturalism (Ladson-Billings & Tate, 1995). For the intent of this research, the tenets of CRT that were considered for the analysis of the data were: (a) centrality of racism (b) colourblindness and hierarchies (c) microaggressions and intersectionality

3.1.1 Centrality of racism

CRT considers racism a permanent component in life, which consists a normalised means for the organisation of society (DeCuir & Dixson, 2004; Sleeter, 2012b), endemic in societies, culturally, legally and psychologically ingrained (Tate, 1997). CRT emphasises the importance of realising the dominant role that racism plays in people's lives, both consciously and unconsciously (DeCuir & Dixson, 2004). Moreover, it is underpinned by the idea that societies are racially stratified and unequal, and that power processes disadvantage racially oppressed people. According to Delgado and Stefancic (2013, p. 2): "CRT begins with a number of basic insights. One is that racism is normal, not aberrant, in American society. Because it is an ingrained feature of our landscape, racism looks ordinary and natural to persons in the culture".

Similarly, Rollock and Gillborn (2011, p. 2-3) explain:

> CRT regards racism as so deeply established in the social order that it is often taken for granted and viewed as natural… CRT scholars emphasize that racism does not necessarily operate in crude explicit forms but operates in a sociopolitical context where it is becoming more embedded and increasingly nuanced.

There have been many attempts to challenge racism in British education (Gillborn, 2004); schools and local authorities have had the opportunity to exploit a system which provided autonomy, letting educationists be among the most active professional groups against racism. In the 1980s and 1990s, however, this situation changed, and education became an arena, in which every government was trying to further reform the educational system. For example, a succession of reforms led to the development of a compulsory curriculum, and this worsened the situation of minority students (Gillborn, 2004). Similarly, according to Ladson-Billings (2004), the official school curriculum is an artefact designed for White supremacy. It contains the "standard" knowledge that students need to acquire, without considering minority voices. DeCuir and Dixson (2004) also argued that minority students are excluded from the official curriculum and therefore from a curriculum that will prepare them and provide them with opportunities for academic life. Minority students have to adapt their cultural expressions and particularities to 'acceptable' standards. Apart from the curriculum, minority students are not included and supported in the educational policies either (DeCuir & Dixson, 2004; Gillborn, 2006b), which can be considered to be exclusionary and to "operate beneath a veneer of professed tolerance and diversity" (Gillborn, 2006b, p. 11). The very early legislation provided only very basic rights to

minority people, which had been offered to White people for many years. These rights were very superficial opportunities, which were offered to minority people only to the extent that they did converge with the interests of White people (Bell, 1980 as cited in DeCuir & Dixson, 2004). Moreover, DeCuir and Dixson (2004, p. 30) have argued, "[p]olicies that are offered as remedies to underachievement and educational disparity may not be in the best interest of marginalized groups, but rather serve the elite". Governmental policies in the UK, which not only failed to address racial inequality but reinforced it (Wilkins, 2014) were analysed in the literature review chapter.

CRT holds that race should be placed in the centre of attention, and it challenges researchers to criticise the school policies and practices that are directly or indirectly racist. Moreover, in cases of racist incidents, CRT holds that the nature of the tension should be explored, by exploring the culture of the school and the circumstances under which this behaviour was developed, creating an alienating environment for minority students (DeCuir & Dixson, 2004).

3.1.2 Colourblindness and hierarchies

As analysed in the literature review, CRT criticises all of the approaches developed in education for minority students, including the colourblind approach (Mills & Unsworth, 2018), as all of them considered racism only in terms of its crude form, failing to address its hidden forms and as a structurally embedded system of hierarchy and discrimination. One of the basic tenets of CRT on which this research relied is that CRT challenges colourblindness, not only in terms of failing to address racism, but on ways that it operates as a mechanism to exclude certain groups from the mainstream classroom (Gillborn, 2006b), therefore reinforcing racism (see literature review). In the literature, teachers quite often failed to acknowledge the potential role of racism for the underachievement of students from minority backgrounds and "they asserted that the reasons for any differences [in students' achievement], were related to socioeconomic status rather than the impact of systemic racism in the school and school district" (Dixson & Rousseau, 2005, p. 15). CRT argues that the colourblind approach "pathologizes students of colour" (Dixson & Rousseau, 2005, p. 15), by characterising as "abnormal" (p. 16) any characteristic different to the White middle-class, tending therefore to ignore rather than to acknowledge the differences between people. Apart from the fact that the colourblind approach relies heavily on giving equal opportunities to all students, it does not recognise the factors that might position people differently in terms of accessing those opportunities. The concept of 'formal equal opportunity' was used as an analogy to the colourblind approach by Delgado and Stefancic (2013, p. 2-3) who stated:

> Formal equal opportunity – rules and laws that insist on treating blacks and whites alike (for example) – can thus remedy only the more extreme and shocking forms of injustice, the ones that do stand out. It can do little about the business-as-usual forms of racism that people of color confront every day and that account for much misery, alienation and despair

Thus, the colourblind approach supports the continuity of "Whiteness" (Sleeter, 2017), ignores the inequalities between students from different backgrounds (Gillborn, 2004) and the different needs they might have. Moreover, the colourblind approach fails to take into account the maintenance and reproduction of racism and the construction of minority people as 'other' (DeCuir & Dixson, 2004).

As discussed in the literature review, in order to develop effective intercultural communication, a critical approach to culture should be adopted, which rejects the static notions of viewing culture as a set of characteristics shared by groups of people; it also rejects the conflation of culture with nation, as this conflation contributes to the creation and the reproduction of 'self' and 'others' (Ono, 2013 as cited in Hoops & Drzewiecka, 2017).
The notion of 'other' or 'othering' denotes "the ways in which an individual or a particular group of people is objectified, differentiated, simplified, exotified, or created in position to the Self" (Moncada Linares, 2016, p. 131). Similarly, Nilsen, Fylkesnes and Mausethagen (2017, p. 40-41) have noted:

> 'Othering' can be conceptually defined as the manner in which social group dichotomies are represented in language via binary oppositions of 'us' and 'them'… Othering is, therefore, an important concept in understanding the reproduction of inequality in society…It may be seen as manifestations of power relations in which some groups are defined as others, excluded from the large 'we' in the larger society

Hence, when people hold a dualistic perspective of 'us' and 'them' in relation to any social identity, it can cause alienation, discrimination as well as contributing to the creation of stereotypes (Moncada Linares, 2016). As mentioned in the literature review, authors of transcultural approaches have criticised the intercultural approach on the grounds that it sustains the boundaries between 'self' and 'other' (Marotta, 2014), and that it focuses on finding differences between cultures (Aldridge et al., 2014). However, if culture is viewed from a critical perspective, which is developed differently to every person, acknowledgement of the differences between people will be highlighted. Otherwise, with

regard to the educational setting if teachers ignore the differences, they will tend to adopt a colourblind approach.

Hence, according to Moncada Linares (2016, p. 140-141)

> instead of perpetuating *othering* narratives that lead to misconceptions and prejudices, the aim should be promoting feelings of "oneness" that cultivate mutual recognition, appreciation, respect, collaboration, and intercultural exchanges among people [therefore] the aim is not only to seek recognition, respect, and a critical stand towards the target culture but also to be aware of the social multiplicities found within one's own culture since, for example, living in the same country or region does not mean that everybody believes, thinks, and acts in the same way one does

Hence, effective intercultural communication strives against stereotypes, as well as otherness as a form of binary 'us' and 'them', which in this form perpetuates and reinforces hegemonic structures (Moncada Linares, 2016), and quite often it operates in a manner which indicates that the 'other' culture is weak and deficient, while the 'target' culture is strong (Holliday, 2011). Overcoming the binary perspective of othering could be achieved by developing the concept of 'third places' that was discussed earlier, in which otherness is unmasked (Moncada Linares, 2016), and positive interactions are developed (Liddicoat & Crozet, 2011). Effective development of intercultural communication and intercultural competence is the antithesis of the colourblind approach, as the differences between people are acknowledged and identified not as a means of separation between people but in order to develop sensitivity and understanding towards the differences. Difference is central to intercultural communication which is neither a process of maintaining someone's culture nor a process of assimilating someone's culture; rather it is a process of finding the third place, in which the participant is the experiencer and not the observer of difference (Crozet, Liddicoat & Lo Bianco, 1999). Hence, the third place is not a fixed point, which is common to every learner, "rather the nature of the third place is negotiated by each user as an intersection of the cultural perspectives of self and other. The third place is a dialogic encounter... between the self and knowledge and between the self and the other" (Liddicoat, Crozet & Lo Bianco, 1999, p. 181). The learner can choose which characteristics to adopt or not and which to keep or abandon. In addition, "the third place is dynamic and is being renegotiated with every intercultural interaction and with every opportunity for new learning" (Liddicoat et al., 1999, p. 181).

As argued in the literature review, while intercultural and transcultural approaches perceive this dualistic notion as problematic, they do not actually have a system to challenge the structural hierarchies. Even the notion of 'third places' mainly focuses on finding differences and developing effective communication. However, a system of challenging inequalities has not been developed. Moreover, the main focus of both approaches (intercultural and transcultural) is on culture rather than on race, on which CRT focuses, and which strives to challenge and disrupt the structural embedded hierarchies.

CRT relies on the idea that racism is structurally embedded in society, and therefore, the society becomes such that some people are marginalised, due to their background (Hylton, 2012). Modica (2015, p. 398) has argued that "[r]ace... [is]a crucial factor in maintaining the hierarchical power structures upon which our society was built". In order to introduce the ways in which inequalities are reproduced and the way the hegemonic systems are created in societies I relied on the work of French philosopher, Pierre Bourdieu. One of the focal points of Bourdieu's studies was how schools reproduce social and cultural inequalities (Harker, 1990). For Bourdieu, culture was one of the main characteristics that creates inequalities. "Bourdieu…. has argued that it is the culture of the dominant group…which is embodied in the schools, and that it is this 'embodiment' that works as a reproduction strategy for the dominant group" (Harker, 1990, p. 87). Pierre Bourdieu developed the theory of cultural capital, which he characterised as the "capital which results from engagement in and with education and culture" (Grenfell, 2007, p. 60), and which was used as a parallel to economic capital. Specifically, just as economic institutions are structured to favour those who possess economic capital, in educational systems, institutions are structured to favour those who possess cultural capital (Harker, 1990). Cultural capital, are the elements, skills, clothing, belongings, that someone has, through being part of a particular social class. Sharing similar forms of cultural capital with others creates a group position. Cultural capital is used by many people to justify their place in the hierarchy. It is considered a major source of social inequality and comes in three forms, embodied, objectified and institutionalized. Embodied relates to "incorporated 'dispositions'" (Grenfell, 2007, p. 60), like accent, dialect, expression, knowledge and culture; objectified refers to material objects that people use to indicate their social class or how much capital they have and people often tend to assign social class based on a person possessing certain material items; institutionalized refers to the way society measures social capital, which includes degrees, schools, and universities. According to Gauntlett (2011), Bourdieu explored how the features of middle-class taste are used by people as signifiers to identify which 'class' they belong to, allowing those higher on the social ladder to demonstrate their

difference to those who are 'below'. This can be done by indicating that they belong to a certain class, middle or upper, from the material objects they use, such as clothes, or from the different accent some people might have. Similarly, they "judge" other people, and place them in classes based on the same criteria.

Bhopal (2017, p. 2299) has argued that "[a]ccess to good schools and colleges is related to access to cultural and social capital which enables the formation of social networks to reinforce those already in privileged positions to maintain, perpetuate and pass on these privileges to their children". While the number of Black minority students has increased in UK and US universities over the last ten years, Black minority students are less likely to receive a first class degree, compared to their White peers, and are less likely to attend an elite university. Elite universities have developed some inclusive policies; however, Black minority students are still disadvantaged and have almost no access to these universities (Bhopal, 2017). This is an example of the way the different bodies of education use certain manifestations in the name of diversity to cover racism and power. Therefore, bodies of education do not challenge this oppressive and hierarchical system, but maintain it (Bonilla-Silva & Embrick, 2008 as cited in Modica, 2015). CRT challenges this notion of hierarchies and the hegemonic system that exists in societies and in schools, by listening to and addressing the difficulties that minority students face, by acknowledging racism and by developing policies and strategies that will address the disadvantages that students from minority backgrounds face (Bhopal, 2017).

3.1.3 Microaggressions and Intersectionality

Apart from the obvious forms of racism, it is important to understand the hidden forms of racism, which while often enacted unconsciously, in daily interactions, they can cause harm. This form of racism is called microaggression by CRT scholars. Microaggressions are a key way to understand how racism emerges in daily life (Atwood & López, 2014; Carter, Skiba, Arredondo & Pollock, 2017; Kohli & Solórzano, 2012; Pérez Huber & Solorzano, 2015). Examples of microaggressions are expressions that might be used by teachers when they first enter their classrooms, when talking to students from minority backgrounds, such as, "'Ooh, this name is hard to say!' or 'Your name is very long, do you have a nickname?'" (Kohli & Solórzano, 2012 p. 448). While often these comments are made unconsciously and with no intent to harm students from minority backgrounds, they actually "are layered insults that intersect with an 'othering' of race, language and culture" (Kohli & Solórzano, 2012 p. 448). Microaggressions can be delivered through different forms, including verbally, behaviourally and environmentally (Pérez Huber & Solorzano, 2015).

Culture is a key way to understand how microaggressions manifest, as when culture is only perceived as a shared characteristic of a group, people are only considered from these shared characteristics while their individual differences are minimised and ignored. The line between the group and the individual is unclear, which leads to the creation of stereotypes and results in microaggressions against students from minority backgrounds (Simatele, 2018).

Critical intercultural approaches, as mentioned earlier in this thesis, elaborate more on this notion, by highlighting the importance of adopting a critical approach to culture, in order to effectively develop intercultural communication and intercultural competence. Similarly to what CRT scholars argue in terms of viewing culture as set of characteristics shared by groups of people, which leads to the creation of microaggressions, critical intercultural approaches highlight the importance of viewing culture separately from nation; rather it is viewed as an individually constructed variable. As mentioned earlier, static notions of culture "construct difference as 'Other' and as deficient when compared to the dominant group's standards" (Martin & Pirbhai-Illich, 2016, p. 360). This 'othering' notion as a binary of 'us' and 'them', as well as the deficit notions and the colourblind approach are all examples of microaggressions, which perpetuate and reproduce hegemonic structures, are "blocks" to teaching (Driscoll & Holliday, 2019), and can be developed from static notions of culture, which in turn derive from the lack of development of intercultural communication and competence. Effective intercultural communication and competence maintain the importance of revealing the differences between people, developing knowledge about these differences and finally applying these differences in communication. Therefore, instead of retaining and reproducing the "blocks" to teaching, which are developed through false notions of culture, it is important to seek intercultural threads that bring people together, requiring an open view of culture and the abandonment of cultural prejudice (Driscoll & Holliday, 2019). Hence, with regard to the educational setting, teachers have to be mediators who consider the learner's cultural understandings and experiences, and at the same time introducing new cultural viewpoints (Liddicoat & Crozet, 2000).

People from minority backgrounds often experience different types of microaggressions based on their different characteristics, including ethnicity, gender, culture, language among others. CRT argues that racism occurs at intersections with other forms of oppression. It is therefore important to acknowledge that microaggressions can occur on the basis of different characteristics that define the identities of people from minority backgrounds (Pérez Huber & Solorzano, 2015). It is also important when analysing racism to acknowledge the intersectionality of its manifestations (Kohli & Solórzano, 2012).

The concept of intersectionality addresses the ways different forms of oppression, inequality and identity inter-relate. It was developed by the theorist, Kimberlé Crenshaw, in 1989, to address the marginalisation of Black women in antidiscrimination law as well as in feminist and antiracist theory. The framework was expanded two years later by Crenshaw to look at the ways in which violence affected women of colour, and specifically "to highlight the ways in which social movement organization and advocacy around violence against women elided the vulnerabilities of women of color, particularly those from immigrant and socially disadvantaged communities" (Carabado, Crenshaw, Mays & Tomlinson, 2013, p. 304). Crenshaw, is a professor at Columbia Law School, directs the Center for Intersectionality and Social Policy Studies and is a co-founder of the African American Policy Forum (AAPF). In order to look at the way Crenshaw has applied the term to real-world problems I relied on the AAPF, where intersectionality is defined as follows:

> Intersectionality is a concept that enables us to recognise the fact that perceived group membership can make people vulnerable to various forms of bias, yet because we are simultaneously members of many groups, our complex identities can shape the specific way we each experience that bias (AAPF, 2013).

Although the concept of intersectionality was first developed to understand feminist issues, the definition has been expanded and can be applied to other identities (e.g. class) (Macias & Stephens, 2019). It is an analytical tool that helps us understand the way all forms of oppression intersect with each other and to understand the way inequities are developed and sustained by different dimensions of identity and social structure (Gillborn, 2005). Moreover, intersectionality acts as a complementary to CRT, helping us to better understand the nature of social inequities and how they are sustained, by asserting that people are disadvantaged through different forms of oppression (e.g. their gender, class, colour), which do not exist independently from each other, but the combination of these different identity markers often leads to discrimination.

In the educational context, the same hierarchies of power, that operate outside schools, are reproduced; therefore schools are "sites of power" (Carey et al., 2018, p. 118) and are appropriate locations for employing intersectionality which is a means of producing equity. It criticises the multicultural approach to diversity, claiming that unless power is critiqued, multiculturalists will keep approaching diversity through superficial manifestations, without considering the ways that differences between people have been used to marginalise groups of people. Intersectionality is a helpful tool for teachers, as they can understand how societal oppressions operate to reproduce and sustain inequalities and marginalisation. Moreover, it

> calls educators to take a stand against the oppressions that intersect in the lives of their students inside and outside of school. It draws attention to the sometimes hidden yet critical domains of oppression that overlap in the experiences of students, who most often struggle to secure success in schools (Carey et al., 2018, p. 122).

As mentioned in the literature review, transculturalists criticised the critical intercultural approach, as they did not consider the differences within each child, but they only considered the differences between children (Aldridge et al., 2014). However, the importance of intersectionality, which was developed by a critical race theorist and which highlights the importance of acknowledging and revealing the different identities each person belongs to, has not only been incorporated in the works of authors of intercultural communication (Yep, 2016) but has been elaborated upon by developing the concept of "thick intersectionalities", which

> call for an exploration of the complex particularities of individuals' lives and identities associated with their race, class, gender, sexuality, and national locations by understanding their history and personhood in concrete time and space, and the interplay between individual subjectivity, personal agency, systemic arrangements, and structural forces. It demands that we pay attention to the lived experiences and biographies of the persons inhabiting a particular intersection without preconceived notions of values, ideologies, and politics (Yep, 2010, p. 171).

Therefore, critical intercultural approaches, both recognise the importance of finding differences between people in order to develop knowledge about these differences and finally applying these differences in communication, and they recognise the importance of acknowledging the different identities that characterise each person, and therefore, recognising the differences within each child as well. When teachers are aware of intersectionality with students from minority backgrounds, they better understand their behaviour from a more holistic point of view, and the key to developing this understanding is to create opportunities for intercultural dialogue (Lindholm & Myles, 2019).

However, as mentioned above, the notion of intersectionality was developed by the CRT theorist Kimberlé Crenshaw, and the aim of intersectionality is not only to recognise different identities but also to locate these differences within the systems of hierarchies.

3.1.4 Criticisms of CRT

CRT has been viewed from different perspectives and has been critiqued in a number of ways, which are analysed in this part of the research. Most of the critiques are focused on the way the terms White supremacy and race are used by CRT theorists. Moreover, issues of the way race intersects with other identities and especially social class are being raised by opponents of CRT, as well as the way CRT addresses and approaches racism. These critiques and the way in which CRT theorists have responded to these critiques are developed.

A primary critique CRT has received is that the term White supremacy is misleading and incomplete, and it should replace the term racism as the former seems to be more appropriate to describe what is going on in the mainstream of societies than the latter (Cole, 2009; Cole & Maisuria, 2007). More specifically, according to authors who are opposed to CRT, the term White supremacy homogenises all White people, positioning them as uniformly privileged, notwithstanding that there are people who are White, but are poorer than Black people (Cole, 2009). Consequently, by using the term White supremacy and by homogenising all White people, underprivileged White people are ignored (Cole, 2009). Maisuria (2012) has argued that CRT presents all White people as being racist and dangerous and that the notion of White supremacy is mostly understood as crude forms and actions of oppression by groups of people or individuals. However, in CRT where the term White supremacy has a central role, "the more important, hidden, and pervasive form of White supremacy lies in the operation of forces that saturate the everyday mundane actions and policies which shape the world in the interests of White people" (Gillborn, 2010, p. 84). Moreover, CRT theorists have never noted that all White people are equally privileged, and Derrick Bell, who developed the concept of White supremacy, first posited that lower class White people's interests are possibly the first to be sacrificed (Gillborn, 2010). Regarding the replacement of the term racism with that of White supremacy, Gillborn (2009, p. 129), argued, "one of the core defining features of CRT is the central role that it accords racism". Racism has a central role in CRT; the term is widely used by CRT theorists and scholars and has never been replaced by any other term.

Another critique CRT has received is about the centrality and the focus on race, on the grounds that it ignores other aspects of difference that marginalise minority students (DeCuir & Dixson, 2004). Specifically, critiques of CRT have focused on "the pre-eminence of 'race' rather than social class" (Cole & Maisuria, 2007, p. 95), and according to Hill (2009), CRT claims that race is the fundamental form of oppression rather than class. However, as analysed above, CRT argues that racism manifests differently in different groups, where marginalised and disadvantaged groups are differently stereotyped and it has emphasised the

importance of exploring ways that different forms of oppression intersect. Therefore, CRT, not only considers different forms that marginalise people, but also strives to explore the rationale of racism people face by considering the different groups to which each person belongs. Moreover, CRT theorists have always been clear that in order to understand inequities both race and class (as well as other forms of oppression) should be equally considered

Critiques have elaborated the centrality of race, claiming that the term race is underdeveloped in CRT, firstly on the rationality of using the terms of race and racism interchangeably (Maisuria, 2012), and secondly on the grounds that the conceptualisation of race in CRT is unclear as the term race is used differently by CRT scholars, sometimes within quotation marks and sometimes not. Therefore, according to the critiques of CRT, it is not clear if race is perceived as a biologically conceptualised or a socially constructed term. However, CRT scholars have argued that they have never replaced the term racism with any other term and that they have not only made clear that CRT maintains that race is a social construct, but this is a cornerstone of CRT (Delgado & Stefancic 2001).

Another critique CRT has received is that it does not make clear links of how to understand and challenge racism (Cole & Maisuria, 2007). Other authors, who agree that racism is endemic in societies, claim that because racism can occur unconsciously, it is difficult to bring it to light and make people "see it". Racist behaviours that are hidden and subtle in our everyday lives are difficult to face and address (Litowitz, 1999). However, racism remains central in CRT, which argues that it is rooted in society in a way that appears to be 'normal' to most people (Gillborn, 2009), and only the obvious racism in its crude form is acknowledged by people. Moreover, as argued earlier, CRT has developed the concept of microaggressions, which refers to hidden and subtle forms of racism in everyday life. Microaggressions, alongside the other tenets of CRT as analysed above, specifically intersectionality, as well as challenging colourblindness and hierarchies, are ways in which CRT challenges racism.

A last critique CRT has received, has to do with the importance of storytelling. Specifically, CRT maintains that the voices of minority students need to be heard and therefore students from minority backgrounds need to be able to share their stories. However, this has been characterised as dangerous, as "it plays upon emotion, instead of reason, and therefore it can convince people to adopt a position without giving them a doctrinal basis for it" (Litowitz, 1999, p. 522). Moreover, opponents of CRT have argued that the stories might lack in validity, reliability and quality as they might be "exaggerations and/or misinterpretations of actual events and experiences. People may provide falsified accounts,

either wittingly because they have an agenda to pursue or unwittingly because of lapses in memory" (Maisuria, 2012, p. 85). CRT argues that in order to address racism, voices of people who have been victims of it should be heard, rather than voices of perpetrators of racism (Sleeter, 2012b). Moreover, through storytelling, authors "analyze the myths, presuppositions, and received wisdoms that make up the common culture about race and that invariably render blacks and other minorities one-down" (Delgado & Stefancic, 2013, p. 3).

3.1.5 Using CRT in my research

Despite the critiques developed in the literature, I use CRT in my research because it is a framework that centres students from minority backgrounds by challenging superficial treatments and manifestations of diversity which are central to multicultural and colourblind approach.

Critical intercultural and transcultural approaches, are both very useful approaches and I am going to use them in my research when analysing data. However, the reason that I have chosen CRT as one of the main frameworks in my research is because intercultural and transcultural approaches do not recognise challenge and disrupt structural differences and do not focus on hierarchies. In contrast, CRT works with race as a system of hierarchies, and it centres hierarchies, which if they are not centred then they are sustained and reproduced. Specifically, intercultural and transcultural approaches, mainly focus on culture and they do not extensively focus on the existing hierarchies and how they are perpetuated. Moreover, they perceive intersectionality only as an issue of recognising differences, but they do not locate these differences within hierarchies, which according to CRT is the cornerstone of intersectionality. Moreover, finding differences is the focus of both the intercultural and transcultural approach at large, which might be positive and something that needs to be done in order to abandon the colourblind and integration approaches, however, inequalities will not be challenged and addressed unless the systems of hierarchies are acknowledged. Finally yet importantly, while both intercultural and transcultural approach criticise the dualistic perspective of 'us' and 'them' they do not have a system of challenging inequalities and existing structurally embedded hierarchies. While my primary focus was not on race and racism, I decided to adopt CRT in order to identify and explore whether manifestations of diversity, the colourblind approach and other forms of microaggression are adopted, reproduced and sustained, perhaps unconsciously, in teachers' training programmes. Moreover, by looking at trainee teachers' preparation from a CRT perspective, I had the chance to explore whether trainee teachers are being prepared to challenge the manifestations that continue to marginalise students from minority backgrounds, such as the

official curriculum, or if they are being prepared mainly for students from the 'dominant' culture. Critical intercultural approaches were considered when analysing data in order to address any potential issues of microaggressions that might arise and to develop recommendations for trainee teachers preparation programmes. Moreover, issues of considering culture from a critical perspective, where it is no more a set of traits adopted by groups of people in the society, but functions differently in every individual, as well as viewing intercultural education as an approach that considers and benefits every student and not only minority students were taken into consideration. Therefore, CRT helped me to identify potential issues of microaggressions in teacher education programmes, through the ways trainee teachers and teacher educators expressed their views about being prepared for diverse classrooms, and also by the ways trainee teachers understood and defined terms of equality and diversity, while critical intercultural approaches helped me to best deal with those issues.

Moreover, I look at how trainee teachers see racism and whether they have been prepared to address racism in their classrooms. In the literature review, the different approaches in education for minority students were analysed. According to the literature, the intercultural approach seems to be the most 'democratic' and is an approach that the majority of teachers are encouraged to adopt. Therefore, I look at whether trainee teachers have knowledge about intercultural education, specifically, if they are encouraged to adopt this approach in their teaching, or if they are encouraged to adopt any other approach, either implicitly or explicitly through their teacher training programmes and by their tutors. Issues of intersectionality, microaggressions and colourblindness are also considered, through the ways trainee teachers and teacher educators express their views about being prepared for diverse classrooms, and also by the ways trainee teachers understand and define terms of equality and diversity.

As mentioned both in the literature review and in this chapter, minority students are not included and supported in educational policies, while the formal curriculum is designed for White supremacy, and it marginalises minority students even more. However, teachers should find ways of involving minority students and their backgrounds in their teaching, and making lessons relevant to minority students. In order to do so, teachers should be prepared and appropriately equipped through their training programmes, so, in my research I also looked at how far trainee teachers were appropriately prepared to teach in diverse classrooms. In one of her research on CRT, Ladson-Billings (1999, p. 242), raised questions about trainee teachers' preparation, some of which were: "What kinds of knowledge, skills, and abilities must today's teacher have?... How do we educate teacher educators to meet the

challenges and opportunity diversity presents?" In order, therefore, to look at trainee teachers' preparation and find out whether they are being appropriately prepared, I relied on the second theoretical framework, the Culturally Responsive Pedagogy (CRP), which is analysed below.

3.2 Culturally Responsive Pedagogy (CRP)

The second theoretical framework used in my research was Culturally Responsive Pedagogy (CRP). There are many different approaches relevant to CRP, such as culturally responsive teaching, culturally relevant teaching, culturally compatible teaching, which are often used interchangeably (Taylor & Sobel, 2011). I drew from these different approaches, which might sound similar, but in fact advocate different ideas, and I developed the Culturally Responsive Pedagogy used in my research, upon which I relied to analyse my data. From now on, for the sake of brevity, the abbreviation of CRP is used to cover all these different aspects and names.

According to some authors, issues of CRP are associated with issues of multicultural education, and therefore CRP is an outgrowth of multicultural education (Bennett, 2012; Gay, 2015). However, it has been documented that "culturally responsive teaching supports critical race theory and vice versa" (Harmon, 2012, p. 16). Therefore, scholars of both multicultural education and CRT have used CRP, however, the way they define and perceive CRP differs.

This part of the chapter begins with the definitions of CRP found in the literature from different approaches. It continues with an analysis of the basic elements of CRP, how these elements are perceived by different approaches and how they were used in my research. Moreover, some limitations of CRP as found in the literature are explored.

3.2.1 Definitions of CRP based on different approaches

In this part, the way CRP is defined by authors from different approaches in the literature is presented.

Richards, et al. (2007, p. 64), define CRP as a pedagogy which "facilitates and supports the achievement of all students".

Taylor and Sobel (2011, p. 16) define CRP as

> a commitment to reach all learners, including those from varied cultural, racial/ethnic, linguistic, religious, ability, and socioeconomic backgrounds as well as those students who are of Western, European-American backgrounds raised in

> the mainstream U.S. English-speaking culture… [and it] includes the ways teachers thoughtfully and carefully design instruction and act in their classrooms, lessons and behaviors in order to recognize the uniqueness of majority and minority students with goal of preparing students to live in a world of increasing diversity.

According to Gay (2015, p. 124), CRP is defined as "using the heritages, experiences, and perspectives of different ethnic and racial groups to teach students who are members of them more effectively". These definitions rely heavily on the multicultural approach and, as cited in the literature, CRP was perceived by advocates of multicultural education as 'cultural celebration', and no clear links were made between culture and academic learning (Sleeter, 2012a). Perceiving CRP as 'cultural celebration' tends "to relegate attention to culture to the margins of instruction, ignore low academic expectations for students, as well as the lived culture of the school and classroom, and ignore power relations altogether" (Sleeter, 2012a, p. 568).

CRT scholars have relied on the importance of challenging racism and inequalities, and been opposed to different approaches to education (multicultural, colourblind, assimilation) in order to develop CRP. For Milner (2010, as cited in Gay, 2015, p. 124) for example the "goal is to teach racially diverse students both *within and beyond* their own cultural and experiential contexts". Howard (2010, p. 67-68), stated that CRP "is situated in a framework that recognizes the rich and varied cultural wealth, knowledge, and skills that students from diverse groups bring to schools".

Ladson-Billings (2009, p. 19-20) refers to it as cultural relevant teaching and defines it as:

> a pedagogy that empowers students intellectually, socially, emotionally, and politically by using cultural referents to impact knowledge, skills, and attitudes. These cultural referents are not merely vehicles for bridging or explaining the dominant culture; they are aspects of the curriculum in their own right

Ladson-Billings (2009) also argued that CRP is the antithesis of the assimilation approach. Teachers who adopt CRP believe that all students can succeed, rather than having lower expectations for some students, they see their relationship with their students as equitable, as extended beyond the classroom, and viewing the curriculum critically. As argued earlier in this chapter, CRT relies on the importance of acknowledging the differences between students and it criticises the colourblind approach. Accordingly, when adopting CRP, teachers should acknowledge the differences between students, and treat students equitably.

Equitably does not mean treating all students the same but addressing the different needs that students have in the best way.

Different authors, based on the approach they rely on, use different definitions for CRP. Similarly, the way CRP is perceived differs between authors based on the approach they rely on. In the next section, I review how CRP is perceived from different approaches and look at the differences between them in order to develop the framework used in my research.

3.2.2 Elements of CRP from different approaches

As mentioned at the beginning, there are many different approaches relevant to CRP, (culturally responsive teaching, culturally relevant teaching etc.). In order to develop the elements of CRP that guided my research, I firstly divided the literature into two sections i) culturally responsive teaching/pedagogy and ii) culturally relevant pedagogy/teaching. This was followed by a summary of the characteristics that these two different approaches have in common, concluding with the four main elements of CRP which guided my data analysis: i) Developing an understanding about cultural diversity and systematic inequalities, ii) Creating effective classroom environments and learning communities, iii) Including students from minority backgrounds in the curriculum iv) Communicating with students from minority backgrounds and their families (Figure 2). Moreover, the main difficulties that minority students face in the mainstream classrooms were explored in order to identify the main elements of CRP that I included in my research.

The literature indicates that the cultural differences (Giavrimis, Konstantinou & Hatzichristou, 2003), the lack of knowledge of the mainstream language (Dimakos & Tasiopoulou, 2003) and the adaptation to their classroom environment seem to be some of the major difficulties students from minority backgrounds face in schools. This often leads to school failure (Nikolaou, 2000 as cited in Dimakos & Tassiopoulou, 2003) and to instill minority students with low self-esteem (Palaiologou, 2007). Moreover, when cultural differences are ignored by teachers, for example when some minority students have certain shared characteristics with students from the 'dominant' culture (for example, same language, same religion and so on), this might also be problematic and might also lead to school failure. Another major problem, and perhaps the most important of all, is the racism students face in schools, both in its crude form and discrimination (Ford, 2003) and in its hidden operations. The difficulties students from minority backgrounds face in classrooms today might be much more than those presented here, and they might differ from time to time and from place to place. However, these are some of the most basic and most important

difficulties students from minority backgrounds face and, therefore, the teacher training programmes should appropriately prepare trainee teachers to recognise those difficulties and enable them to address those difficulties in their classrooms. The four elements of CRP in my research cover and address the main difficulties students from minority backgrounds face in classrooms. This part explores how these four elements are perceived from different approaches, and the last paragraph in each element deals with the way it was used in my research.

3.2.2.1 Developing an understanding about cultural diversity and systematic inequalities

In the literature, due to the limited understandings about cultural diversity trainee teachers have, they were also found to hold stereotypical views about minority students and their families (Gomez & White, 2010), viewing them sometimes as social problems (Hyland & Heuschkel, 2010). The limited understandings trainee teachers have about cultural diversity in relation to the negative impact this might have on students from minority backgrounds and their families was analysed in the literature review chapter (see section 2.6).

Authors of multicultural education have stated that many teachers are inadequately prepared to teach in multicultural classrooms and many programmes avoid including multicultural education, "despite the growing numbers of and disproportionately poor performance of students of color" (Gay, 2002, p. 106). However, explicit knowledge about cultural diversity is important in meeting the needs of minority students. Moreover, according to Montgomery (2001), many teachers have very limited knowledge about cultures other than their own, and this negatively affects their students' ability to become successful learners, so, teachers should develop an understanding of their students' cultures, and they should have knowledge about the lives and cultures of their students as well as about the different cultural characteristics between groups.

From a CRT approach, theorists have moved a step beyond the importance of recognising the cultural characteristics and particularities of different groups, and have highlighted the importance of recognising the individual differences between students (Richards et al., 2007). For example, a specific behaviour in the classroom some students may have may be due to the different culture they have, but this does not mean that teachers should ascribe certain characteristics and behaviours to a student just because of his/her background, as this could be as prejudicial as expecting all students to adopt the practices of the 'dominant' culture (Richards et al., 2007). Similarly, Sleeter (2012a) has argued that quite often teachers have fixed and homogenous conceptions of culture, assuming that

culture involves fixed characteristics of groups of people, and students who belong to each group are identified by these characteristics. Villegas and Lucas (2002) highlighted the importance of developing sociocultural consciousness for culturally responsive teachers. By sociocultural consciousness, the authors mean the understanding that people's way of thinking is influenced by culture, social class and language. Moreover, sociocultural consciousness involves knowledge about how differences in social class are created and should not be regarded as being neutral. In all social systems, some positions have a more prominent status than others and this is due to the power each one has in the social system. Access to power influences everyone's experiences, therefore, teachers need to know how societies are stratified and how social inequalities are created, produced and perpetuated through systemic discrimination "and justified through a societal ideology of merit, social mobility, and individual responsibility" (Villegas & Lucas, 2002, p. 22). Schools claim that they provide chances and opportunities for social advancements but, at the same time, they maintain the structures that almost eliminate the possibility for people in the bottom of the social scale to progress and be developed (Villegas & Lucas, 2002).

Thus, apart from recognising the different values and traditions of students from minority backgrounds, teachers need also to understand the individual differences of each student. Teachers who adopt a CRP should have an understanding and show respect for minority students' cultures and therefore minority students' cultures should not be denigrated, and the historical, cultural and scientific contributions of minority students' ancestors should not be ignored, but, rather, implemented in the classroom (Ladson-Billings, 2009).

3.2.2.2 Creating effective classroom environments and learning communities

According to the literature, students from minority backgrounds have difficulty adapting to their schools, and a classroom environment where everyone feels valued is highlighted in the literature (Cummins 1986; Dimakos & Tassiopoulou, 2003; Palaiologou, 2007; Zeichner, 1992).

Creating classroom environments that are positive and that encourage and help students from culturally diverse backgrounds to learn is an important element of CRP. Culturally responsive teachers need to have knowledge about how to use cultural scaffolding in teaching culturally diverse students, namely using all students' cultures and experiences to expand their knowledge. This can be achieved by building a learning community among culturally diverse learners. Culturally responsive teachers need to know that children have different work styles and that each one has his/her own learning pace. These differences

might affect the academic outcomes and efforts, and therefore, culturally responsive teachers need to know how they can create effective and communal learning environments. Similarly, Barker, Frederik's and Farrelly (2016) emphasised the importance of creating an inclusive classroom environment, where both students and teachers

> recognise, appreciate and capitalise on diversity so as to enrich the overall learning experience. Fostering a culturally inclusive learning environment encourages all individuals – regardless of age, gender, ethnicity, religious affiliation, socioeconomic status, sexual orientation or political beliefs – to develop personal contacts and effective intercultural skills (p. 1)

In a similar manner, Richards et al. (2007) stated that teachers should create a classroom environment where students from minority backgrounds would be welcomed, supported and provided with all the opportunities to learn. The way the classroom environment is created is an important element in CRP, as it acknowledges the cultural differences between students and recognises the need of minority students to find relevant connections between themselves and the subject and tasks that teachers ask them to perform. Moreover, organising a classroom environment based on an interdisciplinary or cross-curricular topic, where students can participate in various tasks as they explore the topic is highlighted by CRP. The topic can be drawn from students' interests and therefore respond to their needs, or what they need to learn about. Moreover, in a classroom environment, apart from decoration, the general atmosphere is also important, where teachers care for every student and make sure that they can all participate in the activities (Montgomery, 2001).

Regarding the organisation of the classroom environment, the different approaches seem not to differ. CRT scholars have also highlighted the importance of creating a supportive environment, which responds to every student's needs and where every student feels special (Ladson-Billings, 2009). Moreover, they have also highlighted the importance of teachers providing 'scaffolding' which means that teachers need to be able to offer the appropriate knowledge, support and materials to students, based on the students' experiences and knowledge, in order to learn new concepts. Thus they are becoming more independent, and they move from what they know towards what they need to know (Ladson-Billings, 2009; Morrison et al., 2008). These seem to be similar to aspects described above; however, CRT scholars have also highlighted the importance of challenging racism in classrooms. Specifically, they emphasised the importance of creating positive interactions with students, eliminating any form of racism, marginalisation and incivility and encouraging open and inclusive classroom discussion, where voices of students from minority backgrounds, will

be heard (Knaus, 2009). Moreover, another element CRT scholars have added is that of the role of the teacher in the classroom. In the vast majority of schools today, the role of the teachers seems to be that of the leader, who knows everything, while students know nothing. Therefore, the teacher talks and the students listen and this is more intense in diverse classrooms where teachers might assume that minority students know little about value in the classroom. In these classrooms, the relationship between the teacher and the students is hierarchical. However, in classrooms where teachers adopt CRP, the relationships between students and teachers is fluid and humanely equitable (Ladson-Billings, 2009).

Therefore, teachers should be able to create classroom environments in which all students' needs will be met, students from minority backgrounds will be welcomed, supported and provided with all the opportunities to learn, positive interactions with students will be developed, and forms of racism will be eliminated. Teachers should be able to create an effective and communal learning environment that is conducive to learning for culturally diverse students, where students from minority backgrounds have a voice and are able to share their cultural beliefs, and where teachers use all students' cultures and experiences to expand their knowledge.

3.2.2.3 Including students from minority backgrounds in the curriculum

According to Gay (2002, p. 108), "in addition to acquiring a knowledge base about ethnic and cultural diversity, teachers need to learn how to convert it into culturally responsive curriculum designs and instructional strategies". There are different types of curricula that exist in the classroom, which offer different opportunities for teaching cultural diversity, some of which are the formal and the symbolic curriculum. From a multicultural perspective, the formal curriculum, which is approved by the government and policy bodies of educational systems, and must be followed by schools, involves the textbooks and other 'standards' issued by bodies of education (Gay, 2002). Although the curriculum has been improved over the years with regard to the treatment of minority students, much improvement is still required. Teachers need to try to make the content of the lesson more meaningful to the students, and connect it to the curriculum (Taylor & Sobel, 2011). To do so, teachers can use the cultural characteristics of students as filters on which they can rely to teach, transferring knowledge to students that includes significant information and information about other cultures (Taylor & Sobel, 2011). The symbolic curriculum, involves other instructional plans that are frequently used in schools, and these are images, symbols, icons, awards and celebrations. Specifically, the bulletin boards and the pictures on the walls of the classroom comprise the symbolic curriculum. Therefore, the classroom environment

and what is displayed on the walls are very important, as "school walls are valuable "advertising" space, and student learn important lessons from what is displayed there" (Gay, 2002, p. 108). From a multicultural perspective, the bulletin boards have a major role in the creation of a positive classroom atmosphere as teachers can use them to display activities, where students from minority backgrounds will be involved (Montgomery, 2001). Culturally responsive teachers know the importance of the symbolic curriculum and use it appropriately to convey important information about cultural diversity. Quite similarly, Richards et al. (2007) stated that teachers should use bulletin boards and textbooks to create classroom activities in such ways that are culturally responsive to their students. When the textbooks, do not represent diverse groups or when they perpetuate stereotypes, teachers should support and introduce additional material, with resources rich in diversity and sensitive in portrayal for the students from minority backgrounds.

CRT also challenges the formal curriculum and claims that it contributes to the marginalisation of minority students. The formal curriculum contains a hidden form of racism in schools as it does not fit every student's needs and does not consider minority voices (Ladson-Billings, 2004). Most of the teachers simply follow what the official curriculum says, without designing their own curricula or school activities to involve students from minority backgrounds and to meet every student's needs. In some cases, in order to follow the official curriculum, and without designing their own curricula, teachers make students from minority backgrounds abandon their own cultural habits and adopt the cultural habits of the mainstream culture (Zotou, 2017). However, because it is almost inevitable for teachers to completely ignore the official curriculum, they can follow it while trying to include minority students within it, by making the content more meaningful for all students and by creating curricula that are meaningful for the children (Ladson-Billings, 2009; Morrison et al., 2008). Specifically, regardless of the subject that teachers have to introduce to the students, they should be able to import the culture and everyday experiences into the subject. Villegas (1991) has argued that the curriculum needs to be reshaped so that it is interdisciplinary, meaningful and student-centred, and include issues related to minority students' lives, backgrounds and cultures. By using students' personal experiences and issues that have a meaning for them, they make meaningful connections between school and real life situations (Padron et al., 2002). In order to select the appropriate content and make it relevant to students from minority backgrounds, CRT highlights the importance of connecting the classroom learning to students' home experiences. This does not mean that gaining understanding about different traditions, customs and values is sufficient, but teachers should be more aware of and have more knowledge about racial diversity in society,

the way it is created and sustained, and the need to be prepared to provide "high quality, responsive educational experiences for all children" (Durden et al., 2016, p. 1004). The symbolic curriculum on the other hand, seems to refer to superficial manifestations in the name of diversity, which seems to be similar to what was already mentioned in the literature review, where teachers were found to present images or to refer to 'exotic' food and dances in the name of celebration of diversity. Scholars of CRT have criticised such manifestations, and from a CRT approach, the concept of the symbolic curriculum does not and should not exist in CRP.

Therefore, whatever the subject that teachers need to introduce to the students, they should be able to import the culture and everyday experiences into the subject. Moreover, teachers should be able to create curricula that are meaningful for the children and use students' personal experiences and issues that have a meaning for them so that students make meaningful connections between school and real life situations. Therefore, the activities organised by teachers, should have a meaning for each student so that every student can participate.

3.2.2.4 Communicating with students from minority backgrounds and their families

Students from minority backgrounds experience difficulties in communication when they are in a new environment that is different to their family environment (Ladd, 1990 as cited in Palaiologou 2007). When teachers lack understanding of the different communication styles of diverse families, this inevitably leads to lack of communication between them.

The importance of communicating with minority students and their families, comprising the final element of CRP as used in my research, derives from the fact that "determining what ethnically diverse students know and can do, as well as what they are capable of knowing and doing, is often a function of how well teachers communicate with them" (Gay, 2002, p. 110). Culturally responsive teachers need to have knowledge about the different communications styles of students from minority backgrounds, how these differences influence learning behaviours, and how to change and adjust classroom interactions in order to accommodate those differences. Understanding the differences in communication styles is important for CRP in order to avoid the violation of the values of minority students and to decipher their abilities and needs (Gay, 2002). Students cannot critically judge new information received from school or from home, and they usually bring to school any new information they get from home, and at the same time they bring home any new information they get at school. Therefore, "students' performance in school will

likely be affected by the ability of the teacher to negotiate this home-community-school relationship effectively" (Richards et al., 2007, p. 67). Similarly, Taylor and Sobel (2011) argued that in CRP is important to make connections between the minority students' home knowledge, beliefs and practices to the content and pedagogy used in the classroom, as this connection will improve minority students' achievement.

The importance of developing communication styles is also highlighted in the CRT approach. According to Ladson-Billings (2009, p. 18) teachers are more effective when they know the ways to alter "their speech patterns, communication styles, and participation structures to resemble more closely those of the students' own culture". Therefore, teachers should have knowledge about different communication styles of minority students to effectively communicate with them and with their families. Moreover, teachers need to be able to make connections between the minority students' home knowledge, beliefs and practices to the content and pedagogy used in the classroom.

CRP covers and attempts to address the main difficulties students from minority backgrounds face in classrooms. Some of the areas where students from minority background face difficulties were found to be covered in the teachers' standards (e.g. classroom environment, communicating with parents) as mentioned in the literature review chapter. However, the focus of the standards was generally for all students and not on students from minority backgrounds. The four elements of CRP that presented in this part of the chapter are the most important characteristics trainee teachers need to be equipped with in their training course to effectively teach in a culturally diverse classroom. By relying on the characteristics of CRP, I consider whether university programmes in my research equip trainee teachers with those characteristics, as well as whether trainee teachers are prepared to address and acknowledge the difficulties students from minority backgrounds face in classrooms.

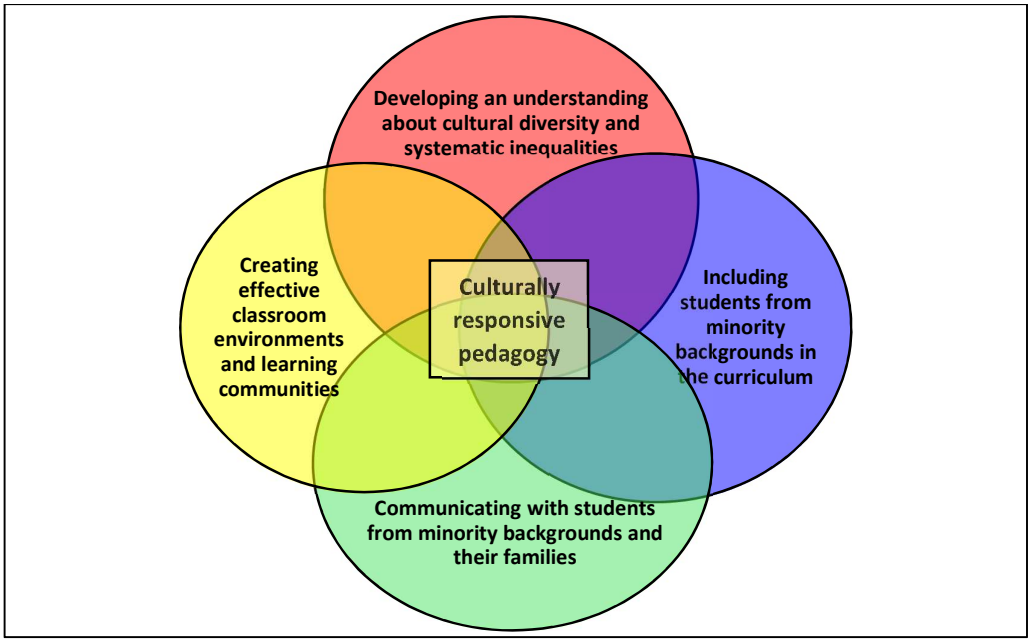

Figure 2. The elements of Culturally Responsive Pedagogy (CRP) in my research

3.2.3 Limitations of CRP

Although CRP has many positive effects and is considered the most appropriate approach for the education of students from minority backgrounds, there are also some limitations mentioned in the literature, which are presented in this part of the research.

A first limitation of CRP is that there is only a little research indicating its impact on student learning. This small number of studies, although they are helpful and give some information about the impact of CRP on student learning, are small-scale case studies, and therefore, it is not possible to assume whether the positive effects on students' learning was due to CRP (Byrd, 2016). Moreover, there is not enough research on students' perceptions and interpretations of the pedagogical practices of CRP (Howard, 2001). In addition, according to Byrd (2016), another limitation is that CRP only focused on Black students, and there is little evidence regarding the effects it has on White students or for other students of colour. However, CRP is the most likely approach to promote school success for minority students (Zeichner, 1992). Moreover, Sleeter (2008, p. 214-215) has argued that minority students need teachers who i) "hold high expectations for their learning, regardless of how they are doing now" ii) "can engage them academically by building on what they know and what interests them" iii) "can relate to their families and communities, and read them as well as their families in culturally accurate ways" iv) "can envision them as constructive participants in a multicultural democracy". CRP attempts to cover all these areas, as well as, addressing potential difficulties students from minority backgrounds face in classrooms.

Other limitations regarding CRP found in the literature, have to do with the way teachers put CRP into practice in relation to the way they perceive CRP. For example, teachers often view CRP as steps that they have to follow rather than a pedagogy that should be adapted in their teaching. Another example, as mentioned earlier, is the way teachers perceive CRP from a multicultural approach, tending to view and define CRP simplistically, and quite often culture is understood as a separate element having no links with academic life (Young, 2010). Sleeter (2012a, p. 569) stated:

> The tendency to view culturally responsive pedagogy as cultural celebration that is disconnected from academic learning seems to be fairly common among educators who have not examined their own expectations for the academic learning of historically underachieving students, and whose attention has become focused on learning about other cultural traditions as an end itself. Learning "about" culture then substitutes for learning to teach challenging academic knowledge and skills through the cultural processes and knowledge students bring to school with them

Therefore, when CRP is simply perceived as cultural celebration, it can lead to the underachievement of students from minority backgrounds because while their cultures are celebrated, they are not used as a resource for their learning (Nykiel-Herbert, 2010, as cited in Sleeter, 2012a).

Culturally sustaining pedagogies: a critique to CRP

In the literature with regard to the U.S. educational system, authors have argued that policies and practices still operate to sustain a monolingual and monocultural society (Paris, 2012; Paris & Alim, 2014). They have highlighted the need for developing a pedagogy that will embrace cultural pluralism and they have criticised the previously developed approaches to teaching and learning. Such approaches were: the deficit approaches, which viewed the languages and cultures of minority students as deficiencies that must be overcome; the difference approaches, which recognised the differences in culture and language however, students from minority backgrounds could not retain their cultural heritages. With regard to CRP, Paris (2012, p. 93) has questioned whether the words "responsive" and "relevant" and the goals of CRP are:

> descriptive of much of the teaching and research founded upon them and, more importantly, if they go far enough in their orientation to the languages and literacies and other cultural practices of communities marginalized by systemic inequalities to ensure the valuing and maintenance of our multiethnic and multilingual society

and he developed the term Culturally Sustaining Pedagogy (CPS) which:

> seeks to perpetuate and foster – to sustain– linguistic, literate, and cultural pluralism as part of the democratic project of schooling. In the face of current policies and practices that have the explicit goal of creating a monocultural and monolingual society, research and practice need equally explicit resistances that embrace cultural pluralism and cultural equality (Paris, 2012, p. 93)

In her first work of CRP Ladson-Billings (1995), highlighted the importance of producing students who will succeed academically, who will develop intercultural competence and who will be able to understand, acknowledge and criticise the systems of hierarchies. With regard to cultural competence, Ladson-Billings (1995) was referring to encouraging and supporting students to maintain and celebrate their cultural heritages while acquiring knowledge for other cultures. However, Paris (2012, p. 95) argued that "[r]elevance and responsiveness do not guarantee in stance or meaning that one goal of an educational program is to maintain heritage ways and to value cultural and linguistic sharing across difference, to sustain and support bi- and multilingualism and bi- and multiculturalism"

Therefore, for Paris (2012) the word "responsive" and "relevant" might not be entirely representative of what they struggled to achieve. The new term of CSP indicates that the pedagogies are more than responsive and relevant to students' cultural experiences; CSP encourages and supports students to sustain their own cultural competence while simultaneously teachers help their students gain access to 'dominant' cultural competence by extending their perspectives to include other cultural practices (Paris, 2012).

The notion of third space (which was presented earlier in this thesis), as well as CRP, were quite often misused by teachers and researchers (Paris & Alim, 2014). Indeed, even Ladson-Billings herself claimed that she has seen teachers adopting a CRP in their teaching that she was unable to recognise (Ladson-Billings, 2014).

As discussed earlier in this thesis, culture is often viewed statically and is often ascribed to ethnic or religious groups and nations, while other conceptions of culture (e.g. youth culture) are not defined, valued and taken into consideration. In many multicultural

courses, students learn about different cultures through static images, histories and costumes, however, culture is ever-changing (Ladson-Billings, 2014). In this spirit, Paris (2012) developed this new concept of CSP, which is a fresher version of CRP, to meet the need of this century's students. Hence, rather than focusing on ethnic or religious groups only (Paris & Alim, 2014), authors of CSP, struggle to involve the multiple identities and cultures that currently define youth culture, by taking into account the global identities that are emerging in any field and by viewing leaners as sources and resources of knowledge (Ladson-Billings, 2014).

Therefore, CSP "must engage critically with young people about the impact of their words and the full range of their funds of knowledge and create third spaces that take on both the liberatory and the restrictive" (Paris & Alim, 2014, p. 95).

However, the fact that students should be sources and resources of knowledge is a major component of CRP, and CSP had adopted the same notion that students are subjects and not objects of knowledge (Ladson- Billings, 2014). Therefore, authors of CSP

> use culturally relevant pedagogy as the place where the "beat drops" and then layer the multiple ways that this notion of pedagogy shifts, changes, adapts, recycles, and recreates instructional spaces to ensure that consistently marginalized students are repositioned into a place of normativity – that is, that they become subjects in the instructional process, not mere objects (Ladson-Billings, 2014, p. 76).

The pedagogies teachers adopt must address the complexities of social inequalities that exist in societies, and the notion of CRP should be infused with new ideas to appropriately address the needs of students. This is a never-ending process as societies are ever-changing. Therefore, research about social justice in education, and about improving teachers' education will never come to an end and will never finish (Ladson-Billings, 2014). CSP asks teachers to "reimagine schools as sites where diverse, heterogeneous practices are not only valued but *sustained*" (Alim & Paris, 2017, p. 3). It works towards ensuring that disadvantaged students get quality education while at the same time students themselves develop the skills that help them to criticise the ways that they might be, even unintentionally, in a privileged position (Paris & Alim, 2014). With regard to teacher education, Paris (2016, p. 8) identified five elements in culturally sustaining educators:

> 1) An understanding of the systemic nature of racialized and intersectional inequalities and their own relative privileged or marginalized position within those systems.
> 2) An understanding that education participates in and often perpetuates such inequalities, though it can also disrupt them.
> 3) An understanding of the ways deficit approaches have historically and continue to perpetuate racialized inequalities, and an understanding of asset approaches and how to curricularize them.
> 4) An understanding that critical asset approaches do improve academic achievement, but that current measures of achievement are narrow and assimilative and so not the sole goal.
> 5) An understanding that humanizing relationships of dignity and care are fundamental to student and teacher learning. That is, they engage teaching in ways that allow teachers and students to foster complex understandings about each other that disrupt *damage-centered*…deficit views.

The visions of CSP were adopted by CRP and Ladson-Billings introduced the concept of Culturally Relevant Pedagogy 2.0 (Ladson-Billings, 2014).

The rationale for selecting CRP as the second theoretical framework in my research is because it is a student-centred approach (Samuels, 2018) which as mentioned in the literature review is one of the most effective teaching approaches (Moncada Linares, 2016). Moreover, similarly to CRT, Sleeter (2011 as cited in Acquah, Szelei & Katz, 2019, p. 126) has argued that "any enactments of CRP should avoid simplistic views and conceptions on cultural diversity, connect to student learning and consider power structures, especially in cases of minoritised communities". Hence, CSP and the new version of CRP map onto CRT, and while CRT struggles to disrupt systems of oppression, CSP and CRP act as a means of challenging violence and oppression enacted through practices that marginalise people from minority backgrounds. Intercultural and transcultural approaches rely heavily on the importance of developing effective communication, and bridging the gaps between cultural differences. However, CRP and CSP go one step beyond this notion, acknowledging the importance for people to maintain their cultural characteristics but also highlighting the importance of critically engaging with them and seeing them as important for studying themselves, rather than just bridges. Therefore, apart from developing competence as argued by interculturalists, CRP and CSP highlight the importance for teachers and educators to

develop consciousness of oppressive conditions linked to White privilege (Souto-Manning & Rabadi-Raol, 2018).

Moreover, CRP and CSP both challenge deficit notions, which blame minority students and their families for their school failure. Both CRP and CSP therefore, highlight the importance of identifying and rejecting inferiority and deficit notions.

Therefore, both CRP and CSP call on educators and teachers to develop critical consciousness, which will help students identify and acknowledge the inequalities and injustice that characterise their lives, and actively work to disrupt, challenge and change them.

Therefore, while Culturally Relevant Pedagogy (CRP) was criticised by authors of Culturally Sustaining Pedagogies (CSP), the ideas that were introduced by the latter were adopted by authors of CRP too. The reason that I have chosen to rely on those two approaches, is because both of them map onto CRT as they both rely on the importance of understanding systematic inequalities and, in contrast to intercultural and transcultural approaches, they introduce ways to challenge inequalities (e.g. having high expectations for all children; understanding the monocultural nature of the curriculum). Moreover, they both highlight the importance of abandoning certain previously developed approaches to teaching and learning (deficit and difference approaches), as well as the static notions of cultural histories and traditional ways of being which reinforce traditional versions of difference and inequality.

Both approaches were therefore taken into consideration in this thesis, and the term CRP is used to include both concepts. The aforementioned elements that culturally sustaining educators need to develop were taken into consideration in order to identify whether previously developed approaches were adopted by trainee teachers in my research. In addition, these elements assisted in the development of certain recommendations for improving trainee teachers' preparation.

3.3 Using CRT and CRP in my research

In this section, I analyse how the two different frameworks of Critical Race Theory (CRT) and Culturally Responsive Pedagogy (CRP) interact and how I have used them to guide and analyse my data. The main issues of CRT that were considered for my research were the centrality of racism, colourblindness and hierarchies, microaggression and intersectionality. CRP is an approach that responds to these main issues and the way they can be addressed.

Specifically, CRT holds that the official curriculum is an artefact designed for White supremacy and it contributes to the marginalisation of minority students. CRP at the same time highlights the importance of involving students from minority backgrounds in the official curriculum, by importing the culture and the everyday experiences of students from minority backgrounds into the teaching subject, and involving all students in all teaching activities. Therefore, in my research I am looking at how far trainee teachers are prepared to include minority students in the official curriculum, by making the content more meaningful to students, by implementing additional material with resources rich in diversity and by creating curricula and organising activities that are meaningful for children.

CRT relies on the importance of challenging racism, colourblindness and hierarchies. CRP also emphasises the need for teachers to understand the individual differences of each student in addition to the social structures and inequalities, and the impact this has on minority students. It also relies on the idea of eliminating racism and the reproduction of inequalities. In order to address such issues, CRP highlights the importance of listening to the voices of students from minority backgrounds and giving them space to share their cultural beliefs. In CRP, an environment in which every student's needs are met and where everyone feels welcomed and safe needs to be created by teachers. It also emphasises the importance of the non-hierarchical relationship between teachers and students, which is humane and equitable. As argued earlier, CRP is the antithesis of the assimilation approach (Ladson-Billings, 2009). For similar reasons, I argue that CRP is also the antithesis of the colourblind approach. Therefore, in my research I look at which approach teachers are supported to adopt, either implicitly or explicitly through their training programmes and by their tutors. Moreover, in my research I look at how trainee teachers view racism and whether they have been prepared to address racism in their classrooms. Moreover, I consider whether trainee teachers are being prepared to create classroom environments in which students' needs are met, students from minority backgrounds feel welcomed, and forms of racism are eliminated.

Moreover, microaggressions and intersectionality are at the centre of CRT and can be addressed when teachers have an understanding of the individual differences and the particularities of each student, as well as explicit knowledge about cultural diversity and other cultures different to their own. In order to achieve that and in order to avoid the violation of the values of minority students, CRP has highlighted the importance of developing positive interactions with students from minority backgrounds and their families. Thus, my research considers whether trainee teachers are equipped with knowledge regarding the different communication styles of minority students to effectively

communicate with them and with their families. Moreover, I look at how trainee teachers define terms relevant to cultural diversity by relying on CRT (see Definition of key terms section). Critical intercultural approaches are also taken into consideration when analysing data in order to address any potential issues of microaggressions that might arise and to develop recommendations for trainee teachers' preparation programmes. Therefore, while according to CRT there are many areas that found to be 'problematic' in schools, and students from minority backgrounds continue to be marginalised (e.g. school curriculum, colourblind approach, microaggressions), CRP attempts to address these issues through introducing basic characteristics that trainee teachers should develop in their training courses. Therefore, the two frameworks together seem to appropriately interact to facilitate analysis of my data, and to address my research questions.

Chapter 4. Methodology

This chapter contains an analysis of the methodology adopted in my research. It begins with a presentation of the purpose of the research and the research questions. Then, an analysis of the research design is presented. Specifically, the chapter begins with a discussion of the ontological and epistemological perspectives of the social constructivist worldview on which I relied, alongside the rationale for selecting this worldview. The chapter continues with a discussion of the ways that these ontological and epistemological stances are compatible with the theoretical frameworks used in my research (CRT and CRP), and therefore the way they informed these theoretical frameworks. There follows a discussion of the way that the ontological and epistemological stances of social constructivism and consequently CRT and CRP informed my methodological approach, which was a Case Study- Mixed Methods Design (CS-MM). A rationale of carrying out a case study, the criteria on which I relied to select the case study, as well as, the rationale for carrying out a mixed methods approach to collect data from my case study are also developed. The chapter continues with a discussion of the ethical considerations that were applied in my research, the pilot study that was carried out in order to improve the research instruments, and information about the population and the sample in my research. Other areas for discussion are the methods that were used, specifically, questionnaires, interviews and course content analysis and the procedure that was followed to collect data, as well as the rationale for selecting each method. The chapter is completed by considering the ways reliability and validity were obtained and the limitations of the research.

4.1 Purpose and research questions

The aim of my research was to explore primary trainee teachers' views about cultural diversity as well as their sense of preparedness towards teaching in culturally diverse classrooms, based on their experiences of their teacher training programmes.

The research questions that guided this research, as derived from the tensions discussed in the literature review, were the following:

1) What are primary trainee teachers' perspectives about cultural diversity in the classroom?

The two sub-questions were:

How do trainee teachers understand the terms: cultural diversity, equality and equity in education?

How do trainee teachers understand teaching in culturally diverse classrooms and what do they consider their responsibilities are in a culturally diverse classroom?

2) What are trainee teachers' views about their teacher training programmes in relation to teaching in culturally diverse classrooms?

3) What improvements would trainee teachers like to see to their teacher training programmes in order to enhance their preparation for working in culturally diverse classrooms?

4.2 Research design

In order to conduct a research project, a framework needs to be designed. As advised by Crotty (1998 as cited in Creswell & Plano Clark, 2018) (Figure 3), I developed my research design, which begins with a discussion of the epistemological and ontological stances of the worldview I adopted, specifically social constructivism. Then I discuss how social constructivism informs the theoretical frameworks that were used as lenses to analyse data, specifically Critical Race Theory (CRT) and Culturally Responsive Pedagogy (CRP). The framework continues with a discussion of the methodological approach that I used, specifically the case study-mixed methods approach. The purpose and justification for using this approach are also considered. The framework is completed by a discussion of the methods used to collect data, in the form of questionnaires, interviews and course content analysis.

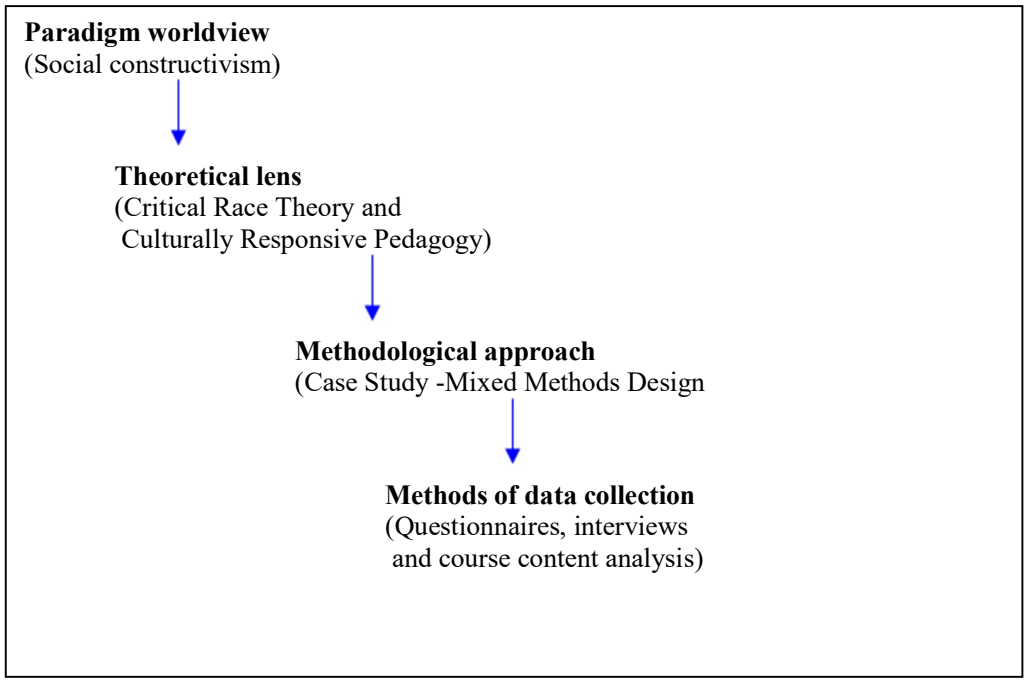

Figure 3. Four Levels for Developing a Research Study adopted from Crotty (1998 as cited in Creswell & Plano Clark, 2018 p. 35)

4.2.1 Paradigm worldview (Social Constructivism)

As presented in Figure 3, a basic element that guides a research design is the worldview it adopts or, in other words, the paradigm that it follows. A paradigm can be described as a set of beliefs and ways to see the world and address problems, which are shared by a group of people (Kuhn, 1970). There are different paradigms, having different views on the right way to approach the world and solve problems, and these views derive from the different ontological and epistemological stances that underpin each paradigm. The ontology refers to the nature of the world and what is accepted as the truth; the epistemology refers to the nature of the phenomena and the problems being investigated, as well as beliefs about the nature of human knowledge and how knowledge can be achieved (Taber, 2013).

My research was concerned with trainee teachers' understandings and views about cultural diversity as well as their sense of preparedness to teach in culturally diverse classrooms. Proponents of interpretivist and social constructivist paradigms have as a main goal to understand "the complex world of lived experiences from the point of view of those who live it" (Schwandt, 1998, p. 221). In this regard, as advised by Creswell (2014), I adopted the social constructivist paradigm, also known as the interpretive paradigm, as it gave me the opportunity to use trainee teachers' perceptions and experiences of cultural diversity in order to develop an understanding of the situation being studied.

***Ontology*:** On the question of what is reality, the social constructivist paradigm holds that it is socially constructed (Chilisa & Kawulich, 2012; Creswell, 2014; Mertens, 2009) and it does not exist in advance and prior to people's social invention of reality (Amineh & Asl, 2015). Moreover, reality is individually constructed, is different for each person (Scotland, 2012), and is shaped by different values and lived experiences (culture, gender etc.) (Shah & Al-Bargi, 2013). Thus, in my research I used the social constructivist paradigm as I was expecting trainee teachers to have different views about cultural diversity and perhaps about their preparation for teaching in culturally diverse classrooms. The criteria they would rely on for their sense of preparedness was also expected to differ. The importance of the lived experiences and specifically the prior experience in diverse contexts trainee teachers have was highlighted in the literature. In my research, I considered trainee teachers' level of prior experience in diverse contexts to compare and analyse data. In this way, I looked at the way trainee teachers approached diversity, equality and equity in education, as well as, their sense of preparedness by considering their experiences in diverse contexts. Consequently, as I was looking at different views of trainee teachers, and as I considered the different lived experiences of trainee teachers, I considered social constructivism to be the most appropriate paradigm for my research.

Epistemology: Social constructivism maintains that learning does not take place only within an individual (McMahon, 1997), but it is a social and active process which occurs through social activities, where learners learn to discover principles, concepts and facts for themselves (Amineh & Asl, 2015; Brown, Collins & Duguid, 1989). That means that there is no single, objective truth that needs to be discovered. People develop meanings and knowledge, which are subjective (Chilisa & Kawulich, 2012), through their interactions with each other and with the environment they live in, and the meanings people comprehend are changing due to the changing world. Thus, knowledge is indeterminate and is constructed through social interaction of individuals within a society (Andrews, 2012). According to Thomas (2009), the key issue of interpretivism, or social constructivism as used in my research, is *understanding*. "What understandings do the people we are talking to have about the world, and how can we in turn understand these?" (p. 75). In my research I relied on the social constructivist paradigm as I attempted to provide an "understanding of the topic of study in context" (Willis 2007, p. 105), and by relying on my knowledge and my views of cultural diversity, I sought to understand how trainee teachers understood and formed ideas about cultural diversity (Thomas, 2009).

The social constructivist paradigm also holds that when developing knowledge, learners' own views of the truth are influenced by their background and culture, and people's actions depend on the meanings they comprehend (Ernest, 1994). Regarding the same phenomenon, different people may construct meaning in different ways (Crotty, 1998, as cited in Creswell & Plano Clark, 2018). From this perspective, in my research I attempted to understand which of the four approaches, as presented in the literature review, specifically assimilation, integration (including the colourblind approach), multicultural and intercultural, trainee teachers tended to adopt, by relying on the meanings of cultural diversity, equality and equity in education they comprehended.

Social constructivism emphasises the importance of considering the background and culture of the learner during the learning process. Gaining knowledge, and learning how to utilise it, relies on social interaction with more knowledgeable people. Young children, develop their thinking through interactions with their peers, teachers and other adults (Amineh & Asl, 2015). In my research the importance of teachers in developing thinking around cultural diversity and being able to support young children was highlighted. Specifically, it is important for trainee teachers to develop understandings towards diversity, equality and equity in education, as their understandings about these terms will affect their teaching practices. Thus, developing an understanding about these terms in order to be able to support all students so that students can rely on teachers to gain knowledge was

highlighted. Moreover, from the social constructivist perspective, in order for students to achieve knowledge, teachers have the role of facilitator rather than instructor, as appears to be the case in schools today (Amineh & Asl, 2015). Hence, instead of giving a didactic lecture to cover certain areas of the subject and trying to follow the official curriculum, a facilitator, through interactive dialogue with the learners, helps the learner to get to his or her own understanding of the content by providing guidelines, developing curricula, and creating learning environments where students reach their own conclusions (Rhodes & Bellamy, 1999). Thus, the role of the student is active rather than passive, and the focus is on the learner rather than on the content (Gamoran, Secada, & Marrett, 1998). This change of the role of the teachers also involves a change in the skills teachers need to acquire (Amineh & Asl, 2015). The importance for trainee teachers to acquire skills that will appropriately equip them to teach in culturally diverse classrooms is highlighted by both CRT and CRP as used in my research.

The specified skills and characteristics apart from the role of the teacher and the relationship that teachers should have with students, in my research were developed by relying on CRP. In my research, I included all these characteristics to examine trainee teachers' views about their preparedness towards teaching in culturally diverse classrooms. Apart from the role of the teachers and the relationship between teachers and students, the way that social constructivism is compatible with and informs both CRT and CRP is discussed in the following section.

4.2.2 Theoretical lenses (Critical Race Theory and Culturally Responsive Pedagogy)

Both of the frameworks and the way they were used in this research, were analysed in the previous chapter (see Theoretical Frameworks chapter). In this section, I analyse the way that the two frameworks derived from the ontological and epistemological stances of the social constructivist paradigm and how they are compatible with the social constructivist paradigm.

As argued earlier, the social constructivist paradigm holds that peoples' actions depend on the meanings they comprehend and it relies on understanding how meaning is constructed. In order to achieve this, it is important to critically examine people's views about issues being explored, by using our own views and understandings of the same issues (Thomas, 2009). In my research, I explored the ways trainee teachers understand issues relevant to diversity, by using my understanding about the same terms, which were developed by relying on CRT. By analysing trainee teachers' understandings through CRT, I had the chance to find out how trainee teachers' teaching practices could be affected by

their understandings of those terms. Moreover, by relying on CRP, I had the chance to find out how trainee teachers, through their training programmes, viewed cultural diversity in the classroom, what responsibilities they considered they would have in a culturally diverse classroom as well as what difficulties they thought students from minority backgrounds face in classrooms. Moreover, I had the chance to explore whether aspects of CRP were covered in the course content of each training course.

The social constructivist paradigm maintains that knowledge is constructed differently in different people and is shaped by different values and lived experiences (Shah & Al-Bargi, 2013). Similarly, CRT argues that peoples own views of and position in the world shape their ways of knowing (Denzin & Lincoln, 2005). Similarly, both CRT and CRP emphasise the importance of recognising the individual differences between people, as different people construct knowledge differently. Social constructivism emphasises the importance of changing the overall role of the teacher. CRT highlights the importance of changing both the overall role of the teacher and societal and educational structures. When stratification, hierarchies and racism marginalise people, CRT ensures that they remain central to research investigations. Researchers are not neutral, but they are influenced by concerns, and driven by goals and the overarching goal of research using CRT as a framework is to expose the need for change (Newby, 2010).

Elements that are necessary for the development of knowledge and learning in social constructivism are covered in CRP. Specifically, the role of the teacher in relation to the students, which is no more that of the leader and follower. The relationship between students and teachers is meant to be equitable and fluid. The importance of teachers knowing how to use cultural scaffolding and therefore being able to use all students' cultures and experiences to expand their knowledge is important. In addition, teachers' ability to develop curricula and create an effective classroom environment that supports and addresses every student's needs were highlighted in CRP.

4.2.3 Methodological approach (Case study-mixed methods approach)

Following the pattern in Figure 3, in this part I describe the methodological approach I used to collect data, particularly the case study-mixed methods approach. This part begins with a discussion of the combination of case study and mixed methods approach and the rationale behind it. The section continues with an analysis of the rationale for selecting the case study approach, which derives from the ontological and epistemological stance of the social constructivist paradigm, and the characteristics of the university that was selected for the case study. The same analysis is developed for the mixed methods approach and,

specifically, the section continues with an analysis of the meaning of the mixed methods approach as well as the rationale for adopting a mixed methods approach, which derives from the theoretical frameworks used in my research and the general purpose of the mixed methods approach.

4.2.3.1 Combining case study and mixed methods approaches

Researchers have started to combine case study and mixed methods approaches widely, which if carried out systematically can reveal a better understanding about the issue being investigated (Guetterman & Fetters, 2018). Combining those two approaches enables the researcher to address more complicated issues, than a case study would address on its own (Yin, 2014). According to Guetterman and Fetters (2018), there are two ways to combine the mixed methods and the case study. The first one is called Mixed Methods- Case Study Design (MM-CS), and the second one is called Case Study-Mixed Methods Design (CS-MM).

The first one (MM-CS), involves adopting a mixed methods approach, and applying a case study in order to collect qualitative data. Researchers usually begin their research with a quantitative survey to find out major elements that their research tries to investigate. Based on the results from the survey, they select their 'cases' for follow-up data collection.

The second one (CS-MM), involves a case study, and uses a mixed methods approach for collecting and analysing both qualitative and quantitative data. This approach involves data collection from multiple sources to better understand the phenomenon being investigated.

Although case studies were often associated with qualitative research (Creswell, 2014; Greene, Caracelli & Graham, 1989; Johnson & Onwuegbuzie, 2004), quite often researchers conducted a case study research by adopting a mixed methods approach (Kitchenham, 2010; Miller & Cameron, 2011; Onghena, Maes & Heyvaert, 2018; Vincent & Kirby, 2015) in order to gain a more complete understanding of the issues being explored. Hence, for my research I adopted the second approach, specifically the Case Study- Mixed Methods Design (CS-MM). I carried out a case study and by using a mixed methods approach I collected both quantitative and qualitative data from different sources, to critically examine trainee teachers' views about cultural diversity, their preparation to teach in culturally diverse classrooms and to find out whether university programmes appropriately prepared trainee teachers for that. This approach gave me the opportunity to gain assess whether the qualitative and quantitative data contradicted or confirmed each other. The fact that I collected data from multiple sources helped me to reach a more complete understanding of the issue being examined.

4.2.3.2 Case study

Most of the time, researchers who carry out a case study focus on a geographical area or on a small number of people (Rowley, 2002; Zainal, 2007). However, they use evidence from different sources (questionnaires, interviews, documents, observations) to closely examine the data and to acquire in-depth evidence of the issue being studied (Zainal, 2007). For my research, I carried out a case study, and data were collected from one university, through multiple sources, specifically, through interviews with trainee teachers and teacher educators, through questionnaires with trainee teachers as well as, through a kind of course content analysis. The type of case study I adopted was exploratory, as when the research questions focus on "what" questions, indicates that it is an exploratory research (exploratory experiment, exploratory survey, exploratory case study etc.) (Yin, 2014). Moreover, the purpose of my research was not to test trainee teachers' knowledge towards teaching in culturally diverse classrooms, but to explore their views and their sense of preparedness based on their experiences of the course they were attending, as related to teaching in culturally diverse classrooms.

4.2.3.2.1 Rationale for carrying out a case study

Apart from the fact that many authors who were looking at trainee teachers attitudes about cultural diversity and their preparedness to teach in diverse classrooms adopted a case study approach (Brennan & Bliss, 1998; Correa et al., 2004; Finney & Orr 1995; Garmon, 2004; Goodman, 1984; Guillaume, Zuinga-Hill &Yee 1995; Lander, 2011; Lawrence & Bunche, 1996; McCall, 1995; Rodriguez & Sjostrom, 1995; Ross & Smith, 1992; Smith, 2000; Tiezzi & Cross, 1997; Tsigilis et al., 2006; Wasonga, 2005; Wilson, 1983), the rationale for carrying out a case study derives from the ontological and epistemological stances of the social constructivist paradigm, and to a further extent the CRT and CRP frameworks and the characteristics of the university where my research was conducted.

<u>Epistemological and ontological stances</u>

Epistemologically, the social constructivist paradigm holds that knowledge is subjective and indeterminate, and people make meanings through their interactions with each other and with the environment they live in. Therefore, knowledge is constructed differently in people based on different factors and social interactions. Similarly, both CRT and CRP have highlighted the ways in which peoples' understanding shape their knowledge and actions. In the same way, Creswell (2013) has argued that when researchers carry out a case study, they "try to get as close as possible to the participants being studied" (p. 20) and

hence researchers attempt to make meanings and develop an understanding about the issue being explored by relying on the participants' different views and experiences. Ontologically, the social constructivist paradigm maintains that reality is socially constructed and is shaped by different values (culture, gender etc.). Similarly, CRT theorists maintain that reality is shaped by social, cultural, ethnic and gender values and hence it is perceived differently by people. Similarly, when researchers carry out a case study, they embrace the idea of multiple realities. When individuals are involved in the research, to report this idea of multiple realities, researchers collect evidence from different sources, different individuals and therefore different perspectives (Creswell, 2013). My research involved multiple sources of evidence (questionnaires, interviews and course content analysis) and multiple perspectives (trainee teachers and teacher educators), and the evidence was assembled based on individual views and experiences in order to develop an understanding about trainee teachers' sense of preparedness towards teaching in diverse classrooms.

Characteristics of the university

Another reason for carrying out a case study was due to the characteristics of the university that was selected for my research. More specifically, for the selection of the university I relied on i) the diversity of the geographical area in which the university was located, which has been found to be an important factor for trainee teachers' preparation towards teaching in culturally diverse classrooms, ii) the two latest Ofsted inspection reports that were carried out for primary trainee teachers' preparation towards teaching in diverse classrooms and iii) the fact that the city had organised some cultural events in the past. All of these aspects and the way they are relevant to my study are discussed in this section.

As argued in the literature review, studies have revealed that the location of the university is an important factor for trainee teachers' preparation to teach in culturally diverse classrooms and the course content that they are offered (Lander, 2011; Stephenson et al., 2009). Sometimes, trainee teachers were found to feel that they were not being prepared to teach in culturally diverse classrooms and were not offered modules relevant to diversity, due to the location of the university they attended, which was in a low ethnically diverse geographical area (Lander, 2011). Regarding the placements, it was revealed that when trainee teachers had the chance to conduct placements in a wide variety of different types of schools, their overall preparation towards teaching in culturally diverse classrooms was enhanced (Hagan & McGlynn, 2004; King & Butler, 2015; Lim & Able-Boone, 2005; Milner et al., 2003; Sleeter, 2001). In contrast, trainee teachers who mainly had placements

in urban schools, were found to be unprepared to teach in culturally diverse classrooms (Sleeter, 2001). Other researchers found that placements in a high ethnically diverse area did not guarantee that trainee teachers would acquire sufficient experience to prepare them to teach in diverse classrooms and improve their future practice (Gazeley & Dunne, 2013).

Therefore, one of the main tensions in the literature, as argued in the literature review, is to what extent the location of the university influences trainee teachers' preparation towards teaching in diverse classrooms. Hence, for my research, in order to find out whether my research confirmed or contrasted with most of the existing findings regarding trainee teachers' preparation to teach in culturally diverse classrooms and their understanding of the terms of cultural diversity and equality in education, I attempted to find a university which was located in a relatively low ethnically diverse geographical area. However, if I only focused on the diversity of the geographical area, I would potentially get similar results to most previous researchers who conducted research in low diverse geographical areas. Thus, three other criteria upon which I relied for the selection of this university were: i) the increasing diversity of the geographical area in which the university was located, ii) the two latest Ofsted inspection reports that were carried out for primary Initial Teacher Education (ITE) and iii) the fact that the city the city had organised some cultural events in the past. The rationale for relying on these factors, as well as the ways that each of them is relevant to my research are discussed below.

Diversity of the geographical area

The first criterion added for selecting this particular university was the fact that it is one of the cities in the UK that had the biggest increase between 2001 and 2011 of "non-UK born population" (Krausova & Vargas-Silva, 2013, p. 4), and it is the city that had the biggest increase in its county (Krausova & Vargas-Silva, 2013). Therefore, it seems that while the total minority population of the city is relatively low, within a decade there was an increase to the minority population. I therefore considered this characteristic because, as advised by Gay and Howard (2000), the changes in demographics will undoubtedly be reflected in schools, and, therefore, teachers should be appropriately equipped to teach in diverse classrooms and so appropriately prepare their students to live in this world (Cajkler & Hall, 2012; Garmon, 2004; Gay, 2010; King & Butler, 2015).

In order to find out whether my research was consistent with or in contrast to previous research in terms of the location of the university and the diversity of the geographical area, I also relied on the fact that the university had two campuses in two different cities; one was in the main city, while the other campus was located in another city, which was less diverse

than the main city, compared to the city where the main campus was located. Therefore, by comparing the results of the two areas I had the chance to find similarities and contradictions between trainee teachers' responses, not only based on the course they were attending, but also based on the location of each campus.

Ofsted reports

The two latest Ofsted reports were also considered for the selection of the university, in which it seems that trainee teachers' preparation towards teaching in diverse classrooms is not considered in much depth. In order to retain the anonymity of the university and to protect confidentiality, data presented from Ofsted reports are not fully referenced.

The Office for Standards in Education (Ofsted) in England, is responsible for inspecting and regulating "services that care for children and young people, and services providing education and skills for learners of all ages" (DfE, n.d. para. 1). Ofsted's role is "to make sure that organisations providing education, training and care services in England do so to a high standard for children and students" (DfE, n.d. para. 3).

In the first Initial Teacher Education (ITE) Ofsted inspection report, there was almost no emphasis on diversity, equality and equity in education. The only thing mentioned was that implications of the governmental policies were emphasised with attention to diversity and English as an Additional Language (EAL) (Ofsted, 2007). The second report mentioned that PGCE trainee teachers were confident about planning their lessons to meet every student's needs, and that all trainee teachers felt confident about teaching in diverse classrooms. This confidence derived from the well-structured programme and from visits to schools with leading practice in aspects like teaching EAL (Ofsted, 2011). However, it seems that as with the first report, the second did not provide enough information and did not involve other aspects of trainee teachers' preparation to teach in diverse classrooms, but mainly EAL. However, the Ofsted inspection reports for secondary ITE and for ITE for further education were more detailed about equality, diversity and trainee teachers' preparation to teach in diverse classrooms (Ofsted, 2011).

Thus in my research I was interested in considering those points that were not addressed in the Ofsted reports for primary ITE, and so looked at trainee teachers' preparation for culturally diverse classrooms in more depth and detail.

Organisation of cultural events

A last point that helped me in the selection of the university was the fact that the city had organised some cultural events to celebrate diversity in the past, including a range of

activities, festivals and fairs, and I assumed that there would be some potential benefits to educational aspects from these events. If there were improvements in schools, for example, in terms of valuing cultures and in terms of boosting students' wellbeing, I expected that trainee teachers' courses would be influenced, and that there would be corresponding improvements in trainee teachers' programmes as well.

In sum, the reason for carrying out a case study derived firstly from the epistemological and ontological stances of social constructivism. Secondly, I wanted to find out whether my research confirmed or contrasted with existing findings regarding trainee teachers' understanding of terms relevant to cultural diversity and their views about their preparation to teach in culturally diverse classrooms in a university which was located in a low diverse geographical area on the one hand but, on the other hand,: i) had two campuses both in relatively low diverse geographical areas, while the minority population in the main city underwent a fairly high increase since 2001 ii) had gaps in the Ofsted inspection reports of the primary ITE regarding issues of preparing trainee teachers to teach in diverse classrooms, in contrast to the inspections for secondary ITE and the ITE for further education iii) was in a city that had organised some cultural events in the past. In this way, I tried to find out whether aspects of trainee teachers' training programmes had been influenced.
Specifically, I wanted to find out whether my study would be:

i) in line with most previous studies, considering that the university is located in a relatively low culturally diverse area, as well as considering the gaps in the Ofsted reports regarding trainee teachers' preparation to teach in culturally diverse classrooms.
ii) in contrast with previous research, considering that the diversity of the geographical area is changing and the fact that the city had organised some cultural events in the past

A third possibility was that:

iii) some findings in my research might be in line with other research while other results might contradict previous research

4.2.3.3 Mixed methods

The mixed methods approach is used to describe the combination of both quantitative and qualitative data for the same research (Creswell & Plano Clark, 2018; Greene, 2007; Johnson & Onwuegbuzie, 2004; Teddlie & Johnson 2009a) and it supports the idea that the

connection of the research paradigm with the method of data collection is not sacrosanct (Johnson & Onwuegbuzie, 2004). Mixed methods approach is defined by Creswell (2014, p. 19) as a

> collection of both qualitative and quantitative data sequentially in the design… the study begins with a broad survey in order to generalize the results to a population and then, in a second phase, focuses on qualitative, open-ended interviews to collect detailed views from participants to help explain the initial quantitative survey

For my research, I followed the same pattern as Creswell. Specifically, I first carried out a survey with trainee teachers, followed by interviews with both trainee teachers and teacher educators. The rationale for deciding to adopt a mixed methods approach for data collection in my research is discussed below.

4.2.3.3.1 Rationale for using mixed methods approach

In this section, I discuss the rationale of using a mixed methods approach, which derives from both the theoretical frameworks I used in my research (CRT and CRP) and the general purpose of the mixed methods approach.

CRT, CRP and mixed methods approach

The social constructivist paradigm on which my research was based holds that quantitative data is not adequate to offer an understanding of social phenomena and therefore qualitative data is considered more appropriate to explore social phenomena (Shah & Al-Bargi, 2013) and to understand how people interpret the world (Willis, 2007). At the same time, CRT supports the idea of multiple realities and highlights the importance of listening to the different voices of people, to document discrimination and inequity, which, as supported by some CRT scholars, is better achieved by a qualitative rather than a quantitative perspective (Dixson & Rousseau, 2005). Therefore, quite often research that uses CRT as a framework is associated with qualitative data. However, it has also been argued that quantitative research has been found to be equally effective in studying inequality (Teddlie & Johnson, 2009b). CRT has also been found to be congruent with a mixed methods approach and researchers who adopt CRT are encouraged to use a mixed methods approach (Teddlie & Tashakkori, 2009) in order to look more critically at social inequity (Ladson-Billings, 2000). It therefore seems that there is no specific type of data that can be

characterised as totally compatible or totally incompatible for data collection when adopting CRT as a theoretical framework in research. In fact, CRT researchers "may adopt qualitative, quantitative or mixed methods to design their research studies in order to critically examine the realities from a cultural, historical and political stance" (Shah & Al-Bargi, 2013, p. 260). Similarly, Dixson and Rousseau (2005, p. 22), based on Matsuda Lawrence, Delgado, and Crenshaw (1993), stated that:

> the goal of using any method is to further the cause of racial justice. In this sense, CRT scholarship in education is neither inherently 'qualitative' nor 'quantitative'. Rather, such scholarship should employ 'any means necessary' to address the problem of inequity in education.

In my research I considered the mixed methods approach to be the most appropriate as according to Hesse-Biber (2010, p. 2)

> Critical theory and critical race theory…contest traditional knowledge forms and expose the power dynamics of traditional knowledge by revealing the interactions among gender, race, class, nationality, and other social identities. Mixed methods research holds greater potential to address these complex questions by acknowledging the dynamic interconnections that traditional research methods have not adequately addressed

CRP, the second framework I used in my research, is also often associated with qualitative research because it seeks perceptions, interpretations and viewpoints. However, quite often researchers who adopt this framework and who investigate whether teachers adopt a culturally responsive pedagogy in their teaching practices tend to use a mixed methods approach (Malo-Juvera, Corell & Cantrell, 2018; Shure et al., 2015; Siwatu, 2011). Mixed methods is considered suitable for CRP as it helps the researcher to get a comprehensive view of the issue being explored and better assess CRP in the population being examined (teaching practices, school settings, teachers training programmes) (Shure et al., 2015).

CRT and CRP were the two theoretical frameworks used in my research, and neither of them can be characterised as purely quantitative or purely qualitative. In my research, they were both used as lenses for framing my research and as a set of tools on which I relied to measure trainee teachers' understandings about certain concepts. Thus, I wanted to collect as much information as I could from multiple perspectives and through multiple sources of evidence, and by relying on CRT and CRP to develop an understanding regarding trainee

teachers' preparation towards teaching in culturally diverse classrooms. Hence, I considered a mixed methods approach to be the most appropriate in my research, as it provides an opportunity to analyse a variety of different views and provides a stronger and more solid conclusion regarding the issue being explored (Teddlie & Tashakkori, 2009). Apart from that, another rationale for using the mixed methods approach was related to the purpose of the mixed methods approach in general, and this is analysed below.

4.2.3.3.2 Purpose of mixed methods approach

Greene et al. (1989) identified five purposes for utilising a mixed methods approach and these are Triangulation, Complementarity, Development, Initiation and Expansion. In this section, I discuss how I attempted to achieve the five purposes of the mixed methods approach in my research.

a) Triangulation

Triangulation is possible when using more than one method to collect and analyse data about the same phenomenon. It is used to detect convergence and corroboration and to reinforce and demonstrate the validity and reliability of the results (Figure 4) (Greene et al., 1989; Newby, 2010). In order to implement triangulation and determine whether the data collected agreed with each other and were genuine, I collected data from three different information sources, i) trainee teachers, ii) teacher educators iii) course content analysis.

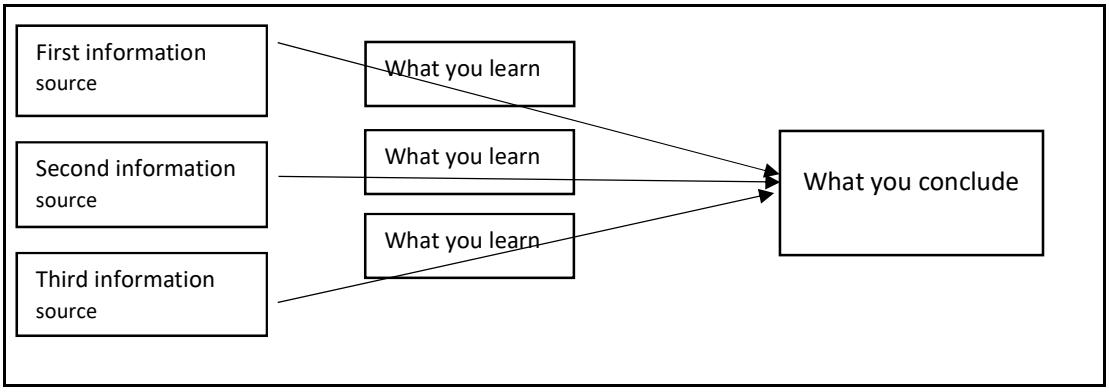

Figure 4. The principle of triangulation (Newby, 2010, p. 123)

b) Complementarity

Complementarity seeks explanation, clarification, enhancement and elaboration of the results from one method with the results from another method (Greene, et al., 1989). In my research, while I collected data through a questionnaire to find out the majority of trainee

teachers' understandings about the terms: cultural diversity, equality and equity in education, and the majority of trainee teachers' views about their preparation towards teaching in diverse classrooms, the interviews I conducted with them helped me to draw a richer and a more in depth picture of the situation. Specifically, while in the questionnaire trainee teachers had a limited number of questions to express their thoughts of whether there were any specific areas that they felt they needed more training, their understanding of cultural diversity, or any concerns they had about their preparation in general, through the interviews they had the chance to express in more depth their thoughts, concerns and understandings.

The interviews with teacher educators gave me valuable information that I would not be able to obtain had I only interviewed the trainee teachers. Moreover, it is important to explore the views of teacher educators when looking at trainee teachers' preparation, as, according to Sobel et al. (2011) who focused on trainee teachers' preparation and on culturally responsive teaching, it is the faculty's responsibility to integrate the content of culturally responsive teaching across teachers' training programmes. Moreover, according to the same author, in order for trainee teachers to achieve all of the characteristics and be culturally responsive, teacher educators should also be culturally responsive and have the knowledge and skills, which they will transmit to trainee teachers, as the "resistance to substantive change may rest in teacher educators' discomfort with, if not fear of, addressing issues such as race and inequity in their courses" (Sobel et al., 2011, p. 436).

Through the course content analysis, I discovered whether or not trainee teachers were offered modules which covered the areas of CRP (as presented in the literature review), and which would equip them appropriately to work in culturally diverse classrooms, as well as, whether they were offered modules to develop their understanding about intercultural education, diversity, equality and equity in education. After the analysis, the findings from the course content were compared with the findings from the questionnaires and the interviews with both trainee teachers and teacher educators.

c) Development

The development seeks to use the results from one method to help develop or inform the other method (Greene et al., 1989). Hence, after completing the questionnaire, the items that were found to be contradictory and where trainee teachers' responses varied, and those which correlated either positively or negatively were extracted. On the basis of these contradictions, relevant questions were designed and included in the subsequent interviews, in order to address these contradictions and correlations through the interviews.

d) Initiation

Initiation seeks the discovery of paradox and contradiction (Greene et al., 1989). By following the same pattern as for triangulation, I compared the responses of different sources and methods to find contradictions a) between trainee teachers' responses b) between teacher educators' responses and trainee teachers' responses c) between the responses of both trainee teachers and teacher educators and the course content analysis.

e) Expansion

Expansion seeks to extend the breadth of the investigation by using different instruments for data collection (Greene et al., 1989). A mixed methods approach was adopted to extend the breadth and range of my research. Therefore, different information sources were used (trainee teachers, teacher educators and course content analysis), and different methods were used (questionnaire and interviews).

4.2.4 Method of data collection (quantitative and qualitative)

This section begins with a discussion of the preparation for data collection. This includes the ethical considerations that were applied in my research, the pilot study that was carried out prior to the main study and information about the research population and the research sample, specifically how many participants I targeted first and who within this population finally participated in my research. The section continues with a discussion of the methods of data collection and the specific instruments that were used, specifically questionnaires, interviews and course content analysis. The sequence of this section follows the same sequence as the data collection. The process that was followed to design and carry out the questionnaires, the interviews, and the course content analysis, alongside the rationale for selecting these methods for data collection are developed.

4.2.4.1 Preparing for data collection

During the process of recruiting participants, once I had decided the university in which to conduct the research, I faced several difficulties regarding access to the university and willingness of trainee teachers to take part in my research. Firstly, I contacted the module leaders of both the primary PGCE and the undergraduate course in primary education, asking for participation in my research, informing them about the purpose of my research, what they would be asked to do and who the participants would be. The response of the module leaders was cautious regarding aspects of the ethics procedures of my research, and regarding what the questionnaire would involve. After providing a copy of the ethics form,

as well as a copy of the questionnaire that was designed for trainee teachers, the coordinators of the undergraduate and the PGCE courses of the university sanctioned the research. Contacting the leaders of the two courses was the most sensible solution for me, as they were the only people who could give me access to university and who would make a connection between the trainee teachers and me. However, this could have potential challenges to my data on the grounds that the course leaders were trainee teachers' assessors and therefore, trainee teachers might felt reluctant and cautious to critically comment on their training programmes. To minimise this challenge, I assured trainee teachers that the data they would provide would be completely anonymous. The anonymity alongside other aspects of ethical consideration are discussed in the following section.

The second and most important challenge I faced was the low response rate in both the questionnaires and interviews with trainee teachers. The questionnaire was initially administered through an online platform to all primary PGCE trainee teachers and to primary undergraduate trainee teachers who were in their final year. However, the response rate for the online questionnaire was very low (approximately 1.2 %). The reason for that, as I was informed by both leaders of the two programmes, was that trainee teachers, and especially PGCE trainee teachers, were quite busy, and spent most of their time on placements, and unless they had completed the on-line questionnaire on the same day, they would have forgotten about it some days later. Despite the fact that the link for the on-line questionnaire was sent two more times to trainee teachers, the response rate remained very low (approximately 2.6%). Thus, in order to overcome this challenge, I asked both course leaders to arrange a visit to the university to distribute the questionnaire in print by myself. Both course leaders approved the visit, so I visited both campuses for the distribution of the questionnaire. At these visits, trainee teachers were informed again about the purpose of the research and those who expressed interest in participating were provided with the questionnaire. I also had the chance to talk to trainee teachers by myself and ask them if they were willing to participate in the forthcoming interviews. Distributing the questionnaire in print was time-consuming not only because I had to travel to the two cities, but also in terms of importing data to my computer for analysis. This would have been much easier through the online questionnaire as data can be automatically imported into the computer when using an online platform for surveys, while in my case, I had to do this manually. Moreover, the process of delivering the questionnaire in print was quite costly as I had to print many questionnaires and consent forms and cover all expenses for travelling. Another issue with the distribution of the questionnaire in print was that I was only able to deliver the questionnaire to trainee teachers who were present on that day, whereas the online

questionnaire was delivered to all registered primary PGCE trainee teachers, and to all registered primary undergraduate trainee teachers in their final year. This would have posed challenges to data collection if there were not enough trainee teachers present on that day at the lecture. However, delivering the questionnaire in print proved to be effective, as a total of 97 trainee teachers agreed to complete it and this increased the response rate to approximately 70%.

Similarly, in the interviews, the willingness of trainee teachers to participate was the most important problem I faced. Despite the emails sent to trainee teachers, and even though I had talked to trainee teachers about my research when I visited them to distribute the questionnaires, there were only three trainee teachers who participated in my research and they were all from the undergraduate course. The reason for the low response rate was again the fact that trainee teachers were quite busy. The leader of the PGCE course had informed me that it might be difficult for me to find participants for the interviews because they were most of the time on placements and when they returned to the university, they were mainly focused on their assignments. Therefore, in order to make it more convenient for trainee teachers, I created an online platform, which involved some open questions for them to complete. The platform was positively received by the both leaders and they sent this to trainee teachers, from which I received another eight responses, one from an undergraduate trainee teacher and seven from PGCE trainee teachers.

4.2.4.1.1 Ethical considerations

The British Educational Research Association (2018), the Education Ethics Committee of the Department of Education of the University of York, and the Data Storage and Protection of the Education Ethics Committee Guidance of the University of York, provide guidelines that researchers need to follow throughout their research. Based on these guidelines for gaining consent form from the participants, informing the participants about their right to withdraw from the research at any time, as well as in terms of anonymity and confidentiality, all the appropriate documents were completed in order to get the ethical approval for my research (see Appendix I). Moreover, all of these points were carefully considered in every step of data collection and data analysis in my research.

A consent form was given to the participants, which they were asked to read and sign before completing the questionnaire and before conducting the interviews. Hence, different consent forms were provided to trainee teachers for the questionnaire (Appendix II) and for the interviews (Appendix III) and a different consent form was also provided to teacher educators (see Appendix IV). In the consent form participants were informed about the

purpose of the research, what they would be asked to do and what would happen to the data they provided. They were also informed about their right to withdraw at any stage during the interviews as well as not to answer questions if they did not want to in the questionnaire. They were also informed of their right to withdraw one month after the interviews and the data provided would not be included in the final analysis. However, this was not possible with the questionnaire as it was completely anonymous, so I would not have been able to detect which questionnaire each of them had completed.

The data collected by individuals were anonymised so that participants could not be identified, and in order for the data to be completely anonymous, the name of the university and the city where the research was carried out are not mentioned anywhere in this research. Moreover, to guarantee the complete anonymity of the data, pseudonyms were used for all the participants in the data analysis. As mentioned above, due to the low response rate of the online questionnaire, I distributed the questionnaire in print by myself. Trainee teachers were asked to provide their contact details in case they were interested in participating in the follow up interviews. In order to retain anonymity, a blank paper was attached to the questionnaire and the consent form that was given to each of them. All trainee teachers who completed the questionnaire were asked to separate the blank paper from the rest of the papers. Those who were willing to participate in the follow up interviews would write their name on this paper, otherwise, they were asked to leave it blank and return it to me, so in the end I collected both blank papers and those with contact details on it. By doing that, I was not able to identify who completed the questionnaire and it was completely anonymous.
The distribution of the questionnaire by myself might raise ethical concerns, due to the fact that trainee teaches might have felt under pressure to complete the questionnaire while I was in the lecture theater with a teacher educator being present. However, I informed trainee teachers, about the purpose of my research, namely that it was an exploratory research, where they would be asked to express their understandings about issues relevant to cultural diversity and their level of satisfaction regarding teaching in culturally diverse classrooms in their teacher training programmes, and not in order to test their knowledge. Moreover, I informed them about their right to withdraw at any time during the completion of the questionnaire and not return the questionnaire to me if they did not wish to.

In order to ensure confidentiality interviews were held in small meeting rooms, which no one had access to apart from each participant and me. Interviews with teacher educators, were all held in each participant's office, where again only each participant and me were present. The transcripts from the interviews were kept in password encrypted Microsoft office Word files, and alongside the recordings, they were kept private and secured in a

password encrypted computer. Printed questionnaires were kept in a locked cabinet at my home and only I had access both to the computer and to the cabinet. In order for data to be further protected, no kind of online storage was used, but instead they were only backed up on a flash drive, which was also kept, locked in the cabinet alongside the questionnaires. The data will be destroyed after five years and might be used for research or training purposes, but participants will still not be identifiable.

4.2.4.1.2 Pilot study

The pilot study was carried out after the research was approved by the Ethics Committee, six months before the main research. The purpose was to check the clarity of the questions and if they appropriately addressed my main research questions.

The population of my pilot study comprised teachers or PhD students in education who had previously trained as teachers (N=6). Through the pilot study, I sought to ensure the validity of the questionnaire and to check the clarity of the questions. Moreover, I sought to ensure that the items used in the questionnaire answered my research questions. Therefore, I tried to include as broad sample as possible by including both secondary and primary trainee teachers.

Based on the comments participants in the pilot study provided, I made the appropriate amendments and clarifications to some of the items that looked ambiguous and confusing. I also broke down some questions in which I was asking two things in the same question, which was difficult to respond to. Some of the participant also made comments on the consent form which was included alongside the questionnaire, regarding how to make it look better and easier to read. Participants were politely asked to give me feedback on the interview questions, and again suggested some clarifications and amendments. Four face-to-face interviews were also carried out to find out whether the questions were clear, relevant to my research and therefore if they helped me address my research questions. After looking at the feedback, I eliminated some of the questions, and rephrased the majority. Regarding the questions for the interviews with teacher educators, I sent the questionnaire to the leader of the PGCE course in a British university, politely asking whether she could give me some feedback. After taking into account her comments, the questions for the interviews with teacher educators were finalised. The interview questions were sent as open questions via a link to an online platform, Qualtrics, to another six teachers or PhD students who had previously attended either an undergraduate course in education with QTS or a PGCE course (either primary or secondary). The purpose of sending these questions was to determine if the questions were clear, whether there were any gaps or misunderstandings and whether

they addressed my research questions. Once again, using the feedback provided, I added more details to some of the questions to improve clarity. I also deleted some questions that seemed to be repetitive, replacing them with new ones.

4.2.4.1.3 Routes to teaching in England

There are two main routes into teaching in England; one is University-based which means that trainee teachers are trained at the University in order to get a qualification and then get a job; and the second route is school-based, which means that trainee teachers first get a job, and through their job they get a qualification. University-based routes involve the Bachelor of Education (BEd), namely, a three (or four) year undergraduate degree in primary education, which leads to QTS acquisition; a one year Postgraduate Certificate in Education (PGCE), which is taken upon completion of an undergraduate degree. Both courses involve school placements (Allen, Belfield, Greaves, Sharp & Walker, 2014). The school-based routes involve School Direct, Teach First and School-Centred Initial Teacher Training (SCITT). Most of the school-based programmes lead to QTS, and some of them can also lead to PGCE (Allen et al., 2014).

School Direct

The School Direct route can be either salaried or unsalaried, and most of them lead to a PGCE award alongside the QTS. The salaried School Direct route, which replaced the Graduate Training Programme (GTP) in September 2013, is for graduates with three or more years working experience in any field. Trainee teachers are employed as unemployed teachers by schools (Allen et al., 2014; Evans, 2019).

The unsalaried School Direct route is for graduates with less than three years working experience and trainee teachers have to pay the tuition fees for the course (Allen et al., 2014).

Teach First

Teach First trainee teachers "are recruited by Teach First and placed in deprived schools. Teach First trainees need not be supernumerary and can teach up to 80% of a newly qualified teacher (NQT)'s timetable" (Allen et al., 2014, p. 5).

Trainee teachers of Teach First route, attend a two-year employment programme, in schools that are disadvantaged, or in low-income communities (Evans, 2019). Trainee teachers are employed as unqualified teachers and through the programme, along with the QTS, trainee teachers are awarded a Postgraduate Diploma in Education (PGDE).

School-Centred Initial Teacher Training (SCITT)

School-centred initial teacher training (SCITT) programmes are based in a school or groups of schools, which sometimes work in close partnerships with universities, which enables trainee teacher to obtain a PGCE alongside the QTS. The SCITT route is quite similar to the unsalaried School Direct route, which provides practical teacher training by experienced teachers (Swain, 2019).

While there are different routes and different programmes to become a teacher in England, for my research I only included University-based trainee teachers, attending either an undergraduate course in primary education (with QTS) or a primary PGCE course. The rationale for selecting only University-based trainee teachers was due to the fact that I was interested in focusing on the preparation they had received through their training courses. I did not intend to check the skills teachers have in schools and which they would transmit to trainee teachers, but I wanted to find out the whole operation of the university towards preparing trainee teachers for culturally diverse classrooms.

4.2.4.1.4 Population and Sample

The population of participants I initially targeted were trainee teachers from both primary PGCE and undergraduate courses in primary education as well as teacher educators teaching in any of the aforementioned programmes. As the aim of my research was to explore primary trainee teachers' views about cultural diversity and their sense of preparedness towards teaching in culturally diverse classrooms, trainee teachers' views were explored from multiple sources of evidence (questionnaires and interviews) in order to gain a better and deeper understanding of their perceptions. As mentioned earlier, interviews with teacher educators were carried out, as it is the faculty's responsibility to integrate the content of culturally responsive teaching across teachers' training courses (Sobel et al., 2011). Moreover, teacher educators should be able to support trainee teachers and to effectively evaluate the teacher training programmes in relation to teaching in culturally diverse classrooms (Hicks, Smigiel, Wilson & Luzekyj, 2010).

Since I was looking at trainee teachers' views about their programme preparation for teaching in culturally diverse classrooms, undergraduate trainee teachers, were all in their final year of studies, as they had attended and completed most of their training programme than 1st and 2nd year undergraduate and had spent more hours in school placements than 1st year and 2nd year trainee teachers. Thus, final year trainee teachers were selected for my research as they were more experienced and more familiar with their training programme

than trainee teachers who still had one or two years to complete their programme. This meant they were better positioned to express their views about their teacher training programme and how satisfied they felt about their preparation for teaching in culturally diverse classrooms in their programme as a whole.

For the same reason, the research was carried out from February to May so that all PGCE trainee teachers had attended and completed more than the half of their programme and had already spent several hours on placements. I could not have gone later that this as most of the trainee teachers were busy from June to July due to placements, writing up and exams. On the one hand, the period in which I could collect data was limited and I had to manage to find all the participants during this period, but on the other hand, it was the most appropriate period of time for trainee teachers to be available to take part in my research.

The online questionnaire was distributed to all trainee teachers who were registered on any of the aforementioned programmes (approximately N=150), and emails for participation in the interviews were sent to ten teacher educators. The printed questionnaire was distributed to trainee teachers who were present on that day, which by average was 80 trainee teachers in the primary PGCE and 65 trainee teachers in the undergraduate course.

Within this population that I contacted for participation in my research, a total of 101 trainee teachers participated in the questionnaires out of which, 56 were attending a primary PGCE course, and 45 an undergraduate course in primary education. Eleven trainee teachers participated in the interviews out of which four were attending an undergraduate course in primary education, and seven were attending a primary PGCE course. Four teacher educators also participated in the interviews.

4.2.4.2 Quantitative data collection

A questionnaire was designed to triangulate the qualitative findings and to quantify trainee teachers' perceptions about their preparedness to teach in culturally diverse classrooms. Questionnaires are considered a good instrument for measuring perceptions and have been used by many authors to measure views, attitudes and perceptions (Creswell, 2014). However, unlike interviews where additional questions can be asked at any time during the interview, questionnaires, and especially closed questionnaires do not provide space for collecting additional data.

In order to develop my questionnaire, I drew on the Cultural Diversity Awareness Inventory (CDAI), which was developed to explore trainee teachers' attitudes towards multiculturalism and diversity (Henry, 1986). This inventory "is designed to assist the user in looking at his/her own attitudes, beliefs and behavior towards young children of culturally

diverse backgrounds" (Henry, 1986, p. 4). The CDAI has been used in several studies that were seeking to address the preservice teachers' awareness of cultural diversity (Barry & Lechner, 1995; Brown, 2004a, 2004b; Castro, 2010; Milner et al., 2003). I also relied on the questionnaires that were used in several studies that looked at trainee teachers' attitudes, views, perceptions and awareness about diversity as well as, about teaching in culturally diverse classrooms. Therefore, on the basis of the literature of the CDAI (Brown 2004a, 2004b; Hagan & McGlynn, 2004; Lander, 2011; Wasonga, 2005), and on questions previously used for similar researches (Barry & Lechner, 1995; Taylor & Sobel, 2001; Tsigilis et al., 2006), I developed a 29 item closed questionnaire (see Appendix V). Based on the CDAI and the literature, I selected the most relevant questions to my research and those that most reflected my research questions.

The questions of the questionnaire sought to cover all different aspects of the research questions. Table 1 (below) illustrates how the items in my questionnaire helped me to address my research questions. Each research question, written in the first column, corresponds to the number of the questionnaire items written next to it in the second column.

Table 1. Items in the questionnaire which will answer my research questions.

Research Questions	Questionnaire Items
1) What are primary trainee teachers' perspectives about cultural diversity in the classroom?	1-11
2) What are trainee teachers' views about their teacher training programmes in relation to teaching in culturally diverse classrooms?	12-24
3) What improvements would trainee teachers like to see to their teacher training programmes in order to enhance their preparation for working in culturally diverse classrooms?	25-29

According to Bryman (2016), long questionnaires are rarely feasible and they might result in a low response rate, as participants might become tired of answering questions, and either leave blank questions or withdraw from completing the questionnaire. Therefore, I had to keep the questionnaire short, using simple questions and make sure that I always asked one thing only in each question. To achieve this, I included a limited number of questions that responded to each research question and included items for each research question about areas in which there have been the main tensions in the literature. Specifically, I tried to include items about: trainee teachers' confidence to teach in culturally diverse classrooms;

their views towards learning about issues relevant to diversity; their anticipation of working in culturally diverse classrooms; their willingness to receive training and knowledge about it; their understanding about terms relevant to diversity and equality; their preparation for addressing and acknowledging the difficulties students from minority backgrounds face in classrooms. Moreover, questions that cover areas that are considered important by CRT and CRP were also included in the questionnaire. Specifically, how trainee teachers understood terms relevant to diversity and equality; their preparation to acknowledge their responsibilities in culturally diverse classrooms; their preparation to: address racist incidents; organise the classroom environment; create classroom activities to reduce stereotypes; communicate with students from minority backgrounds and their families.

A part of closed-questionnaires is the survey scale it uses. A survey scale is a set of answer options that cover a range of opinions for each item of the questionnaire. In contrast to the scales that provide only two options (e.g. agree/disagree), the Likert scale provides richer and more reliable data and is considered the most appropriate scale when measuring attitudes, opinions or perceptions (Joshi, Kale, Chandel & Pal, 2015). Dawes (2008) claimed that scales from 7-point to 10-point offer more valuable results as participants are offered more choices to select from. However, according to Likert (1932), when measuring levels of agreement the most appropriate scale is the 5-point. Similarly, Revilla, Saris and Krosnick (2014) argued that when researchers want to include agree/disagree scales, they should offer five answer categories rather than seven or eleven. Thus in my research, to illustrate the level of agreement a five-point Likert scale was used: strongly disagree, disagree, neither agree nor disagree, agree, strongly agree. The same scale was used in CDAI, upon which I relied for the development of my questionnaire (Henry, 1986).

The main sections included in the questionnaire are summarised below:

i) Information sheet and consent form: Trainee teachers were informed about the purpose of the research and what would happen to their data. In addition, they were informed that the research project had been approved by the Ethics Committee of the University of York.

ii) Background information: Trainee teachers were asked to provide some background information prior to completing the questionnaire. Specifically, they were asked to provide the course they were attending, namely, if it was a three-year undergraduate with QTS in primary education or a one year primary PGCE course, their age, their level of prior experience in diverse contexts, their gender and their ethnic background. The reason for asking this specific information from trainee teachers is discussed in the following chapter.

iii) Main Questionnaire: The questionnaire contained 29 items using a 5-point Likert scale. Two open questions were included in which trainee teachers were asked to write how they understood the terms of equality in education for minority students and intercultural education.

iv) Additional information: Trainee teachers were asked to provide their contact details if they were willing to participate in the follow up interviews after ensuring them that the details provided would be saved in a separate sheet.

4.2.4.3 Qualitative data collection

Qualitative data were collected from three different sources, which were i) interviews with trainee teachers, ii) interviews with teacher educators who taught on the PGCE or undergraduate course with QTS, and iii) course content analysis.

4.2.4.3.1 Interviews

As advised by Creswell (2014), quite often when researchers adopt a mixed methods approach they begin with a survey, and the second phase of data collection focuses on qualitative data through open-ended interviews. Moreover, the social constructivist paradigm upon which I relied for my research holds that the main aim of researchers who adopt this paradigm should be to rely as much as possible on participants' views about the issue being explored (Creswell, 2014). In order to achieve this, interviews are considered an appropriate method of data collection (Scotland, 2012) as they give the researcher the opportunity to further explore the issue under investigation, to obtain a more valuable and in depth picture of the situation and consequently to better address the research questions (Yin, 2014). Through the interviews, I collected further information about trainee teachers' views about cultural diversity as well as about their sense of preparedness towards teaching in culturally diverse classrooms. The interviews enabled trainee teachers to discuss more about their understanding and their perceptions about cultural diversity and to talk more about their experiences through their training courses towards teaching in diverse classroom. Thus, trainee teachers were asked about their current programmes, if they wished to have any improvements in their programmes in any area, and if they were satisfied with their placements (see Appendix VI). They were also asked if they wished to have placements in a variety of schools, and if they did, how they thought this would benefit them. Trainee teachers who completed the online questions, instead of having a face-to-face interview, were asked about their understandings about terms relevant to cultural diversity as well as their overall views about their preparation to teach in culturally diverse classrooms.

Moreover, they were asked to share their views about their preparation in certain areas included in CRP that are considered important in CRT (e.g. their preparation to: address racist incidents in their classroom; recognise and address the difficulties students from minority backgrounds face in classrooms). They were also asked to express their views about receiving additional training in any of these areas (see Appendix VII).

Teacher educators talked about trainee teachers' preparation; whether they felt that the training course was adequately preparing trainee teachers to work in culturally diverse classrooms, and how important they felt it was to prepare trainee teachers for diverse classrooms. Moreover, they were asked about specific areas and whether those were covered in the programmes and if they had ever received any comments from trainee teachers about receiving additional training in any areas. They were also asked about trainee teachers' placements and how far trainee teachers had the opportunity to conduct placements in a range of schools (see Appendix VIII).

There are three types of interviews in conventional social sciences research i) structured interviews, where the researcher follows a specific set of questions in a predetermined order, ii) semi-structured, in which the researcher allows inferences to be made during the interview and iii) unstructured interviews where there are very few questions, and they usually look like a conversation between the researcher and the participant (Fontana & Frey, 2008). For my research, I carried out semi-structured interviews. While I was conducting the interview with each participant, I had some sample questions and then more questions were developed during the interview, based on the purpose of the study, the literature review, and aiming to reflect the research questions. Newby (2010, p. 340) has stated that: "[t]he semi-structured interview fits between the questionnaire (where there is no freedom to deviate) and the evolving interview (which has known goals but not necessarily any known or expected end points)". Wood (1997) suggested that the semi-structured interviews could provide deep information about the experiences of the participants. Apart from the above mentioned by Newby and Wood, the selection of semi-structured interviews for my research originated through a process of elimination. Specifically, as mentioned above, interviews are considered an appropriate method of data collection, when the researcher attempts to rely as much as possible on the participants' views. By relying on Creswell (2014, p. 8) who argued that "[t]he more open-ended the questioning, the better, as the researcher listens carefully to what people say or do in their life settings", I eliminated the possibility of carrying out structured interviews. Through the interviews with both trainee teachers and teacher educators, I wanted to make comparisons between the participants' answers, as well as between the interviews and the

questionnaires. Moreover, I wanted to include in the interviews specific items that were found to be controversial in the questionnaire, such as how trainee teachers defined cultural diversity, how far they were being prepared to recognise and address difficulties students from minority backgrounds face in classrooms, and how confident they felt through their training programmes to address racist incidents. For these reasons, I eliminated the possibility of carrying out unstructured interviews and I concluded that semi-structured interviews were the most appropriate for my research.

During the interviews, I tried to make participants feel comfortable by being friendly and not pressing them to answer questions. Before the interview, I asked them if they had any concerns with the use of the voice recorder. Moreover, apart from clarifying to trainee teachers that I was exploring their views based on their training courses, through the way I was asking the questions during the interview and through the questions per se, I attempted to minimise as much as I could the feeling trainee teachers might had that they were being tested about their knowledge. For the same reason, interviews were preferred over other qualitative methods for collecting in-depth data; if for example, classroom observations had been carried out in schools where trainee teachers were conducting placements, participants might have felt uncomfortable, as they would have had the impression that they were being tested about their effectiveness at teaching in culturally diverse classrooms.

4.2.4.3.2 Course content analysis

Once the interviews and the questionnaire had been completed, I tried to find a copy of the course content analysis. I emailed both leaders but I did not get a response from the leader of the undergraduate course, while the leader of the PGCE course told me that they did not have any course content. I tried to contact admissions, where I explained the purpose of my research and that the research took place in the university. However, once again, I did not obtain a response.

Following my supervisor's advice, I requested an interview with the leader of the PGCE course in the university I was studying in to further explore reasons why people might be reluctant to provide a copy of the course content. A possible explanation was that people in the university where my research was carried out might not want to share this information with me on the grounds that I might share it with another university and/or with the university where I was studying. Another possible explanation was that in some universities, PGCE courses do not have a course content, but the programmes mostly rely on placements and on assignments. Instead of information about course content, the PGCE leader from the university I was studying in advised me to request a copy of the handbook of the courses.

However, people at the university where my research took place informed me that they did not have a handbook of the courses. Therefore, instead of an actual course content analysis for my research, I relied on information I found on the university's website, where it described both the course and the areas they covered. It contained information about what trainee teachers were going to learn as well as broadly referring to what was covered each year. In addition, it contained information about teacher educators who were teaching on both modules, and their main area of knowledge.

4.3 Validity and Reliability

Validity in research has to do with whether an instrument is measuring what is supposed to measure and reliability refers to the "dependability, consistency and replicability over time, over instruments and over groups of respondents" (Cohen, Manion & Morrison 2011, p. 199). To ensure content validity, the questionnaire was developed based on CDAI, and on questions included in previous research on similar topics. Moreover, to ensure validity, a pilot study was conducted, where the questionnaire was distributed to some participants who were not included in the main study to find out whether my questionnaire addressed the research questions. The same process was followed to ensure validity in the interviews; participants were asked either to comment on the interview questions or to participate in pilot face-to-face interviews.

To ensure reliability I used different methods to collect data and therefore to triangulate the results. Specifically interviews with trainee teachers and teacher educators, a questionnaire completed by trainee teachers and course content analysis were carried out. Cronbach's alpha (α) is a measure for reliability and it "describes the reliability of a sum (or average) of q measurements where the q measurements may represent q raters, occasions, alternative forms, or questionnaire/test items" (Bonett & Wright, 2015, p. 3). The value of Cronbach's α coefficient of reliability ranges from 0 to 1 (Bujang, Omar & Baharum, 2018). According to Goforth (2015, II, para.2), "many methodologists recommend a minimum α coefficient between 0.65 and 0.8 (or higher in many cases); α coefficients that are less than 0.5 are usually unacceptable". Therefore, in order to check the reliability of my questionnaire, I computed Cronbach's α, where it was revealed that all items in the questionnaire were reliable (>0.7), and therefore, the questionnaire as a whole was reliable (α=0.7460).

4.4 Limitations of the study

As with any research project, this study has several limitations that need to be acknowledged. Although some of the limitations have already been mentioned earlier in this chapter, I will refer to them again in this section.

Firstly, this study collected data from one university so while the data can be generalised to the student population who took part in the research, they cannot be generalised to the wider population. Secondly, this research dealt with issues of cultural diversity and equality which are quite sensitive topics and which posed challenges to the data collection. Specifically, when I contacted people at the university asking for participation, they were found to be cautious in terms of ethics procedure and in terms of the content of the questionnaire. However, after both the undergraduate and PGCE leaders were informed about the purpose of the research and what they would be asked to do, and after they reviewed the ethical approval and the questionnaire so that there were no misunderstandings, they agreed to participate in my research. Thirdly, the fact that the course leaders who gave me access to the university were the trainee teachers' assessors might have made the trainee teachers reluctant to share their views about their preparation in their teacher training programmes. Thus, I assured trainee teachers that their data would be completely anonymous and safe. Fourthly, I found it difficult to recruit participants for the interviews due to trainee teachers' limited time, due to the sensitive topic, and possibly due to trainee teachers' feeling that they would be tested about their knowledge of cultural diversity. Finally, although the open-ended questions that were sent to trainee teachers through an online platform to replace face-to-face interviews was completed by some of them and provided some data, face-to-face interviews would have provided more detailed and more in depth data. Moreover, by completing the online platform trainee teachers had more time to think about the answers they would provide, whereas responses through face-to-face interview would have been more spontaneous and direct.

Chapter 5. Data analysis

The questionnaire was divided into three groups based on the research questions each group was trying to address (see Table 1). Therefore, the first group consisted of questions 1.1-11 responding to the first research question, the second group consisted of questions 12-23 responding to the second research question and the third group consisted of questions 24-29 responding to the third research question. The findings chapter that follows is divided into three chapters, each one dealing with a separate research question, and each chapter presents and discusses the findings for the relevant items of the questionnaire that respond to each research question. Because the process that was followed for analysing data was the same for each research question, in this part of the research, before presenting and discussing the findings of my research, I provide some information about the process of the data analysis that was followed. Specifically, this chapter is divided into two parts. The first part presents the quantitative data analysis, specifically the statistical analysis that was followed, as well as providing information and a rationale of the background information asked in the questionnaire. Moreover, the results of the background information collected from trainee teachers are presented in pie charts. In the second part, I discuss the process that was followed for the qualitative data analysis, specifically the interviews.

5.1 Quantitative Data Analysis

5.1.1 Background information

In the questionnaire, there were five introductory questions to establish the profile of each participant. These questions referred to the course each participant was attending, the prior experience in diverse contexts each of them had, as well as the gender, the age and the ethnic background of each participant. The rationale for including this background information firstly derived from the social constructivist paradigm. According to the social constructivist paradigm, as presented in the methodology chapter, it is important to consider the background of the learner during the learning process (Amineh & Asl, 2015) and recognise that people's views of the truth are influenced by their background (Ernest, 1994). Moreover, as my approach was a case study-mixed methods approach, by collecting background information I had the opportunity to make comparisons of trainee teachers' views by relying on this information, and therefore, this gave me the opportunity to draw conclusions and find differences between participants' views in more detail.

Apart from those reasons, the rationale of asking these introductory questions is justified through the literature as almost all of these factors, namely, the prior experience in diverse contexts, the age, the gender and the ethnic background, seem to influence trainee teachers

understanding about terms relevant to cultural diversity as well as their sense of preparedness towards teaching in culturally diverse classrooms. The relevant literature review for each of these introductory questions is presented below.

Prior experience in diverse contexts

The role of prior experience in diverse contexts, has been analysed in detail in the literature review chapter (see section 2.6), and it seems to have a major role on trainee teachers' understandings about cultural diversity and their preparation to teach in diverse classrooms. Trainee teachers' experiences in diverse contexts have been found to affect their effectiveness to teach in multicultural classrooms (Smith, 2000). Trainee teachers who had experienced diversity prior to their training course seem to develop more positive attitudes towards diversity. In this research, prior experience in diverse contexts involves trainee teachers as students going to diverse schools or living in diverse neighbourhoods, having friends from culturally diverse backgrounds, having working experience as teachers in diverse classrooms or having working experience in a diverse environment in any profession.

Age of each participant

Some researchers have not found a correlation between the age of trainee teachers and the extent of incorporated multicultural content (Agirdag et al., 2016) and on their perceptions of diversity (Nadelson et al., 2012). Other researchers have found a correlation between the age of trainee teachers and their views about cultural diversity. Wilkins (1999), for example, found that trainee teachers who were predominantly young (21-23 years old), expressed negative and even hostile views towards students from minority backgrounds, while Brown (2004a) found that trainee teachers over 27 years old had more gains in sensitivity after a 10 week course.

Gender of each participant

Females have found to be more tolerant than their male peers towards students from minority backgrounds (Brown, 2004a). Pettus and Allain (1999 as cited in Nadelson et al., 2012), argued that females had more positive attitudes towards diversity and multiculturalism and they became more aware of cultural diversity after attending a course on multicultural education. Similarly, Turner (2007 as cited in Nadelson et al., 2012) found that females scored higher on their personal and professional beliefs than their male peers. This result indicates that females were more positive in expanding their sensitivity towards

other cultures than their male peers (Brown, 2004a). In other cases, gender has found to have no correlation with trainee teachers' perceptions of diversity (Nadelson et al., 2012).

Ethnic background of each participant

Research indicates that teachers' own ethnic background is related to their multicultural practices. Ethnic minority trainee teachers reported higher levels of integrating multicultural practices compared to native-White teachers (Agirdag et al., 2016). That may be because people have different attitudes and beliefs towards approaching cultural diversity as curriculum content, instructional techniques and relationships with students (Gay, 2010). Other researchers have also found that trainee teachers' and in-service teachers' own ethnic background has an overall effect on their teaching practices and general knowledge (Brown 2004b; Causey et al., 1999). Indeed, according to Sleeter (2001), trainee teachers of colour have a rich knowledge base about multicultural education, in contrast to White trainee teachers. Moreover, trainee teachers of colour are more committed to multicultural teaching and to providing a challenging curriculum for diverse students. That mainly happens because trainee teachers from minority backgrounds themselves experience racism and exclusion in their course. They are also positioned as 'others' and they often use their own identities to challenge racism (Bhopal, 2015) so trainee teachers from diverse backgrounds contribute to the learning experiences of students, especially for students from minority backgrounds (Davies & Crozier, 2006).

Course

Unlike the previous factors, the course is one of the factors that I have included not due to finding contradictions about it in the literature, but due to a gap in the literature. Specifically, while the literature focuses either on trainee teachers' views in general, without referring to which course they were attending (e.g. Alismail, 2016) or sometimes focuses only on PGCE trainee teachers (e.g. Bhopal & Rhamie, 2014) or undergraduate trainee teachers (e.g. Nadelson et al., 2012), there is almost no research, to my knowledge, that involved trainee teachers from both primary PGCE and primary undergraduate courses, and which relied on the course trainee teachers were attending to identify any similarities and differences in their understandings about terms relevant to cultural diversity as well as on their sense of preparedness towards teaching in culturally diverse classrooms.

5.1.1.1 Pie charts of background information

A total of 101 trainee teachers completed the questionnaire, and the data for each of the factors mentioned above are analysed in pie charts below.

As shown in Figure 5, 54.5% of the trainee teachers were attending a PGCE course while 45.5% were attending an undergraduate course in primary education. Regarding the prior experience in diverse contexts, 15.8% of the trainee teachers stated that they had no prior experience in diverse contexts, while 48.5% stated that they had just a little experience. 28.7% cited that they had enough experience in diverse contexts and 6.9% cited that they had high prior experience in diverse contexts (Figure 5).

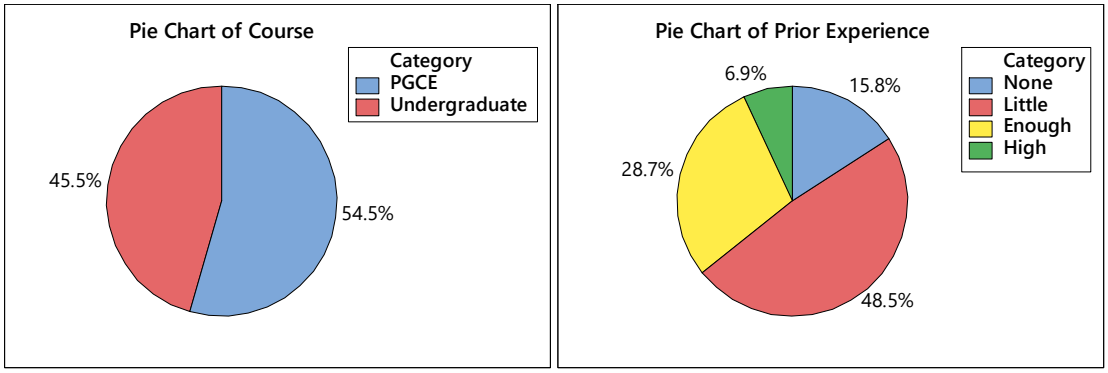

Figure 5. Pie Charts of Course and prior experience in diverse contexts

Figure 6 illustrates the pie charts for the age and the gender of the participants from both programmes. As shown in Figure 6, 59.4% of the trainee teachers were from 18-26, and 18.8% were from 27-42 while 21.8% did not provide an answer. The majority of the trainee teachers, (82.2%), were females and 17.8% were males.

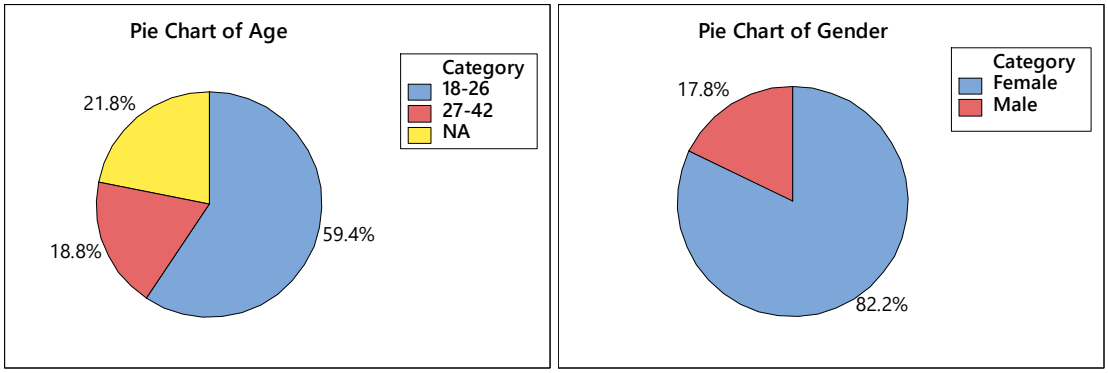

Figure 6. Pie Charts of Age and Gender

From Figure 7, it can be seen that the vast majority of the trainee teachers (94.1%) identify themselves as White British. Only 3% identify themselves as Irish (1%) or 'Any other White Background' (1%) or 'White and Black Caribbean' (1%); 3% did not provide a response in this question.

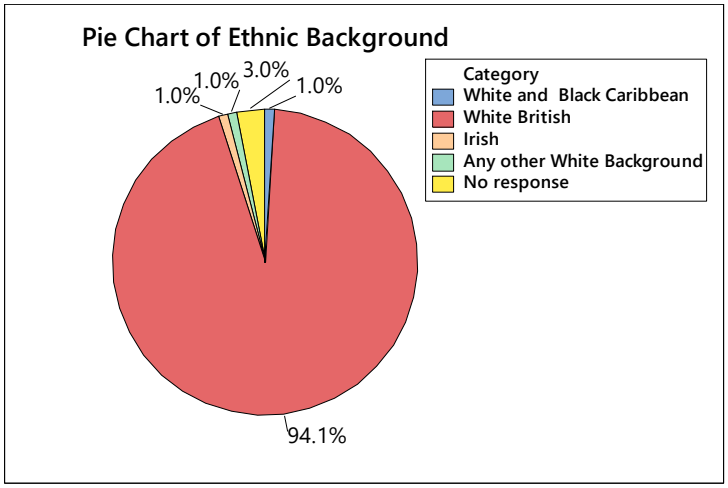

Figure 7. Pie Chart of Ethnic Background

5.1.2 Statistical analysis

For the statistical analysis of this research, descriptive statistics on the questionnaire data were calculated using Minitab 17. As mentioned above, for each group of questions responding to each research question (see methodology chapter Table 1), the same tests were carried out and these tests as well as the rationale for employing each of those tests are discussed below.

Histograms

A histogram for each item of the questionnaire shows how, in general, trainee teachers, from both programmes and with multiple levels of prior experience in diverse contexts, responded to each item of the questionnaire. This helps to draw a picture of the majority of trainee teachers' views and makes it easier to compare and triangulate those responses with data from the interviews and data found in similar research in the literature.

One-way analysis of variance (ANOVA)

A one-way analysis of variance (ANOVA) was employed on each item for the five factors that were included in the questionnaire (gender, age, course, prior experience in diverse contexts and ethnic background), and the statistically significant results ($p<0.05$)

were depicted in graphs. 'One-way' means that there is only one factor or variable (Cramer & Howitt, 2004) and it shows statistically significant differences among groups based on that variable or factor (Vogt, 2005). Significance in results is important as it "implies that it is not plausible that the research findings are due to chance" (Cramer & Howitt, 2004, p. 151). Statistically significant results are results with value $p \leq 0.05$, which also indicates correlations with the specific factor. Therefore, one-way ANOVA was employed for finding both statistically significant results and correlations between items of the questionnaire and the five different factors that were included in the questionnaire (gender, age, course, prior experience in diverse contexts and ethnic background). Moreover, the one-way ANOVA helped me to explain and address any ambiguity or uncertainty found in the histograms. After employing the one-way ANOVA test for all items of the questionnaire combined with each factor, it was found that only the course the trainee teachers were attending and their prior experience in diverse contexts correlated with certain items of the questionnaire. Therefore, for each group of questions the statistically significant results, and those items that had a correlation with the course and trainee teachers' prior experience in diverse contexts are presented.

Factor Analysis

Items were also subjected to a factor analysis aiming to reveal potential relationships with specific attributes (Sharma, 1996). Factor analysis demonstrates a correlation plot of items where lines forming an oblique angle show strong positive correlation and lines forming an obtuse angle show a strong negative correlation. While factor analysis is usually used for data reduction and creation of new factors, factor analysis was used in this research only to find positive and negative correlations between the responses on the items of the questionnaire. Therefore, in order to find correlations, factor analysis was employed for each group of questions, where each group were the items in the questionnaire responding to each research question. The factor analysis helped me to find out under which circumstances an attitude/behaviour occurs, what may cause a particular attitude and therefore it helped when drawing conclusions. Moreover, the conclusions reached helped me to address any ambiguities found and to further explain results from the one-way ANOVA, the histograms and the interviews.

Only the items from both the one-way ANOVA that were found to be statistically significant and therefore to have a correlation, as well as groups of questions in the factor analysis that were found to have both positive and negative correlations were included; these are presented and analysed in the following chapters.

5.2 Qualitative Data Analysis

NVivo12 was used to analyse data collected from the interviews. After collecting the interview responses, I transcribed them and inserted them into NVivo12 where I created a template coding, using my research questions as a basic template. This programme helped me to organise my data under certain nodes. Nodes as defined by NVivo's help system "is a collection of references from your files about a specific theme, topic, concept, idea or experience". Nodes were developed by relying on the main questions that were asked during the interviews, in order to respond to each research question (see Appendix IX).

Data from the interviews were used to triangulate the data collected through the questionnaires. All interviews with teacher educators and most of the interviews with trainee teachers were face to face. However, due to the low response rate, an online platform with some open questions was created in order to collect additional data for the interviews with trainee teachers. Table 2 (below) presents the course each participant was attending or was teaching in, the position of each participant and the type of the interview. The names used in the table and throughout the data analysis are randomly selected pseudonyms.

Table 2. The participants

Name	Position	Course	Process of data collection
Tony	Teacher educator	PGCE	Face-to-face interview
Simon	Teacher educator	PGCE	Face-to-face interview
Miranda	Teacher educator	PGCE	Face-to-face interview
Margaret	Teacher educator	Undergraduate	Face-to-face interview
Peter	Trainee teacher	Undergraduate	Face-to-face interview
Jessica	Trainee teacher	Undergraduate	Face-to-face interview
Bill	Trainee teacher	Undergraduate	Face-to-face interview
Oscar	Trainee teacher	Undergraduate	Online open questions
Rachel	Trainee teacher	PGCE	Online open questions
Eleanor	Trainee teacher	PGCE	Online open questions
Jenny	Trainee teacher	PGCE	Online open questions
Laura	Trainee teacher	PGCE	Online open questions
Lisa	Trainee teacher	PGCE	Online open questions
Nicky	Trainee teacher	PGCE	Online open questions
Susan	Trainee teacher	PGCE	Online open questions

Chapter 6. What are primary trainee teachers' perspectives about cultural diversity in the classroom?

The two sub-questions that helped me to address the 1st research question were:

How do trainee teachers understand the terms: cultural diversity, equality and equity in education?

How do trainee teachers understand teaching in culturally diverse classrooms and what do they consider their responsibilities are in a culturally diverse classroom?

6.1 Introduction

In order to address the first sub-question, trainee teachers had 6 items in the questionnaire asking about their understanding of the terms: cultural diversity, equality in education, equity in education and intercultural education (Q1.1-Q1.4 & Q2-Q3). In addition, there were two open questions about their own understanding of the terms: equality in education and intercultural education. In the interviews, trainee teachers were asked again about their own conceptualisations of the term cultural diversity.

Regarding the second sub-question there were 8 items in the questionnaire about trainee teachers' views towards teaching in culturally diverse classrooms and their responsibilities in a culturally diverse classroom (Q4-Q11). In the interviews, trainee teachers were asked to share their ideas about what difficulties students from minority backgrounds might face in the classrooms.

In my research, I relied on Critical Race Theory (CRT) to look at trainee teachers' understandings of the terms: cultural diversity, equality and equity in education, and intercultural education. Therefore, while there are no right or wrong answers in trainee teachers' understandings of those terms, I analysed them based on the definitions I used in this research, which were developed by relying on CRT (see Literature Review chapter). Moreover, by relying on both Critical Race Theory (CRT) and Culturally Responsive Pedagogy (CRP), I looked at trainee teachers' views about their responsibilities in culturally diverse classrooms, which consist the basic elements of CRP.

6.2 Main Findings and Discussion

In this part of the research, the main findings as found through the data analysis for RQ1 are presented and discussed.

6.2.1 Trainee teachers' understandings of cultural diversity and intercultural education

Trainee teachers' understanding of cultural diversity

Trainee teachers felt that they did not have a clear understanding about cultural diversity.

As shown in Figure 8 the responses of trainee teachers of whether they felt they had a clear understanding about cultural diversity (Q1.1) varied. Specifically 37 and 18 out of 101 trainee teachers agreed and strongly agreed respectively with Q1.1, while 18 neither agreed nor disagreed, and the rest, 28, disagreed (N=25) or strongly disagreed (N=3).

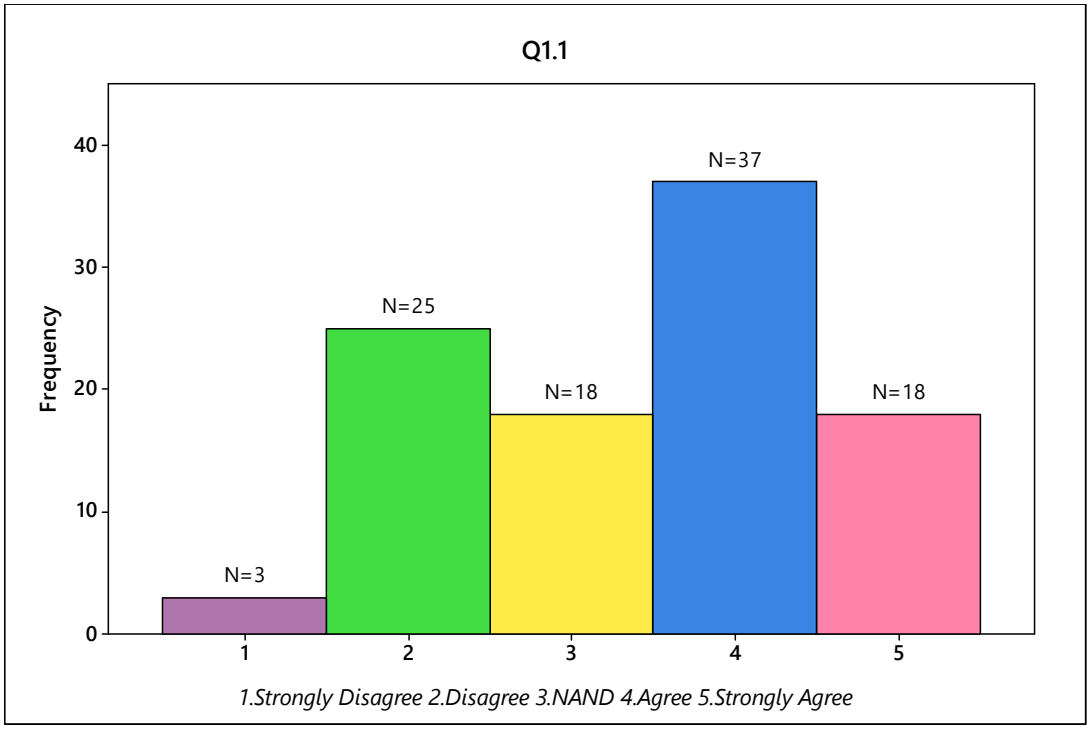

Figure 8. Trainee teachers' responses to Q1.1 (I feel I have a clear understanding about cultural diversity)

The one-way ANOVA, which was conducted for every item in the questionnaire, showed that trainee teachers' understanding about cultural diversity is linked with the course they were attending. As shown in Figure 9, trainee teachers who were attending a primary PGCE course felt that they had a better understanding about cultural diversity, than trainee teachers who were attending an undergraduate course in primary education (Q1.1) (p=0.002). The same test revealed that prior experience had an impact on trainee teachers' understanding about cultural diversity (Q1.1), and those with enough and high prior experience in diverse

contexts felt that they had a clear understanding about cultural diversity contrary to trainee teachers with no or low prior experience in diverse contexts (p=0.001) (Figure 9).

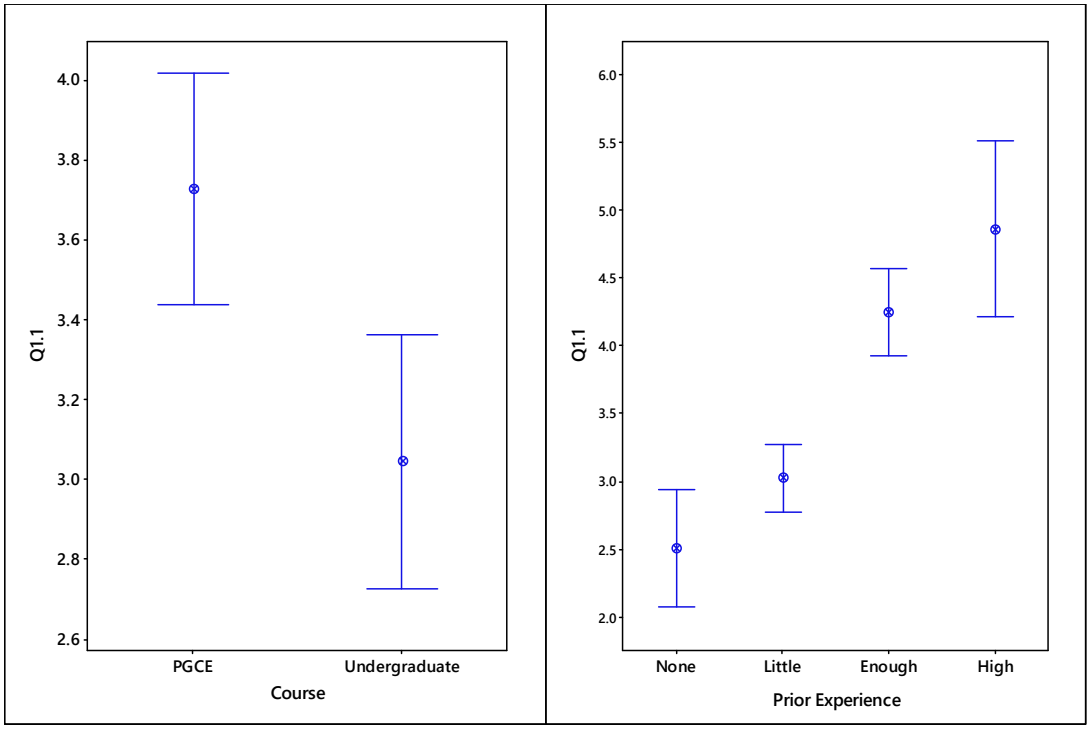

Figure 9. One-way ANOVA for statistically significant question Q1.1 (I feel I have a clear understanding about cultural diversity) ($p \leq 0.05$), per course and per prior experience in diverse contexts

In the interviews, trainee teachers were asked about their conceptualisations of the term cultural diversity. Trainee teachers who were attending an undergraduate course in primary education defined cultural diversity as follows.

Oscar defined cultural diversity as,

> "*Understanding that there are a variety of cultures, customs and values*".

Peter conceptualised the term cultural diversity as:

> "*Having a whole range of people from multiple backgrounds. This includes people of different faiths and religions and non-believers. True diversity is where everyone is respected and treated equally*"

As argued in the theoretical framework chapter (see section 3.1.5), by relying on CRT to analyse trainee teachers' understandings about terms of diversity, equality and equity, I attempted to find out which approach trainee teachers tended to, and were encouraged to, adopt in their teaching. Moreover, as argued in the previous chapters, the social constructivist worldview, and to a further extent CRT and CRP maintains that people's actions depend on the meanings they comprehend (Ernest, 1994) and that people's understandings shape their knowledge, views about the world and actions. Both CRT and CRP highlight the importance of trainee teachers developing a clear understanding of terms relevant to diversity as their understanding is always present and shapes teaching actions (Gay, 2010). Furthermore, the way trainee teachers understand and apply the term diversity, has an impact on their teaching styles (Bhopal, 2015). Therefore, the fact that Peter referred to equal treatment as a definition of cultural diversity indicates that he may tended to adopt a colourblind approach in his teaching, by seeing no differences between children.

This tendency for adopting a colourblind approach might indicate that during their preparation programmes trainee teachers did not have the chance to develop a critical perspective on culture, which acknowledges that culture develops differently in every person, and highlights the importance of acknowledging the differences between people. It might also indicate that trainee teachers did not have the chance to explore critical intercultural approaches (intercultural awareness, intercultural sensitivity, intercultural competence and intercultural communication) through their preparation programmes, which, as argued in the literature review, strive to challenge the colourblind perspectives of seeing no difference between children. Effective development of intercultural communication and intercultural competence is the antithesis of the colourblind approach, as the differences between people are acknowledged and identified, not as a means of separation between people but in order to develop sensitivity and understanding towards differences. Difference is central to intercultural communication, which is neither a process of maintaining someone's culture nor a process of assimilating someone's culture; rather it is process of finding the third place, in which the participant is the experiencer and not the observer of difference (Crozet et al., 1999). Moreover, in the literature, in certain cases, teachers' tendency to adopt a colourblind approach derived from the deficit and tokenistic views they had when approaching intercultural education (Theodorou, 2011). Therefore, trainee teachers in my research might not have had the opportunity to develop an understanding of intercultural education and critical intercultural approaches through their preparation programmes. This issue will be further explored later in this and in the next chapter.

From a CRT perspective, when adopting a colourblind approach, the ways the inequalities enact are ignored too (Winant, 2006). Specifically, as was argued earlier in this thesis (see Chapters 2 and 3), the colourblind approach maintains that all students, regardless of their background, should be treated and educated equally, and all differences between children should be ignored, encouraging teachers to 'see only children'. However, according to CRT when teachers have such an attitude of seeing only children, and treating all children similarly, in reality such an attitude conceals a "dysconscious racism" (Ladson-Billings, 2009). Moreover, by ignoring the differences between children, the different needs children have are also ignored and, therefore, the concept of equity does not exist in the colourblind approach. In order for trainee teachers to be prepared to teach in culturally diverse classrooms, they should be able not only to acknowledge and understand but also to address the different needs that all students have, as if trainee teachers are not prepared to provide the support each student from minority backgrounds needs, this can lead to systematic discrimination (Hachfeld et al., 2015). Moreover, from a CRT perspective, culture is not only perceived as a means to understand and acknowledge differences, but it is also perceived as being embedded within systems of hierarchies.

My research findings do not indicate that trainee teachers in my research were being racist, but they indicate how certain manifestations (e.g. colourblind approach) in the name of the celebration of diversity, that can cause harm to people from minority backgrounds, are produced by society and are adopted unconsciously by people.

Jessica defined cultural diversity as:

> "*It's all about sort of different cultures from around the world, and I think Britain is becoming more sort of culturally diverse, which is making it more important especially in schools, because you are getting children coming together who are from different cultures and obviously that is part of your identity and who you are, so that really need to be sort of considered and valued*"

Bill referred to cultural diversity as

> "*Looking at everybody's, anything that makes everybody and individual and different. I think, diversity it means quite a broad one, it could be a way you live, your interests, for me it's not just the cultural diversity, diversity is like celebrating anything that makes somebody their own individual making that person them really*".

Trainee teachers attending a PGCE course defined cultural diversity quite similarly to each other and not very differently to undergraduate trainee teachers. Specifically, Rachel defined cultural diversity as "*a mixture of different nationalities*". Lisa and Susan defined the term as: "*people from different cultural backgrounds leaving/existing together in the same country/classroom*" and "*people from different cultures leaving together*" respectively. According to Nicky, the term cultural diversity refers to "*the existence of a variety of different cultures in a society*". Quite similarly, Eleanor defined the term cultural diversity as: "*the existence of people from different cultures in the same school, community, country, society etc*". Jenny and Laura defined the term as: "*the variety and differences in culture between people*" and "*students from different cultures existing in the same classroom*" respectively.

In contrast to other researchers who have found that trainee teachers were fully aware of terms relevant to diversity (Bhopal & Rhamie, 2014), in my research, it is disputable whether trainee teachers had developed an understanding about cultural diversity. Despite the fact that trainee teachers attending a primary PGCE course felt that they had a better understanding about cultural diversity than trainee teachers attending an undergraduate course in primary education, through the interviews it was revealed that no significant differences exist between PGCE and undergraduate trainee teachers' understandings of cultural diversity. Therefore, the correlation found regarding the understanding about cultural diversity trainee teachers had based on the course they were attending might suggest that trainee teachers on the PGCE course were hesitant to mention that they did not have a clear understanding about cultural diversity. Alternatively, it could suggest that they had an 'in principle' understanding of diversity but their applied understanding was more limited. For example, they were unable to give concrete, classroom-based examples about cultural diversity, or to share their understandings about cultural diversity in the interviews. This finding is quite similar to findings of previous research (Hinojosa Pareja & López López, 2018), where it was found that while trainee teachers agreed with the general statements about cultural diversity, they disagreed with statements of putting them into practice.

Despite the fact that my research took place near the end of the academic year, so that trainee teachers would have already completed most of their training programme, and undergraduate trainee teachers were all in their last year, so that they would have more experience and potentially had attended more modules about cultural diversity, it was found that the majority of trainee teachers in my research did not develop a clear understanding through their training programmes, and they had quite broad and vague understandings about cultural diversity. This result seems to be consistent with other research where trainee

teachers were found to have general and naive beliefs and definitions about cultural diversity (Silverman, 2010). It therefore seems that the stage of the programme or the year trainee teachers were in, did not influence their views about cultural diversity, which seems to be in contrast with Bodur (2012) who found that there were differences in trainee teachers' responses about teaching in culturally diverse classrooms, depending on the semester they were in. Specifically, trainee teachers in the third semester, scored significantly higher than those in their first semester. Moreover, regarding the importance of developing awareness about cultures in the classroom, first semester trainee teachers emphasised the importance of this and also emphasised the importance of representing those cultures in the curriculum. However, trainee teachers in the third semester went one step beyond this and stressed the importance of taking action through the curriculum to teach diverse students. My research findings regarding trainee teachers' understandings about cultural diversity in relation to the stage of the programme or the year they were in are in contrast to previous research where trainee teachers' definitions about diversity were improved by the end of the academic year (Acquah & Commins, 2013). Specifically, in the literature, trainee teachers who had vague ideas about diversity when starting their training programme ended up ahead of their colleagues regarding knowledge about diversity. Only trainee teachers who could not define diversity at all when starting their training programme ended up having less accurate definitions about diversity (Acquah & Commins, 2013). In my research, I might not compare trainee teachers' responses in the beginning and in the end of the academic year; however, the definitions trainee teachers provided about cultural diversity were too general and vague. Considering that my research took place almost at the end of their teacher training programmes, this finding may suggest that either trainee teachers would not be able to define diversity at all before starting their training programmes, or that trainee teachers did not receive the appropriate knowledge and training through their teacher training programmes, so as to develop an understanding about cultural diversity.

Trainee teachers' understanding of intercultural education

Trainee teachers felt that they did not have a clear understanding of intercultural education. As show in Figure 10, an equal number of 35 out of 101 trainee teachers agreed and were neutral with the statement. Eleven trainee teachers felt they had a clear understanding about intercultural education, while 20 disagreed with the statement. This uncertainty trainee teachers felt about their understanding of intercultural education, alongside the fact that through the analysis of trainee teachers' definitions of the term cultural diversity which revealed that there was a tendency from a trainee teacher to adopt the

colourblind approach, raise concerns about which approach, among those presented in the literature review, specifically, assimilation, integration (including colourblind) and the multicultural approach, trainee teachers were encouraged to adopt in their training programmes.

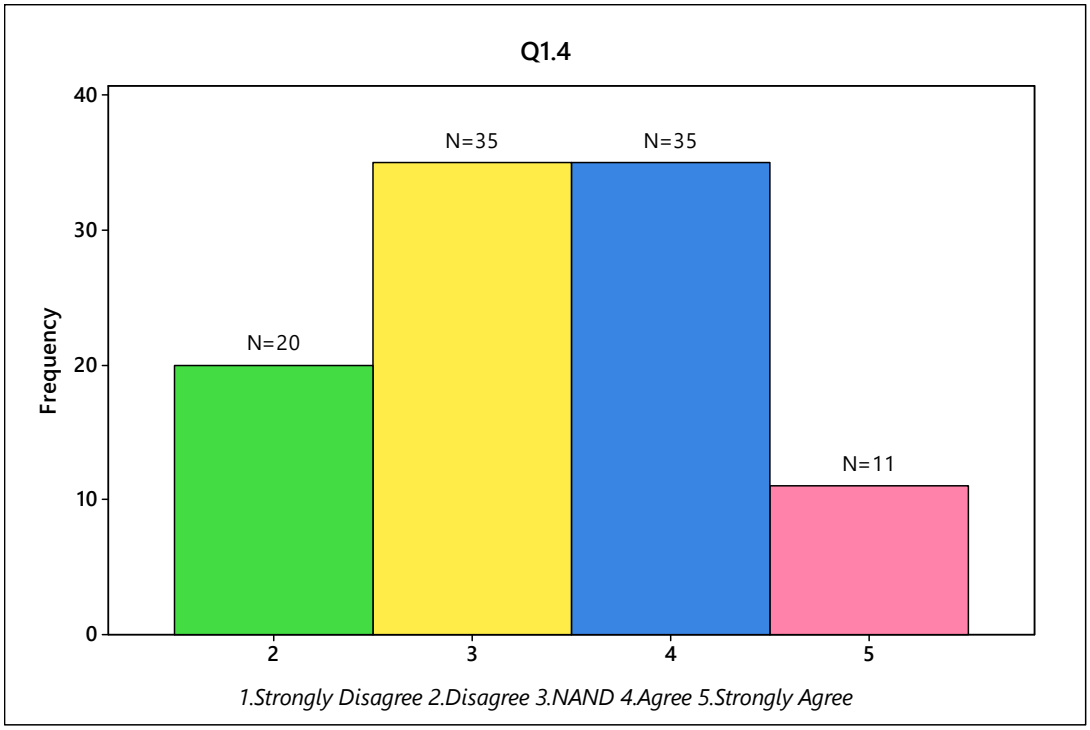

Figure 10. Trainee teachers' responses to Q1.4 (I feel I have a clear understanding about intercultural education)

The limited understanding about intercultural education among trainee teachers became more evident through the open question in the questionnaire asking them about the key issues of intercultural education. Trainee teachers' responses were quite vague and very few referred to intercultural education as an approach that should underpin the whole programme, so as to support students from minority backgrounds, which might not be possible by simply following the official curriculum. Their responses are presented below:

45 trainee teachers did not provide an answer at all, while 13 wrote:

> "*n/a*"; *I don't know*; *Not enough understanding*; *Have not yet gained enough experience to know*; *Lacking knowledge of what it is exactly for teachers and students*; *It is an issue that it is not something focused on or often discussed; Unclear guidance/training*".

Out of these 58 trainee teachers in total, 31 were from the PGCE course, while 27 were from the undergraduate course. These findings suggest that the course did not have an impact on trainee teachers' understanding of intercultural education.

36 out of 101 trainee teachers who completed the questionnaire were trainee teachers with enough or high prior experience in diverse contexts. Out of the 58 trainee teachers who could not provide an answer or who felt that they did not have enough knowledge about intercultural education, 16 were trainee teachers with enough (N=13) or high (N=3) prior experience in diverse contexts. Therefore, in contrast to the course trainee teachers were attending, their prior experience in diverse contexts had an impact on their understanding of intercultural education. This is also evident in the one-way ANOVA test, which demonstrated that trainee teachers with high prior experience in diverse contexts felt that they had a clear understanding about intercultural education (Q1.4) (p=0.036) (Figure 11).

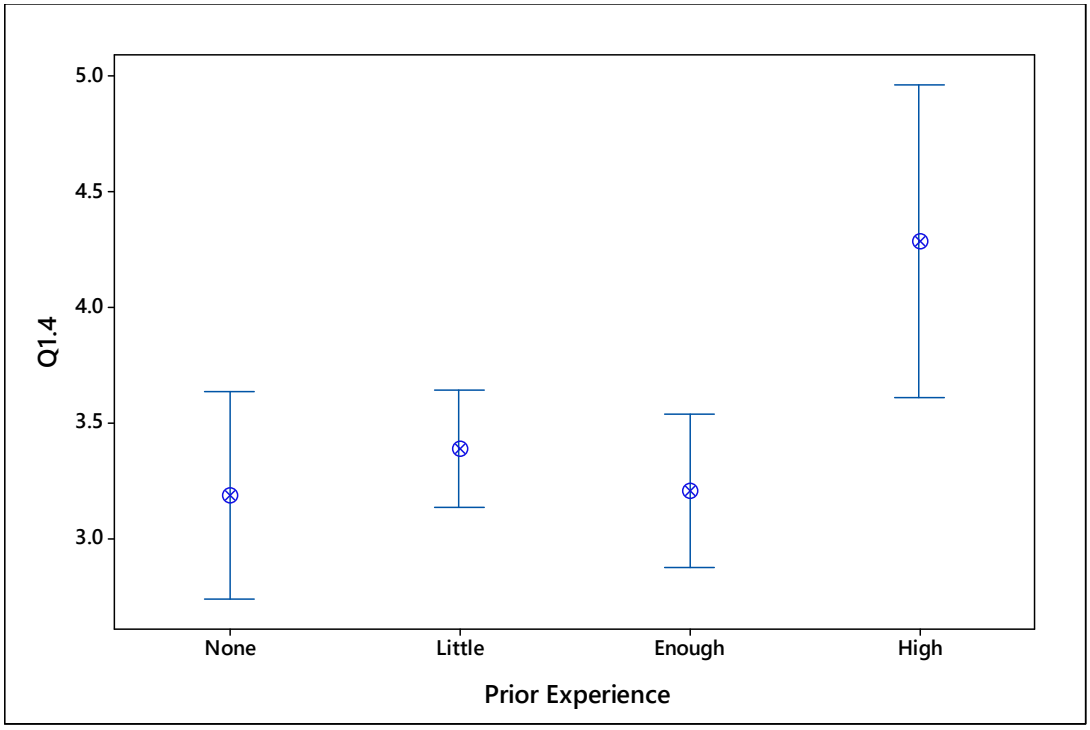

Figure 11. One-way ANOVA for statistically significant question Q1.4 (I feel I have a clear understanding about intercultural education) ($p \leq 0.05$), per prior experience in diverse contexts

Below are the responses that the remainder of the trainee teachers provided for the question of what the key issues of intercultural education were for them.

Some of the trainee teachers used simple expressions/words like:

> "*Education for all; Equal opportunities; Parental influence; Attitudes and awareness; EAL; Behaviour expectations; Including all*".

Other trainee teacher focused on equal opportunities, inclusion and integration as they key issues of intercultural education:

> "*All students are equally treated regardless their religious, ethnic, socioeconomic, gender background; All cultures working side by side bringing their own cultural ideas to the table; To ensure all cultures are included and embraced to neglect the diverse world we live in; All ethnicities are integrated both academically and socially; Making sure all children are involved and happy at school; Allow all cultures a place within the education of all children.*"

Similarly to what argued earlier, the fact that some trainee teachers referred to equal treatment and to integration of minority students as the key issues of intercultural education might indicate a tendency to adopt a colourblind approach in their teaching, as they may see no differences between children. It might also indicate that trainee teachers were unaware of the terms equality and equity in education for minority students. Trainee teachers' understandings about the terms of equality and equity in education are explored in the next section of this chapter.

Some other trainee teachers referred to the importance of learning about other cultures:

> "*Making sure all children are aware of other cultures and appreciate them; Understanding cultural differences; Ensuring children also have an understanding of this; Producing open minded individuals who are aware of their own and other cultures and accepting of all; Making sure pupils and staff are aware of different cultures etc.; Understanding between children and adults; To make sure that all children are aware of different cultures and their customs; To repeat that people live life differently but we can do this together in one community/society; Other cultures are not discussed enough in schools; Understanding different cultures; Education of cultural diversity*".

Other responses trainee teachers provided were:

> "*Maintaining the identity of the UK, whilst catering for other children's needs; Funding access to resources; Language barriers, lack of translators; Potential racism occurring; Lack of parent support in education of others cultural beliefs; Have teachers that represent the community-not just White women; That all*

ethnicities access the same education; Prejudice towards certain religions; People (children and adults) working in harmony; Religious values/traditions; Some have wider access to different culture than others; Racial stereotypes/ cultural differences; Uneven coverage of cultures in curriculum resulting in misconceptions; Views on certain religions; Getting past parental misconceptions and opposition to intercultural education"

Another finding that is noteworthy is what some trainee teachers referred to as the key issues of intercultural education: "*Maintaining the identity of the UK, whilst catering for other children's needs*". This finding seems to be in line with the research of Elton-Chalcraft et al. (2017), discussed in the literature review, in which trainee teachers referred to the importance of retaining the British identity and were worried about Britain losing its identity on the grounds that "it became more ethnically diverse" (p. 39). Similarly, some trainee teachers in my research referred to the importance of retaining the British identity as one of the key issues of intercultural education, which might indicate that some trainee teachers held an assimilationist approach in their teaching, according to which, minority students are obliged to abandon their own cultures and languages and become identical with the majority of students (Tomlinson, 2008). Thus, by adopting the assimilationist approach, minority students have to be absorbed in the 'dominant' culture (Borooah & Mangan, 2009) by ignoring not only the needs of students from minority backgrounds but also the students per se (Watt, 2006). This does not indicate that trainee teachers had negative attitudes or views towards intercultural education and cultural diversity, but it does indicate that they probably did not receive appropriate training in their course to appropriately teach in culturally diverse classrooms, and to adopt the most appropriate approach in their teaching. Moreover, this finding is further evidence, as argued previously in this chapter, that trainee teachers did not have the chance to explore critical intercultural approaches within their teacher preparation programmes.

From a CRT perspective which centres minorities and hierarchies, the fact that trainee teachers tended to adopt an assimilationist approach in their teaching may happens unconsciously, which is an example of microaggression. Microaggressions, as argued in the theoretical framework chapter (see section 3.1.2), are enacted unconsciously, and are hidden forms of racism which can cause harm to people (e.g. Kohli & Solórzano, 2012) due to the fact that they are transmitted to people through society and are perceived to be 'normal' to most people (Gillborn, 2009).

Hence, both through the questionnaire and through the responses trainee teachers' provided about the key issues of intercultural education, it is assumed that the majority of trainee

teachers in my research had a limited understanding of intercultural education. This finding is in line with previous research, where trainee teachers were also found to have a limited understanding of intercultural education (Vassilchenko & Traberg, 2000). The fact that the results in my research are similar to the results of a research that was carried out almost twenty years ago is quite worrying with regard to the improvements that have supposedly been made in universities for trainee teachers' preparation towards teaching in culturally diverse classrooms.

6.2.2 Trainee teachers' understanding of equality and equity in education

In contrast to Q1.1 and Q1.4, the majority of trainee teachers felt that they had a clear understanding of equality and equity in education. As show in Figure 12, in Q1.2 where trainee teachers were asked whether they felt they had an understanding about equality in education, the majority felt that they had an understanding of the term (N=94), only 5 were unsure and only 2 felt that they did not have an understanding of the term. Similarly, the majority of trainee teachers felt they had an understanding of equity in education (Q 1.3) (N=62), while 16 were unsure, and 23 felt that they did not have an understanding of equity in education (Figure 12).

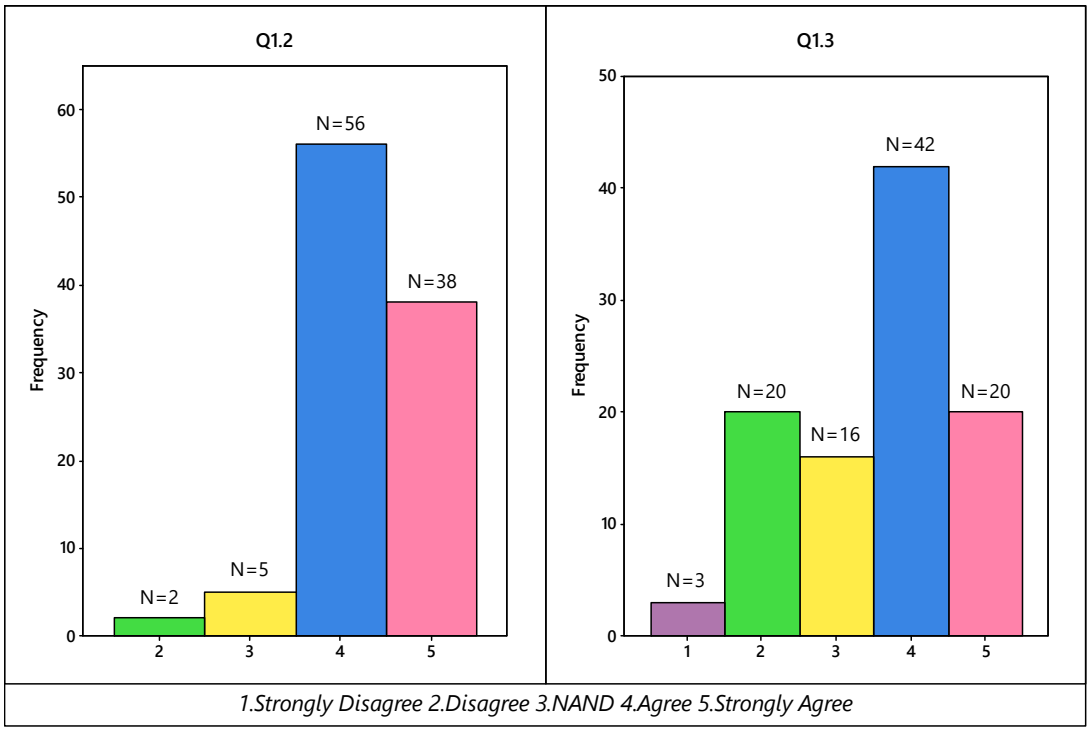

Figure 12. Trainee teachers' responses to Q1.2 (I feel I have a clear understanding about equality in education) and Q1.3 (I feel I have a clear understanding about equity in education)

While 94 out of 101 trainee teachers felt that they had an understanding about equality in education, in the open question that was included in the questionnaire, when asked to provide their key issues about equality in education, 30 out of 101 trainee teachers did not provide an answer, and 8 mentioned:

> "*n/a*; *Have not yet gained enough experience to know*; *Lacking knowledge of what it is exactly for teachers and students*; *I don't know*".

The responses that the rest of the trainee teachers provided regarding what for them were the key issues of equality in education are presented below.

Some of the trainee teachers referred to:

> "*Language barriers; gender differences*".

Many trainee teachers referred to the key issues of equality in education, by providing single words like:

> "*Inclusion; refugees; race; religion; money; sex; race; gender identity; culture orientation; lack of TA Support; salary; funding; attitudes; awareness*".

Other trainee teachers referred to equal opportunities, and inclusion:

> "*Providing every child with the same opportunities; Making sure that all children are included regardless of culture; Equality in all sexes, age, race; Every child has the same right to a good quality education- does not matter what social, cultural or religious background you come from; Everyone has the chance to achieve their potential; Allowing everybody the opportunities to learn and make progress without hindrance; Ensuring all children have the same opportunities and are accepted regardless of background; To ensure all children receive the best possible experience; Everyone is different- catering for so many needs; Allowing all students to learn together-no discrimination; Ensuring all abilities from lowest to highest are considered and meet potential; Make sure everyone's needs are met; Equal access to education for everyone; Gender gap in level of achievement-allowing all children, regardless of gender, religion, colour, culture or origin of birth, to have an equal opportunity within all aspects of education*".

While other trainee teachers cited:

> "*All children the same; Children's views on other races; Current discriminatory views and opinions/ lack of understanding and knowledge; All children are aware of each other's backgrounds; Having a teaching profession that is representative of our population; Misunderstanding of different cultures; Prejudice in children's home life; Lack of empathy for pupils from other countries; What is available to children outside of school; Encouraging pupils to think for themselves and challenge inequality- rather than just following the views of their parents; That disadvantaged children are not making as much progress*".

It seems that, in general, trainee teachers had very limited, broad and vague understandings about equality in education. Moreover, the fact that some trainee teachers cited "*all children the same"* was the key issue of equality in education, alongside the fact that some trainee teachers were either unsure or felt that they did not have an understanding about equity in education provides further evidence about what was assumed above, that they probably tended to adopt a colourblind approach in their teaching. Moreover, the last comment made by some trainee teachers, "*disadvantaged children are not making as much progress",* indicates that some trainee teachers in my research tended to have lower expectations of minority students, which could be partially explained by the cultural deficit model, according to which, as mentioned in the literature review, students from minority backgrounds are viewed as disadvantaged and their cultures are perceived as deficient, as their cultural backgrounds are different to the dominant majority students' culture (Banks, 2014; Song & Mary Pyon, 2008). The fact that some trainee teachers were found to adopt deficit notions provides further evidence that they did not have the chance to explore critical intercultural approaches in their training programmes and develop an understanding about intercultural education, as, in the literature, a limited understanding of intercultural education is seen to lead to the adoption of a deficit and tokenistic approach to intercultural education (Theodorou, 2011).

The CRP framework, which I adopted in my research, is the antithesis of the deficit model of education, and holds that teachers should believe that all children can succeed, and they should provide the appropriate support to each child in order to achieve this (Ladson-Billings, 2009). Moreover, it emphasises the importance of recognising the individual differences between students (Richards et al., 2007), as well as the importance of developing sociocultural consciousness for culturally responsive teachers, which means that teachers

should show an understanding that people's way of thinking is influenced by culture, social class and language (Villegas & Lucas, 2002).

Regarding trainee teachers' understandings about the terms cultural diversity, intercultural education, equality and equity in education, I expected to have more correlations when the course was taken as a factor for correlations, for two main reasons. Firstly, trainee teachers in the PGCE course were not required to have completed an undergraduate course in education; therefore, I would have expected them not to have the same understanding of terms relevant to cultural diversity like trainee teachers who were attending an undergraduate course or with PGCE trainee teachers with an undergraduate degree in education. Secondly, if the majority of trainee teachers attending a PGCE course had an undergraduate degree in education, I would have expected them to have had a better understanding about terms relevant to cultural diversity than those attending an undergraduate course. The only correlation found, based on the course trainee teachers were attending, was with their understanding about cultural diversity. However, as mentioned above, the correlation that was found was probably because trainee teachers attending a PGCE were hesitant to mention that they did not have a clear understanding about cultural diversity, or they only realised that they did not really have an understanding when they were asked to talk about it. Therefore, the course trainee teachers were attending did not have an impact on their understanding about cultural diversity.

Despite the correlations based on the course and prior experience, and despite the fact that most trainee teachers felt that they had an understanding about equality and equity in education, as shown in Figure 13, the majority of trainee teachers (N=72) expected to gain an understanding about all of the terms mentioned (cultural diversity, intercultural education, equality and equity in education) mostly through their teaching experience. It therefore seems that trainee teachers felt that experiences in diverse contexts have a major role in relation to their understanding about terms relevant to cultural diversity. This provides further evidence about what was argued earlier that prior experience is the main factor that mostly had an impact on trainee teachers understanding about cultural diversity. This result is consistent with Garmon (2004), who argued that personal and intercultural experiences have an impact on teachers' views and thoughts about diversity.

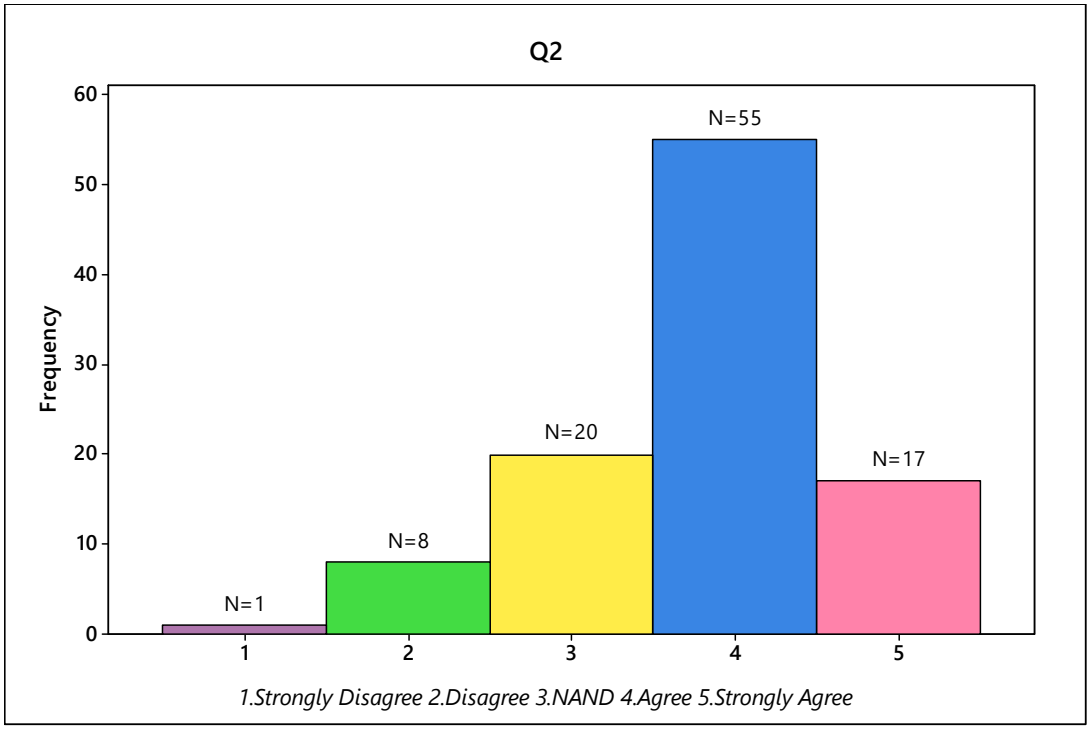

Figure 13. Trainee teachers' responses to Q2 (I will gain understanding of the aforementioned terms mostly through my teaching experience rather than my training programme)

6.2.3 Trainee teachers' views about culturally diversity in the classrooms and about their responsibilities in a culturally diverse classroom

It is not quite clear whether trainee teachers had the chance to develop positive views about cultural diversity in the classrooms. Moreover, further evidence is provided regarding the limited understanding about intercultural education trainee teachers were found to have.

As show in Figure 14, while only 12 out of 101 trainee teachers either agreed (N=10) or strongly agreed (N=2) that intercultural education benefits only minority students (Q3), and while the majority of trainee teachers, (N=57), either disagreed, (N=32), or strongly disagreed, (N=25), with the statement, the fact that 32 out of 101 were undecided, cannot be overlooked as it provides further evidence that trainee teachers in my research had a limited understanding about intercultural education (Figure 14). This seems to be in line with the literature, where it was revealed that within the first policies developed in some countries about intercultural education, intercultural education was affirmed as a benefit for minority students only and, in these cases, it was only the presence of minority students that made intercultural education a necessity (Liddicoat & Díaz, 2008). Moreover, the fact that a relatively high percentage of trainee teachers selected the middle answer category, might indicate their uncertainty or hesitance to express their views or it might reflect their lack of understanding about intercultural education. As found in the literature, when people select

the middle answer, this quite often indicates their lack of knowledge about the issue or they want to express dilemmas and ambivalence (Baka, Figgou & Triga, 2012), or they might feel under pressure to select an answer about an issue that they do not have an opinion on (Blasius & Thiessen, 2001).

Moreover, as shown in Figure 14, in Q4, which referred to educational standards and whether they are lower in schools where cultural diversity is high, while the majority of trainee teachers either disagreed (N=31) or strongly disagreed (N=23) with the statement, there were 34 trainee teachers who were unsure and 31 trainee teachers who agreed with the statement. This result is in contrast with Barry and Lechner's (1995) study, where the results were clearer and the majority of the trainee teachers in that research (71.3%) disagreed, while only 20.5% were neutral and only 8.2% agreed with a similar statement of whether "too much diversity lowers the educational standards" (Barry & Lechner, 1995, p. 159). The fact that the research findings of a research that was carried out almost twenty-five years ago, are clearer and look better than my research findings, raises serious concerns about the improvements that have been made in universities and about the amount of preparation trainee teachers get through their training programmes towards teaching in culturally diverse classrooms.

Once again, the fact that 34 trainee teachers in my research were undecided cannot be overlooked, and therefore the uncertainty some trainee teachers felt might indicate that trainee teachers did not get appropriate training in their teacher training programmes in order to develop positive attitudes towards cultural diversity, and teaching in culturally diverse classrooms. This does not mean that trainee teachers view cultural diversity as negative as was found in the literature (Hyland & Heuschkel, 2010), but it is further evidence that trainee teachers probably did not receive appropriate training in their teacher training programmes in order to develop their understanding about issues relevant to cultural diversity.

In contrast to Q4, the results were much clearer to Q5, where the vast majority of trainee teachers stated that all students should learn about different cultures regardless of whether they have classmates from different cultural backgrounds (N=93), while only 4 were undecided, and only 4 either disagreed (N=3) or strongly disagreed (N=1) (Figure 14). In this question, my research findings are again in contrast with Barry and Lechner's (1995). However, this time it seems that trainee teachers' views have improved, as in Barry and Lechner's (1995) research, the majority of trainee teachers (60.3%) were undecided as to whether or not students should learn about different cultures if they do not have classmates from minority backgrounds. Even if it is quite old research, the fact that trainee teachers'

views have improved is a positive result, as in many cases my research findings were found to be consistent with quite old research.

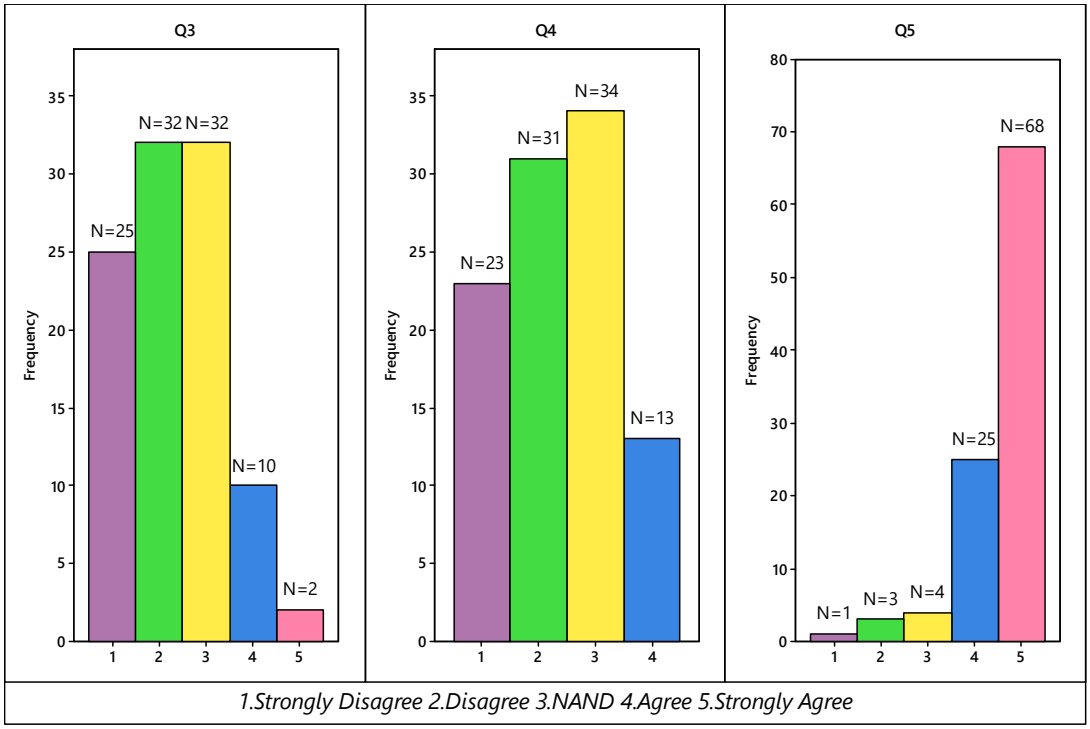

Figure 14. Trainee teachers' responses to Q3 (Intercultural education benefits only minority students), Q4 (In schools where there is high cultural diversity the educational standards are lower for all students) and Q5 (All students should learn about cultures different from their own, regardless of whether they have classmates from different cultural backgrounds

In Q6, where trainee teachers were asked whether they would intend to work in culturally diverse classrooms, the majority felt quite unsure (N=43), while 41 out of 101 trainee teachers either agreed (N=22) or strongly agreed (N=19) with the statement, and 17 out of 101 trainee teachers either disagreed (N=16) or strongly disagreed (N=1) (Figure 15).

As shown in Figure 15, in Q7, where trainee teachers were asked whether they would prefer to work with parents and students whose cultures are similar to theirs, only 14 out of 101 agreed with the statement, whereas 54 out of 101 trainee teachers stated that they either disagreed (N=32) or strongly disagreed (N=22). However, the fact that 33 trainee teachers were undecided might indicate their lack of knowledge towards working with parents and students whose cultures are similar to theirs. In a similar research (Milner, et al., 2003) in which the authors also relied on the CDAI, it was found that 38% of teachers disagreed with the same statement, 41% were neutral and 20% agreed with the statement. While in both my research findings and in the aforementioned findings (Milner et al., 2003) there is a high percentage of trainee teachers who were undecided, my research findings indicate an

improvement. Therefore, it seems that the situation is improving and that trainee teachers' attitudes towards working with students and parents who do not have the same culture to theirs are changing.

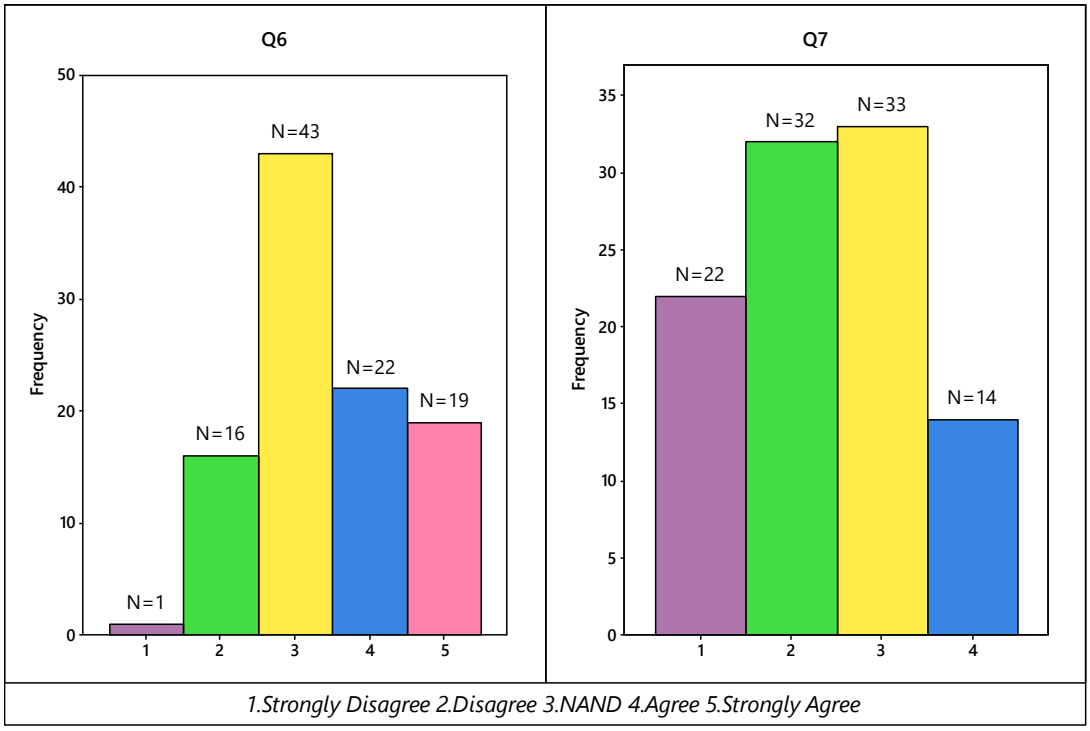

Figure 15. Trainee teachers' responses to Q6 (I would intend to work in culturally diverse classrooms) and Q7 (I would prefer to work with parents and students whose cultures are similar to mine)

This high percentage of uncertainty trainee teachers were found to have in both items (Q6 and Q7) provides further evidence about what was argued previously, that trainee teachers probably did not get the appropriate training in their teacher training programmes to develop their understandings about issues relevant to cultural diversity. Indeed, Q6 was found to have a correlation with trainee teacher's prior experience in diverse contexts (Figure 16). Therefore, trainee teachers with enough and high prior experience in diverse contexts stated that they would intend to work in culturally diverse classrooms (Q6), whereas trainee teachers with no or little prior experience in diverse contexts were mostly unsure or disagreed.

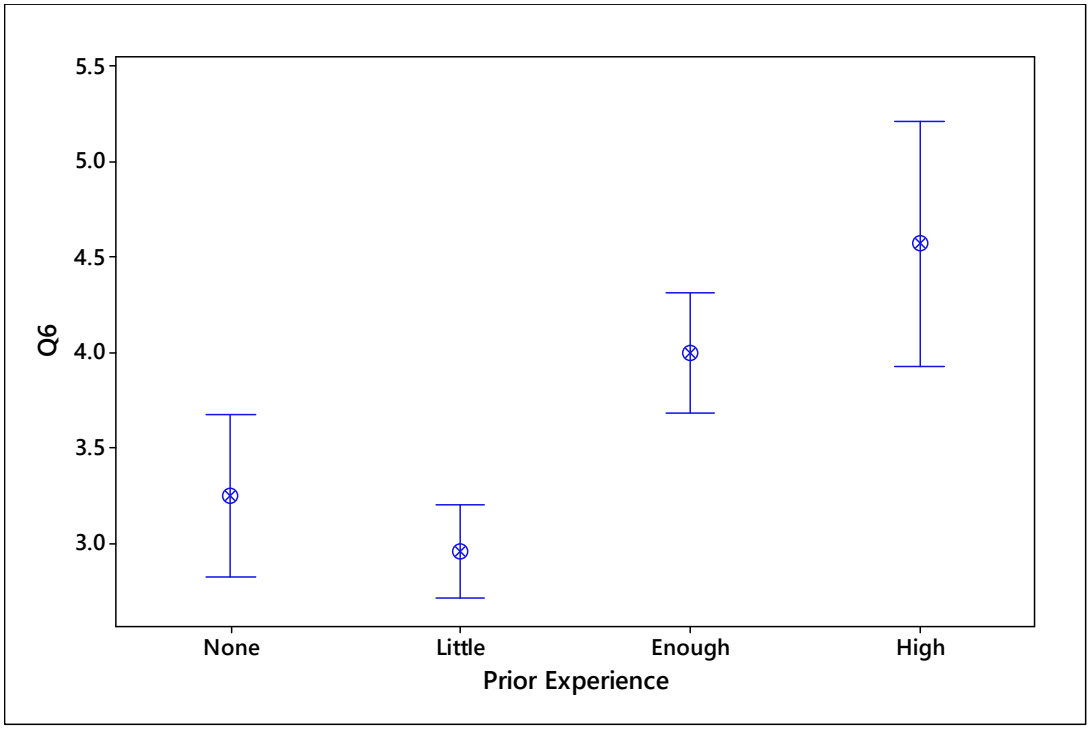

Figure 16. One-way ANOVA for statistically significant question Q6 (I would intend to work in culturally diverse classrooms) and Q7 (I would prefer to work with parents and students whose cultures are similar to mine) ($p \leq 0.05$), per prior experience in diverse contexts

Another finding revealed through my research is that the majority of trainee teachers recognised what their responsibilities are in a cultural diverse classroom.

Specifically, the majority of trainee teachers (N=94) agreed that it is their responsibility to ensure that all students are able to participate in every lesson (Q8). Only 2 trainee teachers were unsure, and only 6 disagreed that ensuring that all students can participate in every lesson comprises one of their responsibilities (Figure 17). Moreover, it was revealed that trainee teachers in my research understood that it is their responsibility to encourage students to share their (the students') cultural beliefs and practices with their classmates (Q9), where 86 out of 101 trainee teachers agreed with that statement, while only 11were undecided and only 4 disagreed (Figure 17). This result is consistent with Milner et al. (2003), where the majority of the participants (78%) recognised that it is teachers' responsibility to encourage students to share their cultural beliefs and practices.

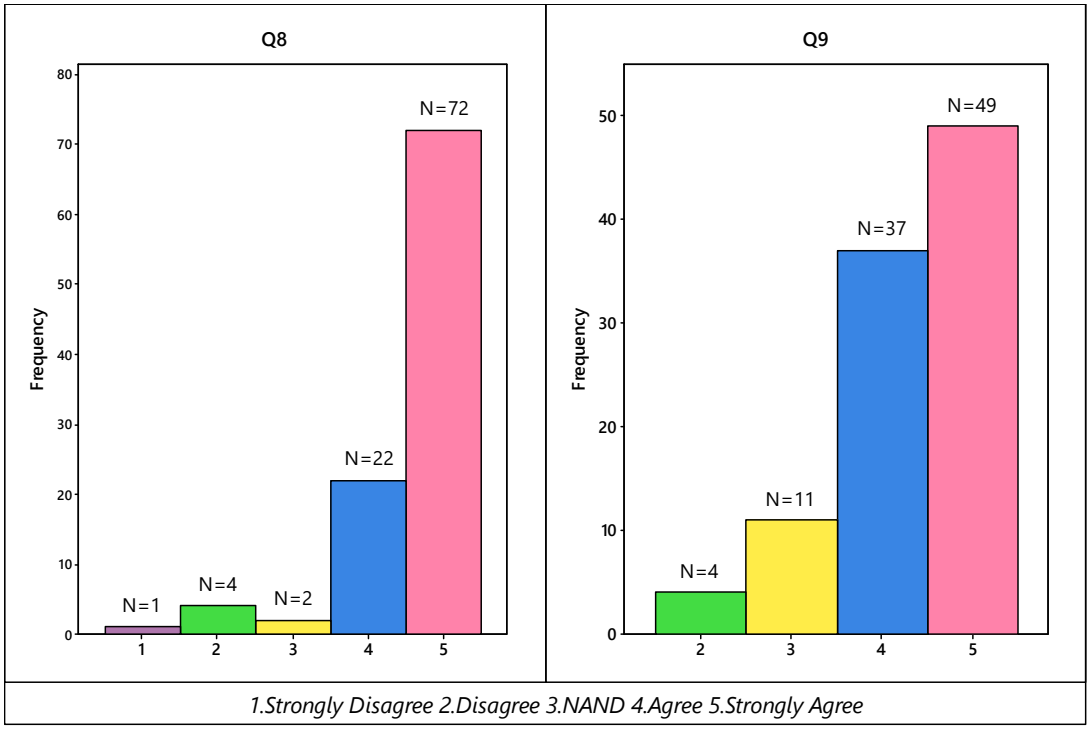

Figure 17. Trainee teachers' responses to Q8 (It is my responsibility to ensure that all students are able to participate in every lesson) and Q9 (It is my responsibility to encourage students to share their cultural beliefs and practices with their classmates)

Moreover, the majority of trainee (N=99) teachers agreed that it is their responsibility to address a racist incident in their classrooms (Q11), while only 1 was neutral and only 1 disagreed with the statement (Figure 18).

In contrast to Q8, Q9 and Q11, in Q10, which asked whether it is trainee teachers' responsibility to ensure that all forms of cultures are valued in their classroom, trainee teachers' responses varied. Specifically, as shown in Figure 18 the majority of trainee teachers (N=72) either agreed (N=29) or strongly agreed (N=43) with the statement, while 19 trainee teachers were unsure and 10 trainee teachers disagreed with the statement in Q10.

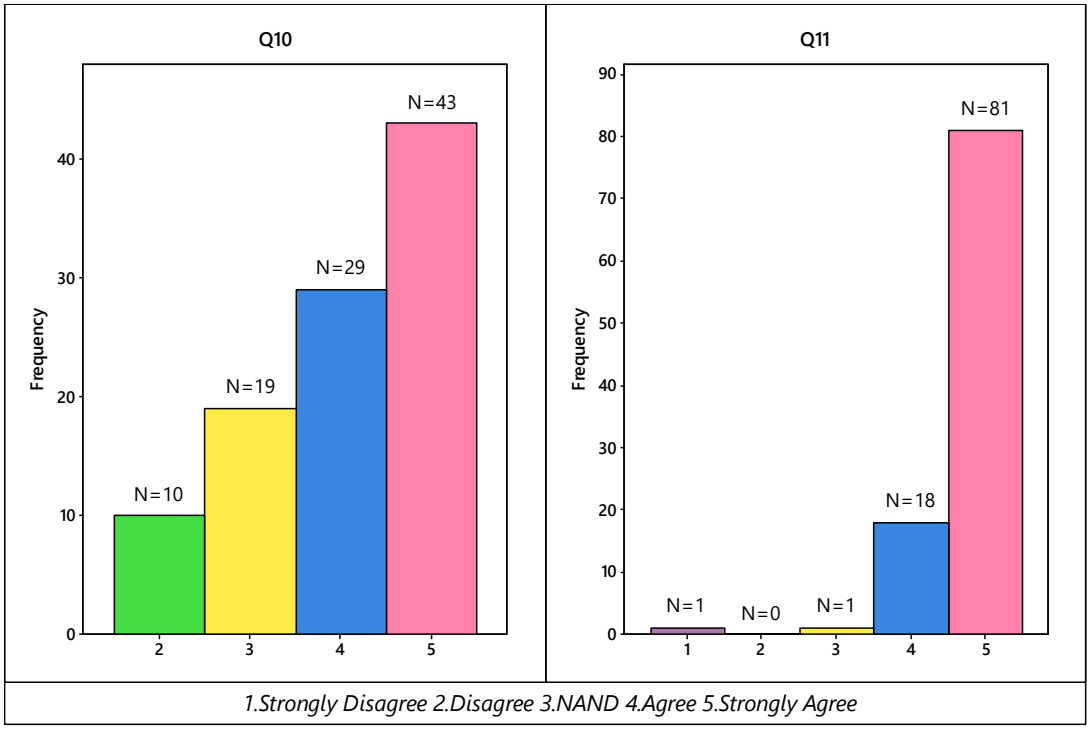

Figure 18. Trainee teachers' responses to Q10 (It is my responsibility to ensure that all forms of cultures are valued in my classroom) and Q11 (It is my responsibility to address racist behaviour in my classroom)

Through the one-way ANOVA test, Q10 was also found to have a correlation with trainee teachers' prior experience in diverse contexts. As shown in Figure 19, trainee teachers with no prior experience in diverse contexts were mainly unsure or disagreed that it is their responsibility to ensure that all forms of cultures are valued in their classrooms; trainee teachers with little prior experience in diverse contexts were mainly unsure and some of them agreed, whereas trainee teachers with enough or high prior experience in diverse contexts either agreed or strongly agreed.

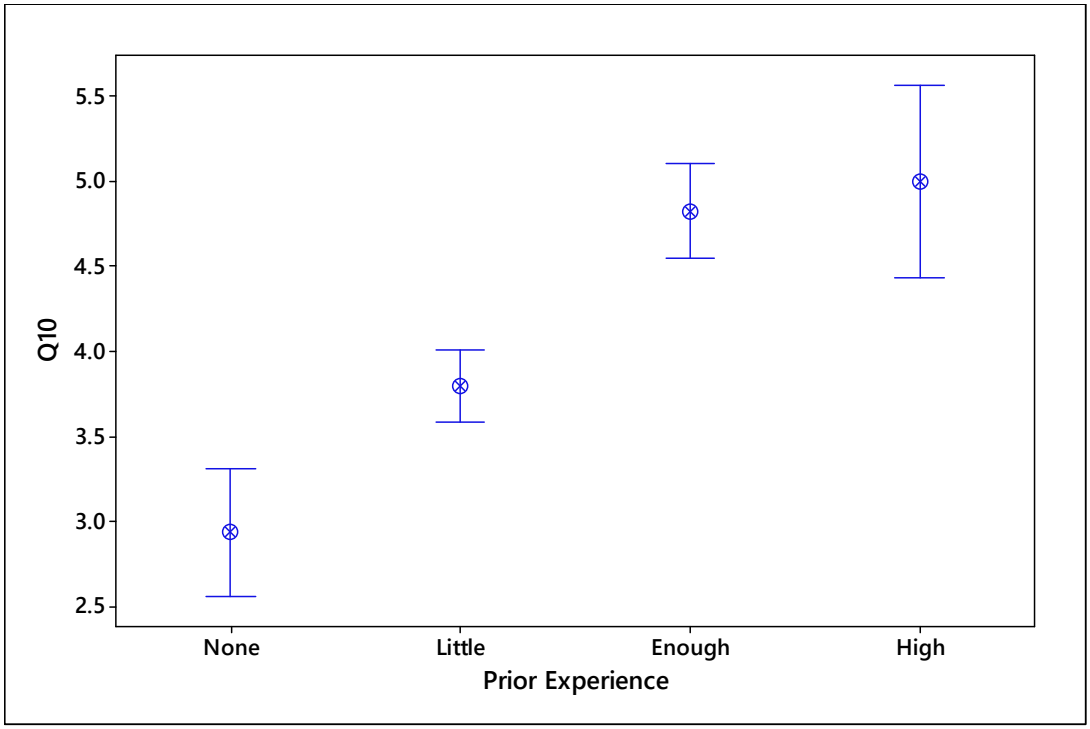

Figure 19. One-way ANOVA for statistically significant question Q10 (It is my responsibility to ensure that all forms of cultures are valued in my classroom) ($p \leq 0.05$), per prior experience in diverse contexts

Potential difficulties students from minority backgrounds face in classrooms

Apart from those responsibilities that were included in the questionnaire, which trainee teachers have in culturally diverse classrooms, another main responsibility teachers have is to be able to address any potential barriers students from minority backgrounds face in classrooms. As argued earlier in this thesis, the adjustment in the classroom environment, the lack of communication, the lack of knowledge of the mainstream language, the racism both in its crude form and discrimination and also in its hidden operations, and the fact that the needs of minority students are not met in schools, as even the formal curriculum is designed for mainstream students from the 'dominant' cultures, are some of the difficulties students from minority backgrounds face in schools, which CRP attempts to address.

In my research, it seems that the majority of trainee teachers were not able to recognise any potential difficulties that minority students face, apart from the obvious direct racism. Specifically, in the interviews, trainee teachers were asked to express their thoughts about the potential difficulties students from minority backgrounds face in classrooms. Through the interviews, it was revealed that the majority of trainee teachers had limited views about the potential difficulties students from minority backgrounds might face in classrooms, while some of them could not name any barriers. Most of the trainee teachers said that one of the

main difficulties students from minority backgrounds face in classrooms today is racism. Only some trainee teachers referred to the difficulty the students from minority backgrounds face in adapting to their new classroom environment, while just a few referred to the communication between trainee teachers with students from minority backgrounds and their families, and only one trainee teacher referred to hidden forms of racism.

More specifically, Peter, an undergraduate trainee teacher, focused on areas that he as a teacher was mostly interested in or which was his area of expertise. Specifically, he said:

> "*I suppose some of the main difficulties are integrating and feeling as they belong to the class, you know part of the classroom rather than an outsider, so, if you can settle the children into a comfortable place, where they feel happy and safe, then real learning can take place and second to that is going to be accessing learning through the main medium of listening and speaking. Reading and writing is wonderful and what we assess most of primary curriculum on, but I believe that without the speaking and listening you are not going to achieve those higher levels of reading and writing. So, I think they've got to come in and be able to access learning at that level. If they can't there are interventions available… so dialogic talking of course, collaborative working in the classroom, if those things do not exist, and the teachers frightened, and dealing with it in a piecemeal way, I think those are going to be barriers*"

Oscar, also an undergraduate trainee teacher, said:

> "*Definitely, racism and difficulty interacting with other members of the class and then this causing teacher parent issue*".

Jenny, a PGCE trainee teacher, stated that the main difficulties students from minority backgrounds face in classrooms today are the racism and the difficulty of being adopted into their classroom environment, where they might face isolation and lack of communication with their peers and their teachers. Quite similarly, Laura mentioned that racism, isolation and lack of communication are the main difficulties students from minority backgrounds face. Susan stated that the main difficulties are racism and a lack of communication, Eleanor referred to racism and bullying, while both Lisa and Nicky just to racism. Rachel was the only trainee teacher who said that she did not know any difficulties students from minority backgrounds face in classrooms.

Bill, a mature trainee teacher, who was attending the undergraduate course in primary education, and who had high experience in diverse contexts, talked about attitudes that parents pass on to their children and attitudes that are passed from society to people:

> "*I think there's a lot of pupils who have the parents' views and they'll hear something at home and they are possibly racist at home and they'll be into a classroom without really understanding exactly what they're saying. And I think there is, especially in areas which is this area, like this one here that are not that diverse there are still some quite ingrained prejudices there which are passed on to pupils without even realising*"

Furthermore, he continued talking about society and how racism and prejudices are embedded in society and are passed on to parents and pupils:

> "*I've been in schools for 8 years now and it's improving at that time, it's far more open and far more tolerant but there are still pockets of society that there are ingrained prejudices in there, which is a concern. For a primary school people going into.. if you were the first from a very different background in an all-White British classroom, it is going to be.. it could be quite scary thing because they could be these prejudices there. I think it is just making sure there is an ethos in that classroom of celebrating all diversity, regardless of culture or colour or race even celebrate interests, even just celebrate the people read different book or support different football teams just to really make clear that everybody has very different interests and different backgrounds.*"

CRT highlights the importance of trainee teachers being able to acknowledge, recognise and challenge both the obvious but also the hidden forms of racism (e.g. Gillborn, 2006b; Ladson-Billings, 2004). The fact that racism is created and sustained by society, where prejudice and inequalities are developed is the central idea of CRT, which strives to challenge this. Therefore, the fact that Bill was the only trainee teacher who, when asked about the difficulties students from minority backgrounds face in classrooms, referred to hidden forms of racism and prejudice in society, provides further evidence for the finding that the trainee teachers' prior experience in diverse contexts had an impact on their understanding about issues relevant to cultural diversity, indicating how important it is for trainee teachers to acquire experience in diverse contexts. Moreover, this finding is consistent with what was argued in the literature review, that attitudes developed through experience have found to be more stable than those developed on any other way (Deering & Stanutz, 1995). Moreover, as argued in the literature review (see section 2.6), trainee

teachers' prior knowledge and prior experience in diverse contexts achieved before starting a training course, influences teachers' interactions (Castro, 2010; Solomona et al., 2005) and that teachers with more experience in diverse contexts are more likely to develop positive attitudes about diversity than those with limited experience (Garmon, 2005). Moreover, in the literature, trainee teachers with no or low prior experience in diverse contexts were found to have limited understanding and knowledge about issues relevant to diversity (Milner et al., 2003) and were sometimes found to be hesitant to abandon their racist views (Lawrence & Bunche, 1996). In addition, they held the belief that minority students should be assimilated in schools (Cockrell at al., 1999 as cited in Castro, 2010). Similarly, in my research, it seems that prior experience is the main factor that had an impact on trainee teachers' understandings about terms relevant to cultural diversity, and mainly trainee teachers with enough and high prior experience in diverse contexts had an understanding about issues relevant to diversity. This finding is in contrast to findings in the research of Chiner, Cardona-Moltó and Gómez Puerta (2015), who found that there were differences in the professional beliefs about diversity between teachers with high teaching experience and those who had not started teaching, where the latter seem to have more positive professional beliefs than teachers with high experience.

Jessica another undergraduate trainee teacher did not specifically refer to the difficulties minority students might face but she referred to an example through her placement:

> "*On my last placement there was an African boy and it did seem left out some of the time, and I tried to encourage him, but sometimes is difficult to, you can't physically sometimes make them do something and it was really clever as well, but like sometimes at break times he would be on his own, he wouldn't be playing with people. It's just a shame to see that. But I think sometimes they might feel a bit outnumbered in a way*".

While Jessica said that the lack of participation is one of the difficulties students from minority backgrounds face, she only referred to the background of the child and just to the fact that the child did not participate, without referring to the actual difficulties the child faced and which led to the lack of participation. It also seems that Jessica was not familiar with the background of the student and his/her community, history and culture (Valdés & Castellón, 2011), and therefore she could not acknowledge that culture was relative and could not understand how one's culture affects his/her thoughts, actions and views (Liddicoat & Crozet, 2000), all of which are important in order to effectively teach in diverse

classrooms. From a CRT perspective, perhaps unconsciously, Jessica tended to assume that students from minority backgrounds were not participating because of their background, and, again perhaps unconsciously, she tended to blame children from minority backgrounds for not being able to participate. Thus, by blaming children from minority backgrounds for not being able to participate and for being excluded trainee teachers might also tend to ignore the impact of any social construction of different identities on the low achievement of the minority students. This finding seems to be in line with Amatea et al. (2012), who found that sometimes trainee teachers blamed students from minority backgrounds and their families for low achievement. It also seems to be in line with Ross and Smith (1992), who found that some trainee teachers tended to see the low achievement of minority students as something that exists in the children rather than as a social construct. This tendency to blame students from minority backgrounds and their families for their low achievement is similar to the deficit model in special education, where teachers view a disability and an impairment a child might have as a fault of the child or as a defect innate to the child (Kellet, 2015) rather than socially and structurally produced and maintained.

As argued in the literature review, deficit notions might operate in a manner that suggests that the 'other' culture is weak and deficient, while the 'target' culture is strong (Holliday, 2011). These notions create the binary perspective of 'us' and 'them', which was also noticeable in this case, where Jessica referred to the child from the minority background as "it" instead of "she/he", as well as to students from minority background as "they" or "them", mentioning that "they feel outnumbered". Both the deficit notion and the binary perspective provide further evidence for the lack of training in the preparation programmes towards developing effective intercultural skills which would help trainee teachers to: identify the differences between students, not as a means of separation between people but in order to develop sensitivity and understanding towards the differences; be sensitive to other cultures; empathise with cultural differences; modify their behaviours to communicate effectively; encourage their students to relate to each other through dialogue and common action based on reciprocity (Arvanitis et al., 2019). Moreover, the lack of preparation towards critical intercultural approaches is apparent as effective intercultural communication strives against stereotypes and otherness as a form of 'us' and 'them' (Moncada Linares, 2016). Similarly, the lack of training to develop critical perspectives on culture is also apparent as static notions of culture "construct difference as 'Other' and as deficient when compared to the dominant group's standards" (Martin & Pirbhai-Illich, 2016, p. 360). Moreover, the lack of training to develop critical perspectives on culture alongside the 'othering' language might indicate that trainee teachers tended to associate nation with culture, as static notions of

cultures conflate culture with nation and this conflation leads to the creation and the reproduction of 'self' and 'others' (Ono, 2013 as cited in Hoops & Drzewiecka, 2017).

From a CRT perspective both the othering language and the deficit model quite often happen unconsciously and similarly to the assimilationist and the colourblind approach, they all consist forms of microaggression. This binary perspective of 'us' and 'them', while it might happen unconsciously, can be perceived as having a derogatory manner, and can act as means of maintenance and reproduction of the hierarchies and inequalities in schools. Paris (2016) has argued that teachers need to understand how deficit approaches have always sustained and reproduced inequalities in schools, and continue to do so today.

6.2.4 Factor Analysis for R.Q.1

The findings that the factor analysis revealed for questions 1.1-11 are presented below. Figure 20 demonstrates the correlation plot, where lines belonging in different quadrants and which make a straight line or an obtuse angle show a negative correlation. Groups of questions either in the same or in different quadrants that make an oblique angle show a positive correlation between them.

As shown in Figure 20 there are negative correlations i) between Q3and Q1.1, Q1.2, Q1.3, Q1.4, ii) between Q4, Q7 and Q2, Q5, Q6, Q8, Q9 Q10, Q11, iii) a less strong negative correlation between Q3 and Q2, Q5, Q6, Q8, Q9 Q10, Q11.

These negative correlations mean that:

i) Trainee teachers' understanding of the terms: cultural diversity, equality and equity in education and intercultural education, had a negative correlation with the knowledge they had about the benefits of intercultural education. Therefore, the more and better understanding trainee teachers had about the aforementioned terms, the more likely they were to disagree that intercultural education benefits only minority students.

ii) The views trainee teachers had about educational standards had a negative correlation with their intention to work in culturally diverse classrooms and with trainee teachers' responsibilities in a culturally diverse classroom. Specifically, the more the trainee teachers disagreed that the educational standards are lower for all students in schools where there is high cultural diversity, the more likely they were to agree that they would intend to work in culturally diverse classrooms and that it is their responsibility to a) ensure that all students are able to participate in every lesson, b) ensure that all forms of culture are valued in their classrooms, c) encourage students to share their cultural beliefs and practices with their classmates d) address a racist incident in their classrooms.

iii) Trainee teachers' preference for working with students and parents whose culture are similar to theirs had a negative correlation with their views about gaining knowledge about the terms cultural diversity, equality and equity in education and intercultural education, and also with their responsibilities in a culturally diverse classroom. Specifically, the more trainee teachers disagreed that they would prefer to work with students and parents whose cultures are similar to theirs, the more likely they were to agree that they will gain understanding about the aforementioned terms through their teaching experience and that it is their responsibility to a) ensure that all students are able to participate in every lesson, b) ensure that all forms of cultures are valued in their classrooms, c) encourage students to share their cultural beliefs and practices with their classmates d) address a racist incident in their classrooms.

iv) Trainee teachers' knowledge about intercultural education had a negative correlation with their views about their responsibilities in a culturally diverse classroom (as mentioned above). Therefore, the more trainee teachers agreed that intercultural education benefits only minority students, the more likely they were to disagree that it is their responsibility to address the aforementioned issues in their classrooms. Moreover, trainee teachers' knowledge about intercultural education had a negative correlation with their views of whether they would intend to work in culturally diverse classrooms and with their views of whether all students should learn about cultures different from their own, regardless of whether they have classmates from different cultural backgrounds. Therefore, the more likely trainee teachers were to agree that intercultural education benefits only minority students, the more likely they were to disagree that they would intend to work in culturally diverse classrooms, and that all students should learn about different cultures.

More specifically, the negative correlation between Q3 and Q1.1-Q1.4 (Figure 20) means that trainee teachers who felt that intercultural education does not benefit minority students only (Q3), had a clear understanding about cultural diversity (Q1.1), equality in education (Q1.2) equity in education (Q1.3) and intercultural education (Q1.4). In the same way, those who believed that intercultural education benefits minority students only (Q3), did not feel that they had a clear understanding about the aforementioned terms.

Another negative correlation exists between Q4, Q7 and Q2, Q5, Q6, Q8, Q9 Q10, Q11, and a less stronger correlation exists between Q3 and the same items (Q2, Q5, Q6, Q8, Q9 Q10, Q11) (Figure 20). This means that trainee teachers who believed that in schools where there is high cultural diversity the educational standards are lower for all students (Q4), also mentioned that they would prefer to work with parents and students whose cultures are similar to theirs (Q7), and they also mentioned that intercultural education

benefits minority students only (Q3). At the same time they mentioned that they did not expect to gain understanding of the terms cultural diversity, equality and equity in education and intercultural education mostly through their teaching experience rather than through their training programmes (Q2). Moreover, they believed that it is not necessary for students to learn about cultures different from their own, regardless of whether they have classmates from different cultural backgrounds (Q5), and they would not intend to work in culturally diverse classrooms (Q6). Moreover, trainee teachers who seem to agree with the aforementioned statements in Q3, Q4 and Q7 did not recognise their responsibilities in a culturally diverse classroom in terms of i) ensuring that all students are able to participate in every lesson (Q8), ii) encouraging students to share their cultural beliefs and practices with their classmates (Q9), iii) ensuring that all forms of cultures are valued in their classrooms (Q10) iv) addressing a racist incident in their classroom (Q11).

In the same way, trainee teachers who a) felt that intercultural education does not benefit only minority students (Q3), b) felt that in schools where there is high cultural diversity the educational standards are not lower for all students (Q4), and c) would not prefer to work with parents and students whose cultures are similar to theirs (Q7) mentioned that: i) they would gain understanding about the terms cultural diversity, equality and equity in education and intercultural education mostly through their teaching experience rather than through their training programmes (Q2), ii) students should learn about cultures different from their own, regardless of whether they have classmates from different cultural backgrounds iii) they would intend to work in culturally diverse classrooms (Q6), iv) it is their responsibility to ensure that all students are able to participate in every lesson (Q8), v) it is their responsibility to encourage students to share their cultural beliefs and practices with their classmates (Q9), vi) it is their responsibility to ensure that all forms of cultures are valued in their classrooms (Q10), vii) it is their responsibility to address a racist incident in their classroom (Q11).

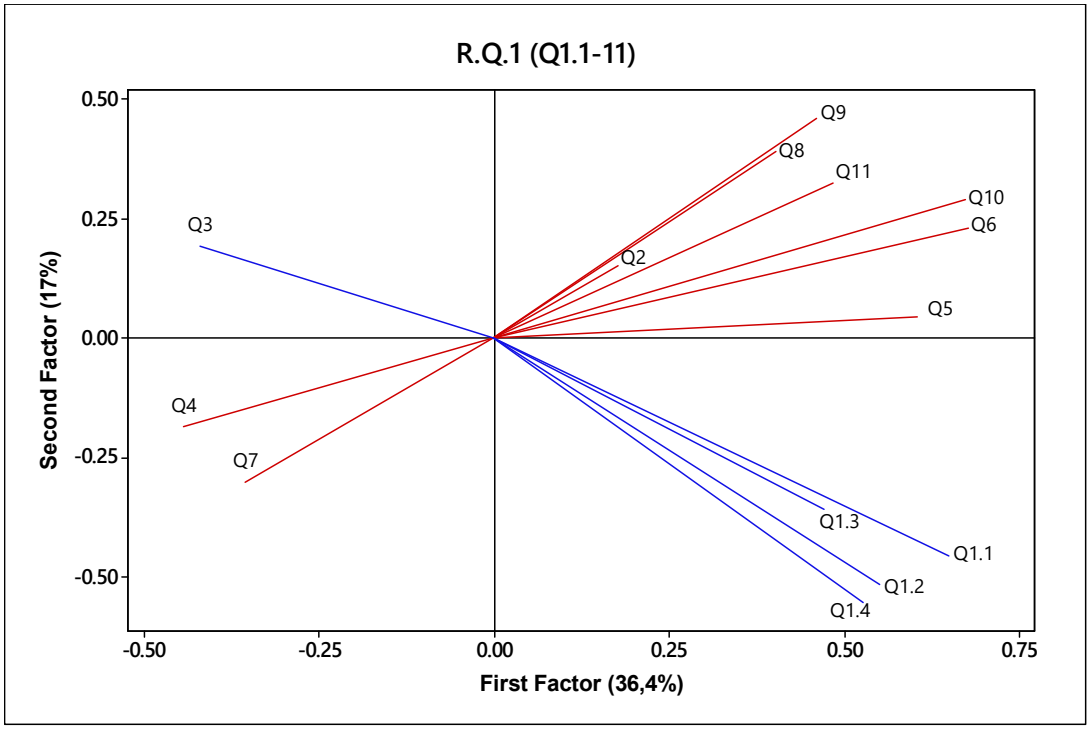

Figure 20. Factor Analysis for items responding to 1st RQ (Q1.1-Q11). Lines belonging in different quadrants, and which make a straight line or an obtuse angle show a negative correlation between them. Lines belonging in the same quadrant, forming an oblique angle show strong positive correlation

The findings from the factor analysis and more specifically from the negative correlations indicate that:

i) Trainee teachers' understandings about terms relevant to cultural diversity is linked to their general attitudes about cultural diversity and the benefits of intercultural education.

ii) Trainee teachers' views about cultural diversity and teaching in culturally diverse classrooms is linked to their behaviour as teachers in a culturally diverse classroom.

iii) Trainee teachers' attitudes about their willingness and the importance of working in culturally diverse classrooms is linked to their general understanding about cultural diversity, and their behaviour as teachers in a culturally diverse classroom.

iv) Trainee teachers' views about intercultural education is linked to their views about their responsibilities in a culturally diverse classroom and their attitudes towards teaching in a culturally diverse classroom.

Through my research, it was revealed that trainee teachers from both courses have quite a limited understanding of terms relevant to diversity. However, as found in this research through the factor analysis, it is necessary for trainee teachers to develop a clear understanding about terms relevant to cultural diversity as this understanding is linked to

their general views about cultural diversity and the benefits of intercultural education, which consequently has an impact on their behaviour as teachers in a culturally diverse classroom. Hence, developing a clear understanding about terms relevant to cultural diversity will help trainee teachers to support minority students in their classrooms. Moreover, the lack of recognition of the difficulties, alongside the way trainee teachers viewed cultural diversity in the classroom, which is linked with their general views about cultural diversity, raise more concerns about the amount of preparation they received in their training programmes to develop their understanding about cultural diversity.

It is therefore important for trainee teachers to develop a clear understanding about terms relevant to cultural diversity and to develop positive views about cultural diversity.

6.3 Summary of main findings and conclusions

As revealed through the data analysis, the majority of trainee teachers from both courses had limited knowledge and understanding about terms relevant to cultural diversity, while some trainee teachers with enough and high prior experience had developed a clear understanding about the terms. Therefore, it was assumed that prior experience is the main factor that had an impact on trainee teachers' understanding about terms relevant to cultural diversity rather than the course they were attending. The fact that some trainee teachers tended to adopt a colourblind approach by viewing equality in education as seeing all children the same, and some trainee teachers tended to adopt an assimilationist approach by viewing intercultural education as maintaining the UK identity, raises concerns about which approach trainee teachers were encouraged to adopt, not explicitly but implicitly in their training programmes. Additionally, the fact that the majority of trainee teachers were found to lack understanding of intercultural education indicates that their preparation programmes lack training about critical intercultural approaches. Issues of intercultural sensitivity, awareness, competence and communication seem to have been hardly explored at all. This is also evident through the 'othering' language that was used by a trainee teacher when referring to children from minority backgrounds, and the tendency to follow the deficit model of education by having lower expectations of students from minority backgrounds and by blaming the students from minority backgrounds for not being able to participate in the lessons, tending to ignore the particularities of each student and any social construction of different identities on the low achievement of minority students. Through the comments I have made, by relying on CRT, about the colourblind approach, the 'othering' language, and the deficit model of education, I do not suggest that participants in my research were being racist. However, according to CRT, these are examples of how societies create

hierarchies and produce them in hidden forms, which are perceived by people unconsciously, and are reproduced by people without even understanding it. These are also examples of how hidden forms of racism, such as the superiority or inferiority of a culture, have been transmitted to people who might consider certain behaviours as 'normal' or as being done for the good of people from minority backgrounds, but actually act as a means of separatism and as a means for the reproduction of the inequalities. By developing intercultural awareness, sensitivity, competence and communication, trainee teachers would have developed knowledge about other cultures and their ability to make connections and distinctions among patterns of culture, and this knowledge would have helped them to fight against stereotypes and the binary form of 'us' and 'them'.

The majority of trainee teachers recognised their responsibilities in a culturally diverse classroom as asked in the questionnaire. There was only one item of ensuring that all forms of cultures are valued in their classroom (Q10), where trainee teachers with lower prior experience in diverse contexts did not recognise that it belongs to their responsibilities. Recognising the rest of the responsibilities as included in the questionnaire is a positive outcome. On the other hand, trainee teachers were found to have a limited understanding of the difficulties students from minority backgrounds face in classrooms when asked in the interviews. Recognising and addressing the difficulties of minority students are some of the basic responsibilities that trainee teachers have in a culturally diverse classroom, and these are basic elements when adopting a cultural responsive pedagogy in teaching. If trainee teachers are not able to see the difficulties minority students face, it probably means that the difficulties would be ignored, leading to school failure for students from minority backgrounds. It therefore seems that in order for trainee teachers to be able to recognise and have an understanding about the difficulties students from minority backgrounds face in classrooms, the teacher training programmes have to be improved and this issue has to be further developed.

Therefore, it is probable that trainee teachers did not get the appropriate training to develop their understanding about cultural diversity and the difficulties minority students face. Moreover, the fact that trainee teachers probably did not have the chance to develop their understanding, influences their views in general about cultural diversity and, to a further extent, their teaching practices. CRT and CRP maintain that developing a good understanding about cultural diversity, equality and equity in education will help teachers to support minority students in their classrooms, and they highlight the importance of developing a good understanding as these definitions influence trainee teachers' future practices as teachers. When teachers do not have a clear understanding of equity, and when

they have little personal experience of diversity, they might affirm that cultural diversity is equivalent to racial separatism, and that diversity threatens national unity (King, 2004).

Several concerns were raised regarding trainee teachers' preparation, the approach they are encouraged to adopt and the opportunities they had to develop their understanding about cultural diversity. In the following chapters, where I explore trainee teachers' views about their preparation through their training programmes, I address all of these concerns.

Chapter 7. What are trainee teachers' views about their teacher training programmes in relation to teaching in culturally diverse classrooms?

7.1 Introduction

In order to answer this research question, trainee teachers had to respond to twelve items in the questionnaire, asking about how prepared they felt in specific areas of teaching in culturally diverse classrooms by their training programmes. Moreover, in the interviews they were asked how they felt about the preparation they had received in their programmes. Trainee teachers were also asked in the interviews what modules they had been offered, and whether the university offered or organised anything else to enhance their preparation towards teaching in culturally diverse classrooms. Teacher educators were asked how they felt towards the preparation offered to trainee teachers regarding teaching in culturally diverse classrooms and how important they considered this preparation to be. Moreover, they were asked whether there was anything else offered or organised by the university, apart from the course content or the official curriculum, to enhance trainee teachers' preparation towards teaching in culturally diverse classrooms.

7.2 Main Findings and Discussion

In this part of the research, the main findings as found through the data analysis for RQ2 are presented and discussed.

7.2.1 Trainee teachers' sense of confidence

The majority of trainee teachers felt confident that they could create classroom activities that encourage children to celebrate diversity; create classroom activities in order to reduce stereotypes; create a learning environment that responds to every students' needs. In contrast, they were mostly uncertain when asked about their confidence to address a racist incident in their classrooms and about their preparation to teach in culturally diverse classrooms.

Specifically, as shown in Figure 21, it is not quite clear whether trainee teachers felt well prepared to teach in culturally diverse classrooms (Q12) as the views of trainee teachers varied. While the majority (N=38) felt prepared, and they either agreed (N=25) or strongly agreed (N=13), with the statement, the number of those who were undecided (N=37) and of those who did not feel prepared to teach in culturally diverse classrooms (N=26) was relatively high.

As in Q12, the results to Q13 indicate that it is not quite clear whether trainee teachers felt confident addressing a racist incident in their classroom (Figure 21). Once again, the

majority of trainee teachers either agreed (N=32) or strongly agreed (N=17) with the statement, however, 30 out of 101 trainee teachers did not feel confident, and therefore they either disagreed (N=27) or strongly disagreed (N=3) with the statement, and 22 trainee teachers were undecided.

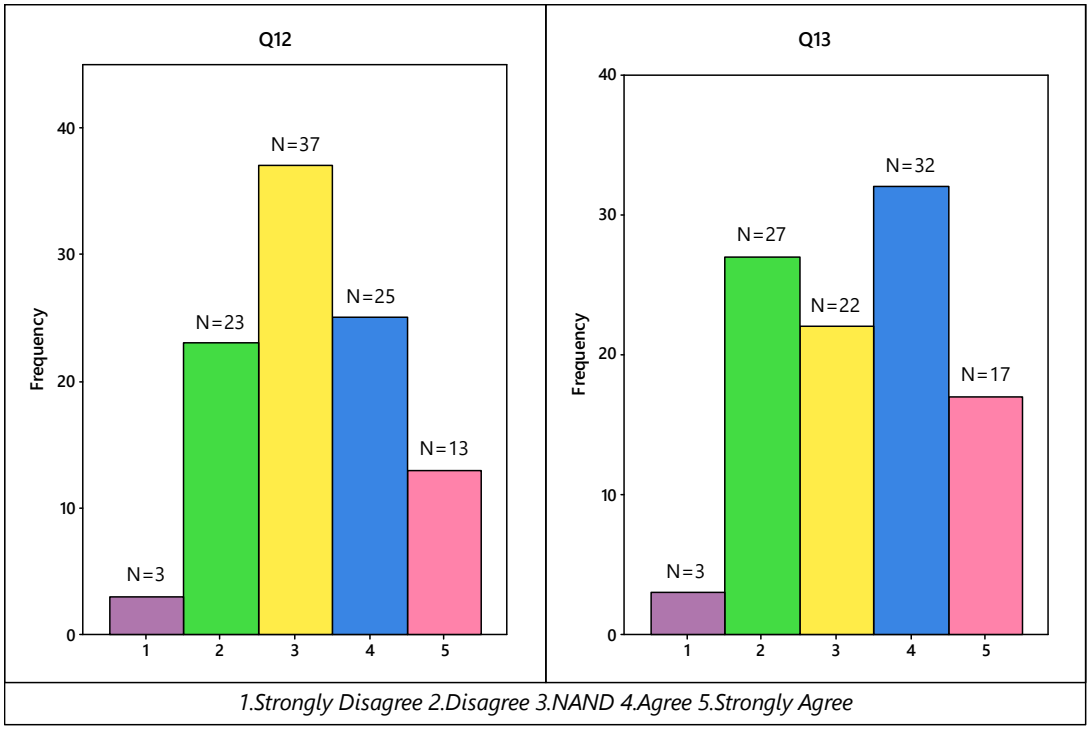

Figure 21. Trainee teachers' responses to Q12 (I feel well prepared to teach in culturally diverse classrooms) and Q13 (I feel confident to address a racist incident in my classroom).

Both Q12 and Q13, where the results were not quite clear regarding whether trainee teachers felt well prepared to teach in culturally diverse classrooms (Q12) and whether they felt confident to address a racist incident in their classroom (Q13), were found to have a correlation with trainee teachers' prior experience in diverse contexts (Figure 22). Specifically, trainee teachers with high prior experience felt well prepared to teach in culturally diverse classrooms (Q12) (p=0.023), while trainee teachers with enough and little prior experience were found to be mostly unsure. Trainee teachers with low prior experience in diverse contexts were either unsure or disagreed with the statement. Regarding the correlation of Q13 with prior experience, as shown in Figure 22, the results are quite ambiguous as to whether trainee teachers felt as confident to address a racist incident in the classroom (Q13) (p=0.043). Trainee teachers with high prior experience in diverse contexts were either unsure or felt confident, while trainee teachers with enough and little prior experience were mostly unsure. Most trainee teachers with no prior experience were unsure,

while some of them felt confident to address a racist incident in their classrooms (Figure 22). This result is in contrast with Taylor and Sobel (2001), who found that the vast majority of trainee teachers (N=107) were confident dealing with racism and prejudice, and only a small minority reported not feeling sure or not feeling confident.

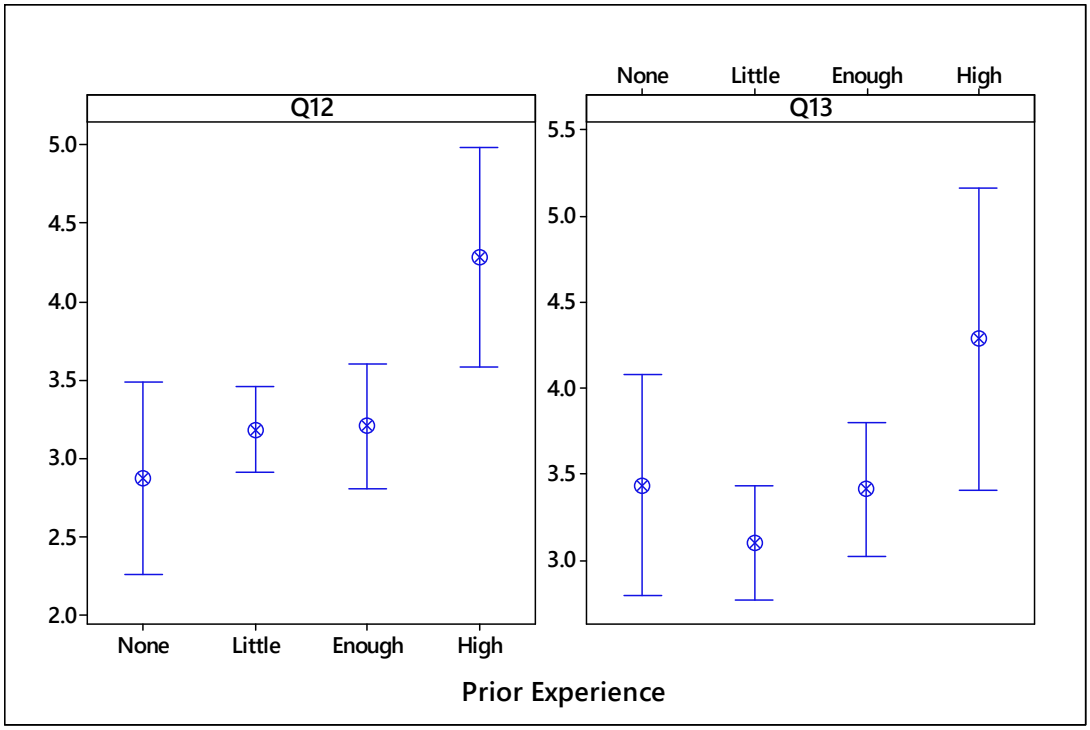

Figure 22. One-way ANOVA for statistically significant questions Q12 (I feel well prepared to teach in culturally diverse classrooms) and Q13 (I feel confident to address a racist incident in my classroom) ($p \leq 0.05$), per prior experience

The results to Q14, Q15 and Q16 are clearer. Specifically, in Q14 the majority of trainee teachers (N=85) reported feeling confident to create classroom activities that encourage children to celebrate diversity. Only 10 out of 101 trainee teachers were unsure, and only 6 disagreed with the statement (Figure 23). The majority of trainee teachers felt confident that they could create classroom activities in order to reduce stereotypes (Q15). As shown in Figure 23, the majority of trainee teachers either agreed (N=51) or strongly agreed (N=30) with the statement in Q15, while 14 were unsure and only 6 did not feel confident to create classroom activities in order to reduce stereotypes (Figure 23). Similar are the results to Q16 of whether trainee teachers felt confident that they could create a learning environment that responds to every student's needs (Figure 23). Again, the majority of trainee teachers (N=87) reported feeling confident, while only a few (N=8) were unsure

and even less (N=6) did not feel confident that they could create a learning environment that responds to every student's needs.

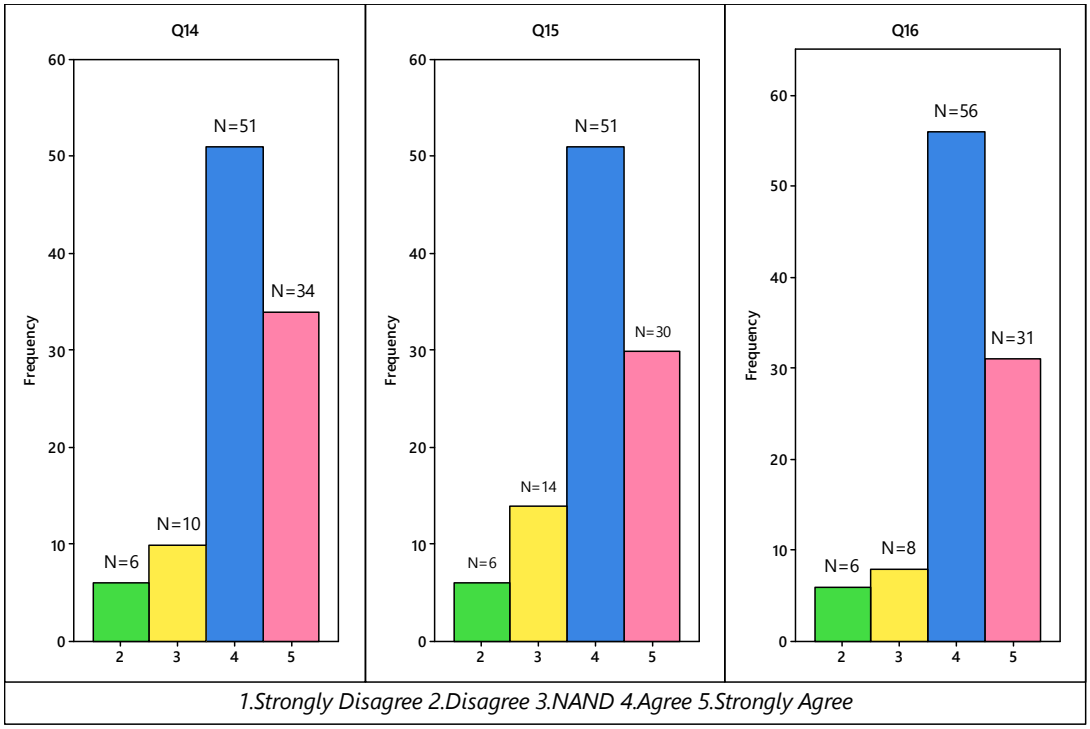

Figure 23. Trainee teachers' responses to Q14 (I feel confident to create classroom activities that encourage children to celebrate diversity). Q15 (I feel confident to create classroom activities in order to reduce stereotypes) and Q16 (I feel confident that I can create a learning environment that responds to every student's needs).

7.2.2 Modules and programme preparation towards teaching in culturally diverse classrooms and developing an understanding about cultural diversity

Both in the questionnaire and in the interviews, trainee teachers were asked about their preparation towards teaching in culturally diverse classrooms in their teacher training programmes. In the interviews, both trainee teachers and teacher educators were asked about the modules offered to trainee teachers towards teaching in culturally diverse classrooms. In this part of the research, the findings from the questionnaires, from the interviews with trainee teachers and teacher educators are presented and discussed. Moreover, the findings from the course content to find out whether areas of teaching in culturally diverse classrooms are covered in any of the training programmes are presented.

7.2.2.1 Findings from the course content analysis

As mentioned in the methodology chapter, due to the reluctance of people at the university where my research was carried out to provide a copy of the course content, instead of an actual course content analysis for my research, I relied on information I found on the university's website, where it described both of the programmes and the areas they were covering. After searching on the university's website, the programme description for both PGCE and undergraduate programmes, it was found that there may be some broad areas covered in their training programmes about diversity, but not directly about preparing trainee teachers for culturally diverse classrooms. Specifically, in the description of the key areas of the PGCE training programme, it mentions that trainee teachers will have the chance to explore techniques of how to meet each student's needs. Apart from that, there is nothing else mentioned about teaching in culturally diverse classrooms. It also refers to developing an understanding of issues relevant to safeguarding, child development, behavioural management, curriculum planning as well as teachers' legal responsibilities, but there was nothing mentioned about cultural diversity, equality in education, equity in education or intercultural education.

Regarding the undergraduate programme in primary education, in Year 2, trainee teachers had to cover an area examining the educational needs of children and how to promote an inclusive learning environment. Moreover, in Year 3, they were to explore approaches to creating the curriculum and how a curriculum would be designed with an emphasis on children's learning. Apart from that, there was no mention of cultural diversity, equality in education, intercultural education, and critical intercultural approaches, and nothing about preparing trainee teachers for culturally diverse classrooms.

The findings from the course content analysis might partially explain the findings of trainee teachers' confidence to create classroom activities that encourage children to celebrate diversity (Q14); to create classroom activities in order to reduce stereotypes (Q15); to create a learning environment that responds to every student's needs (Q16). Specifically, it seems that there was an area covered in the PGCE course regarding how to meet every child's needs, and in the undergraduate course there was an area about creating an inclusive learning environment. Therefore, trainee teachers might get some experience of how to create different activities and how to create a classroom environment that responds to every student's needs and this is a positive outcome. Creating a classroom environment in which students' needs will be met, students from minority backgrounds will feel welcomed, and forms of racism will be eliminated, is one of the basic elements of CRP.

7.2.2.2 Findings from the questionnaire

Most trainee teachers were found to feel that lectures in their training programmes were not sufficient to prepare them for teaching in culturally diverse classrooms (Q17). As shown in Figure 24, 16 out of 101 trainee teachers strongly disagreed and 44 out of 101 trainee teachers disagreed with the statement in Q17. Twenty-three trainee teachers were unsure while only 18 out of 101 trainee teachers felt satisfied with the preparation they got through the lectures to teach in culturally diverse classrooms (Figure 24). The course content analysis revealed that while there were not enough modules about cultural diversity and teaching in culturally diverse classrooms, some aspects of teaching in culturally diverse classrooms might be covered within the teachers' training programmes (e.g. meeting every children's needs; creating inclusive learning environments). However, the fact that the majority of trainee teachers disagreed with the statement in Q17, where they were asked whether lectures on their training programmes were sufficient to prepare them for teaching in a culturally diverse classroom, apart from the lack of available modules, probably indicates that the few modules offered to trainee teachers might lack conceptual depth. This is in line with previous research where it was found that while trainee teachers were offered modules relevant to diversity, the modules were either lacking conceptual depth (Bhopal & Rhamie, 2014) or they defined diversity very broadly (Garmon, 2004).

Trainee teachers were uncertain and ambivalent about whether they considered themselves well-informed regarding teaching in multicultural classrooms compared with other issues (Q18). As shown in Figure 24, the majority of trainee teachers were undecided (N=46) about this. 36 trainee teachers either disagreed (N=28) or strongly disagreed (N=8) while 19 either agreed (N=12) or strongly agreed (N=7) with the statement.

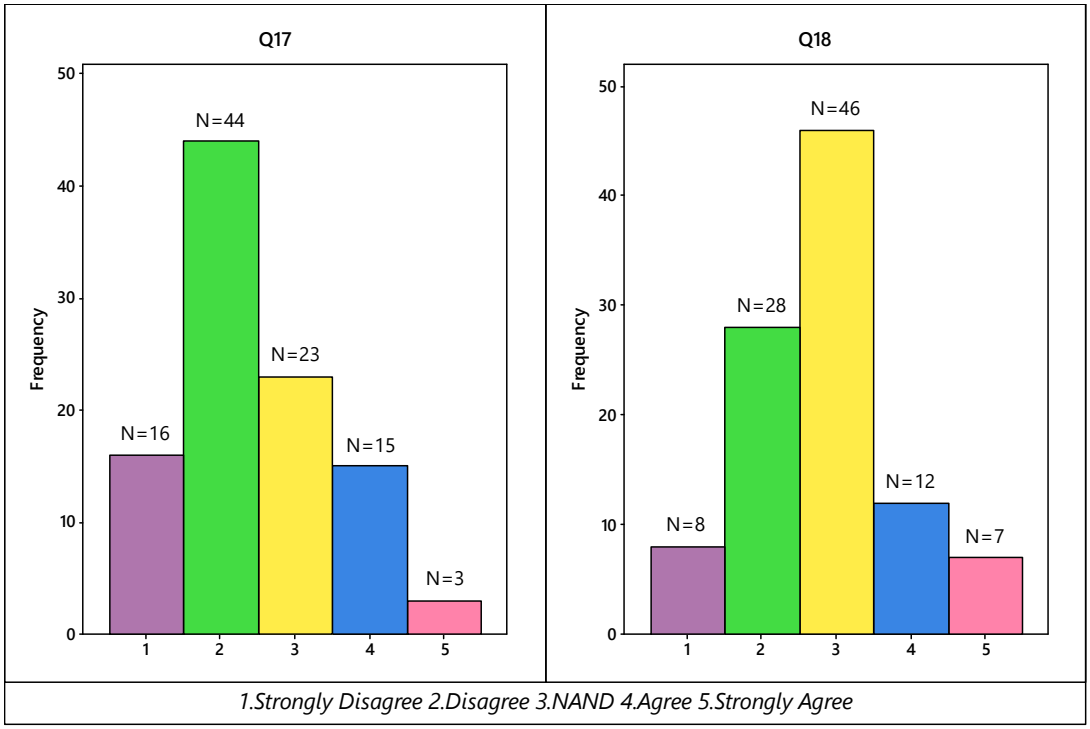

Figure 24. Trainee teachers' responses to Q17 (Lectures on my training programme are sufficient in order to prepare me for teaching in culturally diverse classrooms) and Q18 (Compared with other issues I consider myself well-informed regarding teaching multicultural classes).

Moreover, Q18, which asked trainee teachers whether they considered themselves well-informed regarding teaching in multicultural classrooms compared with other issues, was found to have a correlation both with the course trainee teachers were attending (p=0.028) and with their prior experience in diverse contexts (p=0.011). Regarding the correlation with their prior experience, as shown in Figure 25, trainee teachers with high prior experience considered themselves well-informed regarding teaching in multicultural classrooms compared with other issues. Trainee teachers with enough prior experience were mostly unsure, and trainee teachers with little or no prior experience mostly disagreed or felt unsure. Regarding the correlation with the course, as shown in the previous figure (Figure 24), most trainee teachers were undecided regarding whether they considered themselves well-informed regarding teaching in multicultural classrooms compared with other issues. Therefore, as shown in Figure 25, the correlation found does not indicate that trainee teachers who were attending a PGCE course considered themselves more well-informed than trainee teachers who were attending an undergraduate course, but as it seems, trainee teachers who were attending a PGCE course felt mostly unsure, while undergraduate trainee teachers did not feel well-informed. As pointed out in the previous chapter, regarding the middle answer in 5-point Likert scales, trainee teachers from the PGCE course might felt that they did not

have an opinion about the issue or they might wanted to express their ambivalence or lack of knowledge about the issue (Baka et al., 2012; Blasius & Thiessen, 2001). This result is further evidence that trainee teachers were not offered enough modules about teaching in culturally diverse classrooms.

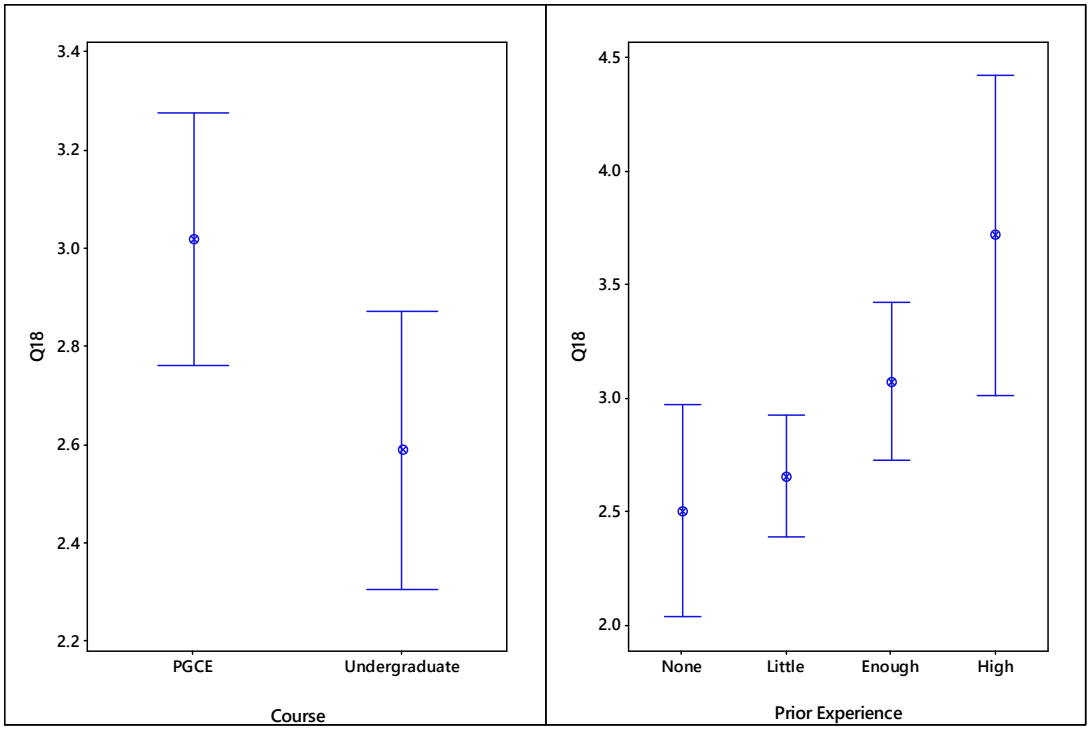

Figure 25. One-way ANOVA for statistically significant question Q18 (Compared with other issues I consider myself well-informed regarding teaching multicultural classes) ($p \leq 0.05$), per course and per prior experience

Trainee teachers' views varied regarding their training programmes and whether they felt they had equipped them with: i) techniques for effectively teaching children whose cultural backgrounds are different to theirs (Q19), ii) different communication styles which will help them to communicate with students from minority backgrounds (Q20), iii) different communication styles which will help them to communicate with the families of students from minority backgrounds (Q21).

Specifically, as shown in Figure 26, 38 trainee teachers either disagreed (N= 31) or strongly disagreed (N=7) when asked whether they felt that their teacher training programmes had equipped them with techniques for effectively teaching children whose cultural backgrounds are different from theirs (Q19), 30 trainee teachers either agreed (N=25) or strongly agreed (N=5) with the same statement, while 33 trainee teachers were unsure. This result is quite similar to Barry and Lechner's (1995), in which trainee teachers responses varied and

specifically, 39.7% of the trainee teachers in their research disagreed with the statement, 30.1% were undecided and 30.2% agreed that their training programme had equipped them with techniques for effectively teaching children whose cultural backgrounds are different to theirs.

In Q20 of whether trainee teachers felt that their training programmes had taught them different communication styles which will help them to communicate with students from minority backgrounds, 41trainee teachers either agreed (N=37) or strongly agreed (N=4), 38 trainee teachers either disagreed (N=32) or strongly disagreed (N=6) and 22 trainee teachers were unsure (Figure 26). This finding is again similar to Barry and Lechner's (1995), where 35.4% of the trainee teachers felt that their training programme did not help them to communicate with students from minority backgrounds, 24.7% were undecided and 39,7% felt that their training programme had prepared them for communicating with students from minority backgrounds.

In Q21, which asked whether trainee teachers felt that their teacher training programmes had taught them different communication styles which will help them to communicate with the families of students from minority backgrounds, 45 trainee teachers either disagreed (N=38) or strongly disagreed (N=7), while 36 trainee teachers neither agreed nor disagreed, and only 20 out of 101 either agreed (N=18) or strongly agreed (N=2) (Figure 26). While the statement in Q21 (whether trainee teachers felt that their teacher training programmes had taught them different communication styles which will help them to communicate with the families of students from minority backgrounds) was quite similar to the statement in Q20 (whether trainee teachers felt that their training programmes had taught them different communication styles which will help them to communicate with students from minority backgrounds), there was a difference in trainee teachers' responses who were found to feel more unprepared or undecided when asked about their preparation regarding communication styles in order to communicate with the families of students from minority backgrounds. Once again, this result is consistent with Barry and Lechner (1995) and interestingly in this research there were also differences in these two questions. Specifically in this research, 60.3% of the trainee teachers did not feel that their training programme prepared them towards communicating with families of students from minority backgrounds. 24.7% were undecided and 15.1% felt that they were trained for that through their training programme.

Similarly to what was argued earlier, the fact that my research findings in Q19, Q20 and Q21 are consistent with a research carried out more than twenty years ago (Barry & Lechner, 1995), and trainee teachers felt that they were not being appropriately prepared towards the aforementioned areas in Q19, Q20 and Q21, raises concerns about the improvements that

have been made in teacher training programmes towards teaching in diverse classrooms. It also indicates that certain areas of CRP, which will appropriately equip trainee teachers with the skills and elements that will help them to teach effectively in culturally diverse classrooms, are not covered in either of the training programmes. This is quite worrying as it indicates that some teacher training programmes might have remained unchanged for more than twenty years.

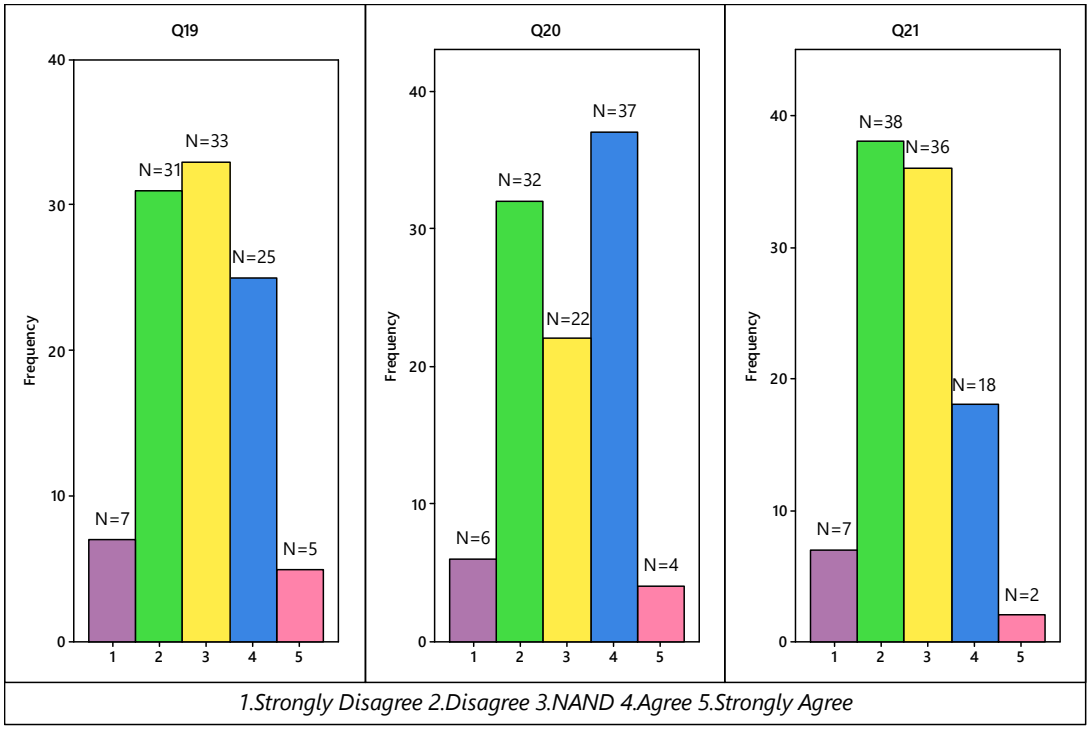

Figure 26. Trainee teachers' responses to Q19 (My teacher training programme has equipped me with techniques for effectively teaching children whose cultural backgrounds are different from my own), Q20 (My teacher training programme has taught me different communication styles which will help me to communicate with students from minority backgrounds) and Q21 (My teacher training programme has taught me different communication styles which will help me to communicate with the families of students from minority backgrounds).

Trainee teachers' views about whether they felt that after completing their training programmes they would be sufficiently prepared to meet the educational needs of students from minority backgrounds (Q22) varied. As shown in Figure 27, 29 trainee teachers either disagreed (N=27) or strongly disagreed (N=2), 36 either agreed (N=30) or strongly agreed (N=6), while another 36 trainee teachers were unsure.

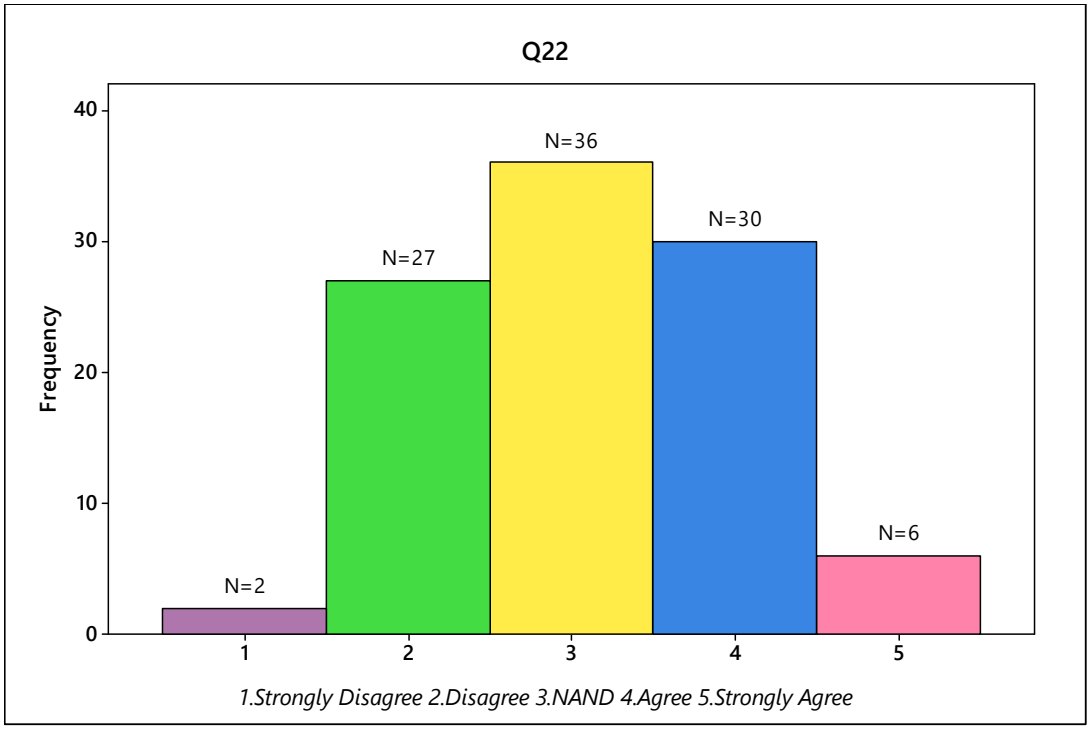

Figure 27. Trainee teachers' responses to Q22 (When I complete my training programme, I will be sufficiently prepared to meet the educational needs of students from diverse cultural backgrounds)

Trainee teachers' responses to Q22 seem to contradict their responses to Q14, Q15, and Q16, where they were asked whether they felt confident to create classroom activities: that encourage children to celebrate diversity (Q14) and in order to reduce stereotypes (Q15) as well as whether they felt confident to create a learning environment that will respond to every student's needs (Q16), to which, as mentioned above, trainee teachers' responses were much clearer and the majority of trainee teachers felt confident. Therefore, while I tried to make clear to trainee teachers that all items in the questionnaire were in relation to their training programmes, it seems that trainee teachers felt reluctant to state that they did not feel confident in the aforementioned areas. This is also evident as neither of these items (Q14-Q16) correlated with trainee teachers' prior experience in diverse contexts, which would lead to the conclusion that this high level of confidence trainee teachers were found to have comes from trainee teachers with enough or high prior experience in diverse contexts. Moreover, Q22 in which trainee teachers were asked whether they felt they would be sufficiently prepared to meet the educational needs of students from minority backgrounds upon completion of their training programmes correlated with the course trainee teachers were attending (p=0.018). As shown in Figure 28, it seems again that the majority of trainee teachers were mostly undecided about whether they felt that after completing their training programmes they would be sufficiently prepared to meet the

educational needs of students from minority backgrounds (Q22). However, there were some trainee teachers from the PGCE course who felt more prepared in this area, while the majority of trainee teachers from the undergraduate course were either undecided or disagreed. The fact that some trainee teachers from the PGCE course felt that they were prepared towards meeting students' needs is a positive outcome. However, this is only one aspect of CRP, and trainee teachers should be prepared in all of the areas of CRP in order to effectively teach in culturally diverse classrooms. It seems that this does not occur in the programmes in my research, as the majority of trainee teachers from both programmes were found not to be satisfied with the preparation they had towards teaching in culturally diverse classrooms (Q17).

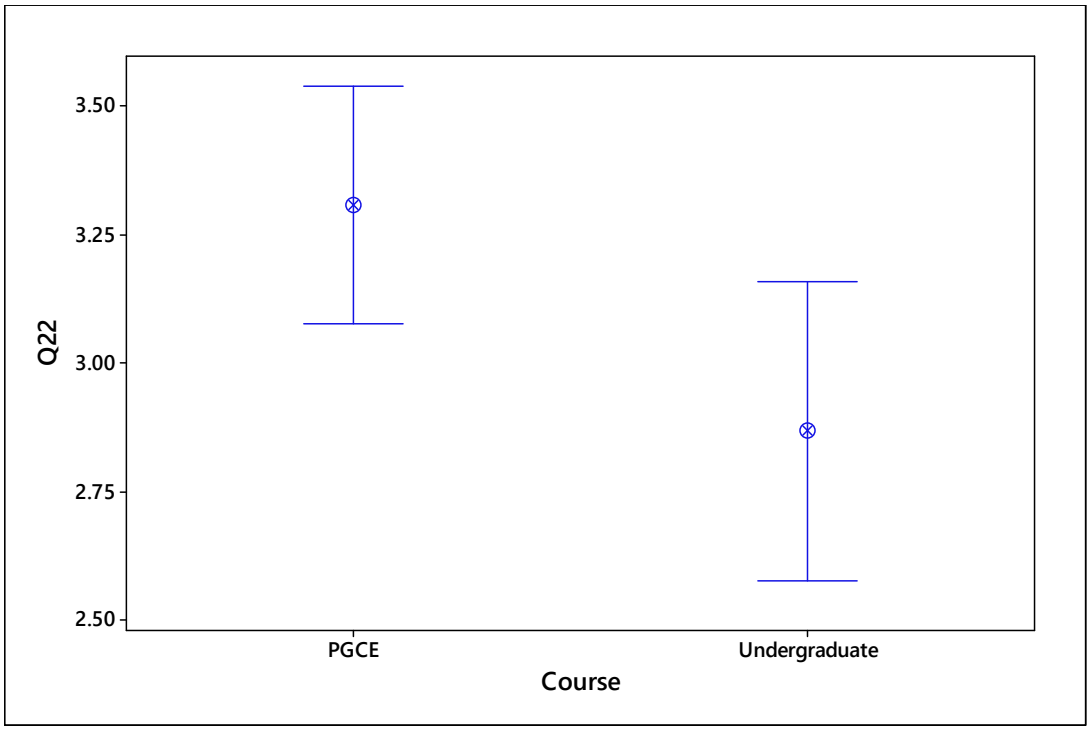

Figure 28. One-way ANOVA for statistically significant question Q22 (When I complete my training programme, I will be sufficiently prepared to meet the educational needs of students from diverse cultural backgrounds) ($p \leq 0.05$), per course

Trainee teachers felt satisfied with the preparation they received through their training programmes towards gaining knowledge about the current policies and legislation about equality in education. The majority of trainee teachers (55 out of 101) stated that they would be aware of the current policies and legislation about equality in education when their training programmes were complete (Q23) (Figure 29). Only 23 trainee teachers were unsure

and another 23 trainee teachers felt that they would not be aware of the current policies and legislation about equality in education when completing their training programmes.

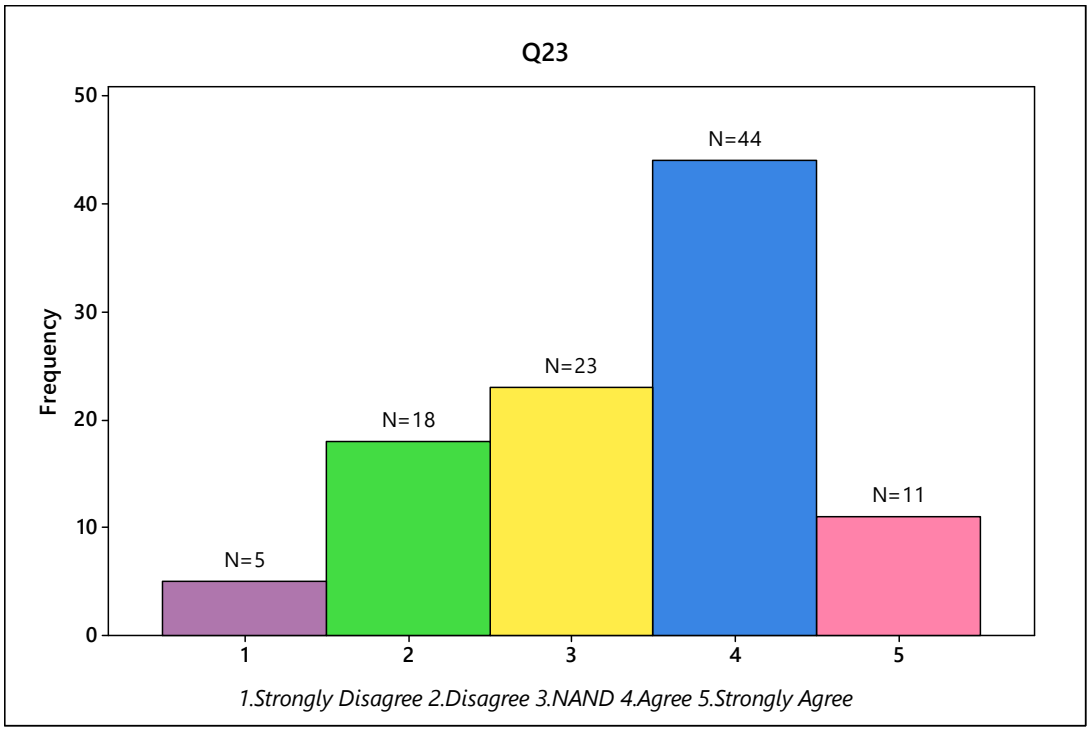

Figure 29. Trainee teachers' responses to Q23 (When I complete my training programme, I will be aware of the current policies and legislation about equality in education (e.g. Equality Act, 2010)).

7.2.2.3 Findings from the interviews

In the interviews, trainee teachers and teacher educators were asked about trainee teachers' preparation towards teaching in culturally diverse classrooms. Specifically, they were asked about the modules offered on cultural diversity as well as the opportunities they had to develop an understanding about terms relevant to cultural diversity. Moreover, they were asked whether there was anything else that the university did in order to enhance trainee teachers' preparation for teaching in diverse classrooms, and how satisfied they felt with trainee teachers' overall preparation.

Independently of which course they were attending, trainee teachers were not satisfied with the preparation they received through their training programmes towards expanding their understanding about terms relevant to diversity, cultural diversity and equality in education. In contrast, teacher educators said that they covered this area in their programmes, as they offered modules that would help trainee teachers to develop their understanding. The results are presented and discussed below.

Opportunities and modules offered about teaching in culturally diverse classrooms as well as about developing an understanding about terms relevant to cultural diversity

When asked about opportunities and modules available for trainee teachers to develop their understanding about terms relevant to diversity, cultural diversity and equality in education, and about teaching in culturally diverse classrooms, all PGCE trainee teachers referred to only one module about EAL students.

Jessica, an undergraduate trainee teacher said:

> *"No there is nothing. We've not really talked about it, thinking about the three years I've done to the university, it's nothing, it's never really come up".*

Oscar, also an undergraduate trainee teacher said:

> *"In some of our modules, for example teaching and learning we look at the diversity within classrooms and to support children for example, English as an additional language students"*

Bill, similarly said:

> *"Personally, I don't think we do. We did a module around teaching RE and that covered a little bit around different cultures and some of the costumes and how you could incorporate that into the classroom if you had people coming from different backgrounds how you could make that part of the lesson but that was more specifically for the individual topics that you were teaching rather than looking at cultural diversity as a whole we haven't done really that much"*

In contrast to his peers, Peter said:

> "*I feel prepared in the sense if I go in a culturally diverse school, that I've not had experience of before, I feel I could have a good go at it. What I am frightened of, although I think it's highly unlikely that I will experience this for a number of years, I'm frightened of going into a classroom, in a primary school, and a child coming in that can barely speak a word of English. That concerns me, because I don't know immediately how I would deal with that, but at the same time I'm confident that whatever school that would be, the school management and systems in place we would work together to sort it out, it wouldn't be all down to me as a class teacher"*

In contrast, in the same question, teacher educators, like Miranda, said:

> "*Within the taught course we run a module called reflections on teaching and learning and this is linked to SEN and those sorts of subjects. So trainees have a taught sessions so for example there is a taught session about working with children with EAL children from different cultures, so they have a taught session from generally from a practicing practitioner in the area and then as part of the module they work in small groups and identify some questions around that that they want to go and seek further information and they go and do some research about that, to answer their questions"*

Tony, also a teacher educator in the same question he said:

> *"I guess it's always a question of what you mean or what those term mean. So, I will hope that in the general modules that there are opportunities in to explore both the general nature of teaching and what that means for encountering children with particular needs. We do a fair amount of work around working with children with SEN or working with gifted and talented children, well that terms disappeared now but children, more able children, less able children and so the kind of strategies they might use in their classrooms to treat all children effectively as capable learners and that the main task for teachers is to give each child the best opportunity to develop themselves as a learner whatever that may be. Then when they are out in school obviously they have got the opportunity then to work with children in terms of that nature. Certainly the underpinning ethos that we would give the students that we hope they transmit is that all children should be treated that equally. The respective of whatever ways you might identify children. So yes in creed race, colour, gender, ability etc. Alongside of that they also get information we do some work around EAL there are fair number of children in the schools that our student going to who will have EAL and we do have some outside speakers who come in, who work with children with EAL as well*

The fact that both Tony and Miranda referred to modules for students with Special Educational Needs (SEN) when they were asked about trainee teachers' opportunities to develop their understanding about cultural diversity might indicate a tendency to associate students from minority backgrounds with students with SEN. This is in line with previous research, where participants were found to associate ethnic minorities with students with "sensory or physical handicaps" (Moliner Garcia & Garcia Lopez, 2005, p. 436). This might

lead to segregation both socially and academically, which will have a detrimental effect on students' performance. It seems therefore, that both tutors tended to conflate different forms of oppression. As discussed in Chapter 3, intersectionality refers to the different groups each person belongs to (gender, background, etc.), and the term is used to describe how different forms of inequality are interrelated. As argued in the same chapter, interculturalists have developed the concept of 'thick intersectionalities' which demand "that we pay attention to the lived experiences and biographies of the persons inhabiting a particular intersection without preconceived notions of values, ideologies, and politics" (Yep, 2010, p. 173). Teachers who are aware of intersectionality with students from minority backgrounds understand their behaviour from a more holistic point of view, and the key to developing this understanding is to create opportunities for intercultural dialogue (Lindholm & Myles, 2019). Hence it is important not to attribute certain 'labels' to minority students before becoming aware of the different identities of each student associated with their gender, class, culture etc., by understanding their backgrounds and their histories (Yep, 2010). The attribution of labels to students from minority backgrounds, as argued in the literature, indicates the lack of knowledge about cultural differences and the sense of discomfort with the languages students from minority backgrounds have (Ahmadi, 2015 as cited in Moncada Linares, 2016).

From a CRT perspective, which moves one step beyond and perceives intersectionality not only as a recognition of the different identities of each person, but also locates these differences within the systems of hierarchies, it can be argued that neither tutor had an understanding about the way different forms of identity and oppression intersect and the way that racism works (Gillborn, 2015). The tendency to associate minority students with students with SEN, is in line with the findings in the literature, where according to Tomlinson (2014 as cited in Gillborn, 2015, p. 280)

> In both the United States and the United Kingdom, there is a long history of Black youth being over-represented in segregated low-status educational provision, usually disguised beneath blanket terms like "special" or "assisted".

Therefore, the needs of students from minority backgrounds remain unmet and certain 'labels' and characteristics are attributed to students from different backgrounds and their families. Intersectionality is a means of producing equity, and CRT strives "to find a balance between remaining sensitive to intersectional issues without being overwhelmed by them" (Gillborn, 2015, p. 279). According to CRP, in order to develop an understanding about cultural diversity, which is a basic element of CRP and so appropriate for preparing teachers

to teach in culturally diverse classrooms, amongst everything else trainee teachers should be able to understand the particularities of each student. Moreover, as Paris (2016) has argued, culturally sustaining educators, amongst everything else, should develop an "understanding of the systemic nature of racialized and intersectional inequalities and their own relative privileged or marginalized position within those systems" (p. 8)

Another tutor, Margaret, in the same question said:

> *"Well I mean they get that because they do history modules and work on things like that. They do you know that comes into the RE training … So it's woven into, I mean cultures are woven into all the things that we are teaching, so they will have awareness of that. They'll have their music module, they'll have you know presumably an awareness of different cultural influences on the music. You know and then I think another thing that we do is you know, I think we try to prepare the students really to that when they come up with something they don't know, they know how to go, look up the information. We can't teach them everything".*

Quite often in the literature, people were found to produce an 'exotism' by referring to 'different food', 'different music', 'different customs' to refer to diversity and to people from minority backgrounds, which has also been found to be a form of 'othering'. According to Staszak (2008, p. 6):

> Exotism is not, of course, an attribute of the exotic place, object or person. It is the result of a discursive process that consists of superimposing symbolic and material distance, mixing the foreign and the foreigner

The fact that Margaret referred to music modules and awareness of different cultural influences on music, when asked if trainee teachers had the chance to learn about different cultures and cultural diversity, provides further evidence of the 'othering' language, which apparently was used by both trainee teachers and teacher educators. This association of learning about music from different cultures with cultural diversity is in line with arguments made in the literature review, where quite often teachers were presenting 'exotic' images of people from minority backgrounds and their cultures, in the name of celebrating diversity. Instead of superficial manifestations in the name of celebrating diversity, interculturalists move one step beyond this notion, highlighting the importance of developing intercultural awareness, sensitivity and competence in order to develop intercultural communication, as

well as a critical approach to culture, which will help trainee teachers gain knowledge about different cultures so as to be able to make comparisons between their culture and other cultures, and interpret the results of these comparisons in order to apply this knowledge in communication. CRT and Culturally Sustaining Pedagogy, which was used alongside CRP, move even further and rely on the importance of trainee teachers developing an understanding about the ways: education sustains and reproduces inequalities instead of disrupting them; deficit notions and deficit approaches, which view the languages and cultures of minority students as deficiencies that must be overcome, continue to perpetuate inequalities in schools; critical approaches can improve academic achievement, however the way achievement is currently measured is mostly assimilative (Paris, 2016).

Simon, also a teacher educator, said that he might not be able to give me many answers, but only very limited, as he was not the director of the programme. He only referred to EAL students, as that was his area. He said that he focused very much on language development. He then described how he works with trainee teachers on that. Specifically he said:

> *"So what I do with trainees is that we have a look at what is seen as best practice in working with children for whom English is not their first language… One of the elements that we spend a lot of time on is the most sort of common errors, if we call them errors or the most common misunderstandings that children who are coming new to English have. And so we look at the different aspects of language and one of the key things we need to look at is things like idiomatic language. So, I talk to the trainees about the fact that we might say something to the child like "pull your socks up" which is an English idiom that means you know, you need to work harder but a child who hasn't got that understanding of that idiomatic language is not going to understand that. So what I try to get trainees to understand is that they need to think about the way they talk to the children. The phrases they use, the question they ask and really are all the children who are in my class, whatever their background, going to understand this? .... Part of that as well is looking as I said sort of classic difficulties that children who are coming with EAL, have, things like use of pronouns…use of modal verbs… and so some of those the sort of construction of sentences may not have those. One of the classics that I deal with adults as well when I'm working with PhD students, international students, is things like not using determiners are not necessarily in some Asian languages and so learning to actually get those in to the writing is*

> *important and it's really important with the children that they realise that direct translation from the home language may miss out words that are necessary in English".*

Simon referred to difficulties with communication styles students from minority backgrounds might face in classrooms, while trainee teachers did not identify this as a difficulty in the interviews. In addition, in the questionnaires, the trainee teachers were found to be ambivalent towards the knowledge they received in the programmes concerning different communication styles. Together, these findings suggest that this area of the programmes needs to be improved and made more straightforward.

Overall, it seems that there is a contradiction between trainee teachers' and teacher educators' perceptions, about the modules offered and the opportunities trainee teachers had to develop their understanding about terms relevant to cultural diversity and equality in education as well as in general about teaching in culturally diverse classrooms and their satisfaction regarding the overall preparation towards teaching in diverse classrooms. In contrast to teacher educators, most trainee teachers did not feel satisfied with the preparation through their training programmes, and they felt that they were not offered enough modules. The lack of modules offered towards expanding their understanding confirms the findings from the previous chapter, where trainee teachers were found to have a limited understanding about those terms.

Importance of teaching about issues of diversity and equality in education

Tony, a teacher educator, when he was asked about the importance of modules relevant to cultural diversity, amongst everything else, said:

> *"the sort of ideal module we put forward to students, is that you treat all children as children and that you need to be effectively colour-blind, race-blind, gender-blind, disability-blind, but also recognising that there is a naivety inside of that and that it's not as simple as just saying we treat all children the same, it must be ideally giving all children the same opportunities to succeed. So one of the images I like I've used it with my students, if you've seen it, is the image with three different children of different heights, with the boxes and this idea that you don't give each child one box, you give the smallest child two boxes, so it's equality of opportunity, that's certainly a model that I as a teacher hopefully put forward".*

In the previous chapter, concerns were raised regarding which approach trainee teachers were encouraged to adopt through their training programmes, as some trainee teachers were found to have assimilationist and colourblind attitudes, and the majority were found to have a limited understanding of intercultural education (see Chapter 6). However, through the interview with Tony it became clear that trainee teachers were encouraged to adopt a colourblind approach in their teaching, seeing *"only children"* and seeing all children as being the same. Tony said that they tried to make trainee teachers colourblind, and he also referred to equity in education. However, the concept of equity almost does not exist when adopting the colourblind approach, as this approach ignores the differences between students and therefore it ignores the different needs they might have. Although he said that he did not mean treating all children the same but giving all children the same opportunities, this is still a sign of ignoring the different needs of students. Providing the same opportunities to all students while the needs and difficulties they have, and the support they require, would be different, means that opportunities would not be appropriately deployed so that all students achieve their full learning potential. Tony's reference to both the importance of being colourblind and the importance of equity indicates that teacher educators themselves may not be knowledgeable enough about cultural diversity and teaching in culturally diverse classrooms to confidently support trainee teachers or evaluate the effectiveness of the course, which is consistent with previous findings (Hicks et al., 2010; Lucas, 2011). This is also evident in another tutor's comment. When asked what she thought about trainee teachers' preparation towards cultural diversity, Margaret replied that she did not know what to do in a multicultural classroom. This comment also provides further evidence for the lack of trainee teachers' preparation towards teaching in multicultural classrooms. Specifically, Margaret said:

> *"We have courses that prepared for and then courses for how do you plan, how you assess. I think they are prepared in general to go in to the classes. I think, I mean, they have strategies for going into the classroom and working with a variety of children, whatever those children are like, so whatever their cultural background, they have the strategies. Now, are they prepared to deal with specific issues that arise because of one cultural habit and certain beliefs about something, and so they might ask a child to do something and they might not be aware of that actually you can't ask that child to do that, but I don't I mean that may be something that they don't have as kind of specific like that, but I mean I don't know if that's the same thing as saying that they are not prepared to go teach in*

> *multicultural classroom. I mean they've still got to have, I don't know, I don't know what you do in a multicultural classroom, that's much different from teaching in a classroom that's good instruction. You need to be aware of things for children, but I mean what else, what else would be different about the preparation that we would do, I'm not sure".*

This suspected lack of knowledge among teacher educators might be partially explained by reference to the training they themselves were offered when studying at the university. Issues of teaching in diverse classrooms apparently were not crucial at that time and so were excluded from their curriculum. However, as Lucas (2011) has argued, before teaching trainee teachers, teacher educators need to develop their own knowledge and skills about teaching in diverse classrooms so that they can appropriately modify the curriculum.

The 'othering' language was noticeable, from Margaret, and as mentioned earlier it was apparently used by both trainee teachers and teacher educators, which while it might have been used unconsciously, it is important to consider it as it influences trainee teachers' future practices. From a CRT perspective, this usage of 'othering' language might indicate a social distance between trainee teachers and teacher educators towards people from minority backgrounds (Nilsen et al., 2017). This could be explained by the colourblind approach that trainee teachers were encouraged to adopt, which apart from ignoring different forms of racism, also fails to take into account the construction of minority students as 'other' (DeCuir & Dixson, 2004).

Trainee teachers were also asked whether there was anything else organised by the university, apart from the modules, to enhance trainee teachers' preparation. Peter said that there was nothing more than the taught sessions. However, he said that he found helpful a day trip organised by the university. Specifically he said:

> *"Last year, we as part of our foundation study, so looking at the foundation subjects in the curriculum and as part of that we did go over, as a course we went over on a coach to [mentioned another city], and we went round you know, mosques and we looked at the Sikh, how that different religion and culture is embedded in how we can take children to experience those. But other than that, yeah, there is very little".*

Similarly, Jessica said:

> *"Sadly there isn't really. It was something that I would have liked to have done but that wasn't really the opportunity. Which is a bit of a shame"*

7.2.3 Trainee teachers' preparation to address racist incidents in their classrooms

Trainee teachers and teacher educators teaching on teacher training programmes were asked in the interviews how their training programmes had prepared trainee teachers to deal with racist incidents. In contrast to trainee teachers, teacher educators believed that trainee teachers got sufficient training through their courses and they said that trainee teachers were offered a number of modules through which they could learn how to address racism in their classrooms. In contrast, all trainee teachers said that their training programmes had not prepared them to deal with racism in their classroom.

Eleanor, a PGCE trainee teacher, cited that she had not been prepared through her training programme to address a racist incident in her classroom. When asked how she would deal with a racist incident in the classroom, she cited that she would follow the school's policy and that she would discuss the incident with the students and their parents. Similarly, Lisa and Nicky mentioned that they had not been prepared for such an incident and also stated that they would follow the school's policy. Rachel, Susan and Laura simply quoted that they had not been prepared for such an incident and they did not refer to how they would address it in their classrooms.

In the literature review, the governmental policies that were developed to improve race equity and to reduce racism were analysed, where it was revealed that through some of these policies, racial inequality was reinforced (Wilkins, 2014). Most of the policies neither referred to different and to the hidden operations forms of racism, nor to the ways that it can discriminate students from minority backgrounds. Moreover, most policies defined racism simplistically, they did not refer to the ways that racism is present in the everyday lives, especially of children from minority backgrounds and their families, and they did not introduce ways of preventing racism (Lawrence, 2012; Prevatt Goldstein, 2006). Consequently, as schools' policies are developed based on governmental policies, it seems that probably most school policies will deal with racism in superficial ways, while several racist incidents will probably not be addressed as trainee teachers in my research will have to follow these school policies. The majority of trainee teachers in my research claimed that they would be aware of existing policies (e.g. Equality Act) after finishing their studies (Q23), which indicates that they will look to these policies for guidance in order to address racism in their classrooms. This highlights the weakness of the training programmes, which

deal with racism superficially. Additionally, Valdés and Castellón (2011) have argued that in order to effectively prepare trainee teachers for diverse classrooms, the preparation programmes should not only be focused on pedagogical skills and knowledge. Instead, it must also involve trainee teachers' engagement in examining broader issues including national and global issues that shape and inform the policies. Hence, trainee teachers should not only be prepared to address issues like racism on their own, but should also be able to critically evaluate these policies.

Jessica, an undergraduate trainee teacher, when asked if they had received any preparation about addressing a racist incident in their classrooms said:

> "*Honestly, we haven't. It's more how to deal with this behaviour, how do you spot children that have SEN, but we've never really had like looked at sort of how to deal with bullying and racism and that sort of things. Which again I think that's becoming more important and we haven't talked about it at all*".

Bill, an undergraduate trainee teacher, said that he felt comfortable with addressing racist incidents in his classroom, but he also said that this had been developed through his previous experience and not through his course. Specifically he said:

> "*We've covered it briefly, we've talked about what you'd do and ways to deal with it. On the course not really that much, it's been.. we've talked about that it can happen and ways to deal with it. I used to work in a school as a teacher assistant and I dealt with racist incidents then, so I'm dealt with the 1st standard and I found such a work and working as a teacher to address that, but in terms of this course we haven't really done too much around that, racism or homophobic abuse we've mentioned that might happen again we haven't really talked about such and I think as a teacher and from speaking to the people on this course there is that worry that you might make it worse or say something you're not allowed to say, I think it'd be nice to have some kind of training to say if this happens this is an appropriate way to deal with it rather than just being scared and thinking actually I don't want to say something that it's going to get me in trouble as well, it's a tricky one*"

The fact that only Bill was found to be confident in terms of addressing a racist incident, which as he said derived from his prior experience in diverse contexts, not through the course

he was attending, provides evidence that trainee teachers' prior experience had an impact not only on trainee teachers understanding about issues relevant to cultural diversity, as found in the previous chapter, but also on their sense of preparedness to address some of the difficulties students from minority backgrounds face in classrooms. This is also evident through the correlation between whether trainee teachers felt confident addressing a racist incident in their classrooms (Q13) and trainee teachers' prior experience in diverse contexts.

The majority of trainee teachers stated that they did not get the appropriate preparation in order to address a racist incident in their classrooms. However, most trainee teachers when asked to share their views about the main difficulties students from minority backgrounds face, referred to racism (see Chapter 6). Moreover, in the questionnaire the majority of trainee teachers recognised that it is their responsibility to address a racist incident in their classroom (Q11). It therefore seems that while some trainee teachers understood that it is important for them to be prepared to address racist incidents in their classroom, they did not acquire the appropriate knowledge and training through their training programmes.

The fact that trainee teachers were not being prepared to address racism is also evident through the course content analysis, where there was nothing mentioned about addressing racism. However, in the undergraduate programme, there was a section about creating and designing the curriculum with emphasis on children's learning. In the previous chapters (see Chapters 2 and 3), the importance of amending the official curriculum, which according to CRT is one of the hidden forms of racism in schools, and being able to design curricula to involve students from minority backgrounds in their teaching was highlighted. However, as revealed in the interviews and questionnaire, apart from the fact that trainee teachers did not feel satisfied through their overall preparation towards teaching in diverse classrooms, which indicates that they had not been prepared to involve students from minority backgrounds in the curriculum, trainee teachers were found not to have gained awareness through their teacher training programmes about hidden forms of racism, such as the official curriculum. This seems to be further evidence that modules offered to trainee teachers lack conceptual depth.

In contrast to trainee teachers' views and to the course content analysis, teacher educators from both programmes said that they do cover addressing racist incidents through their training programmes. Specifically, Margaret said:

> "*Well they do have training about bullying, we talk to them about you know identifying issues within the classroom so probably under behavioural management but what would you do with children who are bullied, or what would you do with children…there is a module we have on cyber text which talks about*

kind online bullying. Again it's probably more in a general sense than it is in a sense of racism but it is a you know for whatever reason the child is being bullied, how would you work with that child, how you would identify racism and it comes within our the kind of prevent work that we do. So there's… you know again it's not a specific module but it gets woven through"

Tony said:

"*So certainly within our programme sort of under the general heading of sort of child protection, safeguarding, child security. We do a lot of work and behavioural management. We certainly do work around conflict management, conflict resolution. Inside the city itself, they operate a programme for behavioural management, a lot of our schools are involved in that. So rather than, the principle of the programme is very much on acknowledging the situation of the victim alongside the perpetrator. Particularly in behavioural management situation other situations. So it's not a questions of punishing the person who commits the behaviour management offence whatever that may be, but also involving bringing together the perpetrator and the victim so they have to have a dialogue around that what cause pain or difficulty. Issues like racism or like sexism or like homophobia certainly come up inside of that. Again we introduce our students to the whole nature of bullying, again that very global sense, or homophobic bullying, racist bullying, sexist bullying all come under those terms. And again the expectations are that when they are gonna to go to schools that those kind of issues will be addressed. We don't address any of that directly in our academic work although one of the opportunities for the students in their academic work they can certainly bring in those kinds of areas should they choose to talk about them*".

Miranda also said that they tried to address such issues. Specifically she said:

"*They have sessions that are taught by university tutors and classroom practitioners and we very much try and address issues like that and not saying that we provide solutions but teachers talk about how they've dealt with those types of issues. Where possible we try and introduce children to restorative practices so that when children have conflicts it's not the teacher solving the problem, it's the children that work together to find a solution and it's very much*

about teaching our practitioners how to do, how to use their social strategies within their classroom".

Therefore, there is some ambiguity about trainee teachers' preparedness to respond to racism, as evidenced by the tensions expressed in their own views, as well as in the contradictions between trainee teachers' and teacher educators' views. Despite the fact that some teacher educators felt that they had covered the area of addressing racism through training about bullying or child protection, it seems that this area also needs to be further developed in both teacher training programmes.

CRT argues that racism is a structurally embedded system of hierarchy and discrimination, and that social inequities are sustained due to the hierarchies and the hegemonic scales that exist today, which have been created and are produced by society. Therefore, according to CRT, trainee teachers need not only to be able to address the obvious racist incidents that might appear in their classrooms, but also to address racism when it is in hidden operations. Moreover, according to CRP, trainee teachers should be able to understand the differences in social class due to power students have, and they need to know how societies are stratified. Teachers also need to have knowledge about the way social inequalities are created, produced and sustained by society and schools and through systemic discrimination. Therefore, the fact that trainee teachers recognised in the questionnaire that it is their responsibility to address a racist incident in their classrooms is a positive outcome. However, the fact that some felt unprepared to address racist incidents or that some tended to shift the responsibility away from appropriately addressing racism to simply following the school's policy indicates that trainee teachers were not even being prepared to address crude forms of racism.

7.2.4 Trainee teachers' preparation to address difficulties students from minority backgrounds face

In the previous chapter, I looked at if trainee teachers had an opportunity through their training programmes, to recognise and acknowledge the potential difficulties students from minority backgrounds face in classrooms. In this part of the research, I tried to find out whether trainee teachers had received any training towards addressing these difficulties in their classrooms.

Certain items in the questionnaire (Q13-Q16 and Q19-Q22), referred to certain elements in teachers' training programmes addressing the difficulties students from minority backgrounds face. These items asked trainee teachers about their confidence and the preparation they had received to address and to accomplish these elements in a culturally

diverse classroom. More specifically in Q13-Q16, trainee teachers were asked whether they felt confident to i) address a racist incident in their classrooms, ii) create classroom activities that encourage children to celebrate diversity, iii) create classroom activities in order to reduce stereotypes, iv) create a learning environment that responds to every student's needs. In Q19-Q22, trainee teachers were asked whether their teacher training programmes had i) equipped them with techniques for effectively teaching children whose cultural backgrounds are different from their own, ii) taught them different communication styles which will help them to communicate with students from minority backgrounds, iii) taught them different communication styles which will help them to communicate with the families of students from minority backgrounds and iv) adequately prepared them to meet the educational needs of students from diverse cultural backgrounds

In the interviews trainee teachers were asked first to share their views about the difficulties students from minority backgrounds face (this was discussed in the previous chapter), and then they were asked how far their training programmes prepared them to address those difficulties (only those identified by them). Both in the questionnaire and in the interviews trainee teachers' responses varied. More specifically, as revealed earlier, in the questionnaire trainee teachers felt more confident in some areas (e.g. creating a classroom environment that responds to every student's needs) than in others (e.g. addressing a racist incident in their classrooms), and in most items their responses varied. In the interviews, some trainee teachers were found to be satisfied with the preparation they received to address the difficulties (as identified by them) that students from minority backgrounds face through their training programmes, while other trainee teachers were found not to be satisfied. The data are presented and analysed below.

All trainee teachers attending a PGCE course either did not state whether they had been prepared, or they said that they did not have enough preparation to address those difficulties. Oscar, an undergraduate trainee teacher, did not feel his course prepared him enough to teach in culturally diverse classrooms and he did not feel well prepared to address the difficulties students from minority backgrounds face. In contrast, Jessica, another undergraduate trainee teacher, was satisfied with her course preparation towards addressing the difficulties, and said that in her placement she did whatever she could to involve a minority student who was not participating (see Chapter 6). When she was asked how she tried to involve and encourage the child, she said:

> "*It was kind of just me. Seeing a child on their own and thinking let's see if we get him to play. It wasn't because of any training I've had it was more just sort of my*

> *teacher. We've got a child on its own we've got to try and encourage him like I would do with any child*"

As in the previous chapter, it is again noticeable that some trainee teachers tended to adopt the colourblind approach. In this case, Jessica tends to ignore the particularities of each student as well as any potential barriers each student might face, and she said that she did what would have done with *any child* to involve the student from a minority background who was being excluded and was not able to participate. As argued earlier in this chapter, this comment seems to provide evidence that Jessica did not have the chance in her training programme to explore critical intercultural approaches. However, trainee teachers need to be able to provide scaffolding to students (Lucas & Villegas, 2011), which means using each student's culture and experiences as a source of learning to expand their knowledge. Therefore, explicit knowledge of intercultural communication in order to meet the aforementioned characteristics needs to be implemented in trainee teachers' programmes.

Peter, also an undergraduate trainee teacher, was also found to be satisfied with his course preparation:

> "*I feel reasonable comfortable. I think just answering your previous question there has told me that actually I know more than I think I do. And the one thing that university has done really well at, is preparing us as you would expect from any good degree course. They prepared us to learn ourselves so this is the root, what's the problem, how you are going to solve it. They've told us very well, that teaching is a very diverse, wide ranging area of practice, and that you've sometimes been professional is just trying things and taking advice from others and reading current thinking*".

It seems that Peter felt comfortable addressing the difficulties (as identified by him) students from minority backgrounds face in classrooms, through his course preparation. However, as presented earlier in this chapter, Peter said that he would not know what to do if he had students in his classroom who did not speak English at all. This contradiction indicates that he did not get the appropriate preparation through his teacher training programme to recognise and address the difficulties students from minority backgrounds face, as while he recognised that he was not being prepared to teach in classrooms where some of the students would not speak English, he did not recognise and acknowledge this as a difficulty that children would face. The fact that Peter realised that he needed to adopt different techniques

and to consider every child is a positive outcome. However, the fact that he did not see the lack of communication and the lack of knowledge of mainstream language as difficulties faced by the students from minority backgrounds is further evidence that most areas of CRP need to be developed in the teacher training programmes. Moreover, as argued in the literature, teachers do not only need to understand the cognitive difficulties of learning a second language, but also to recognise that the difficulties they face "are partly political, extending beyond the cognitive difficulties of learning a second language" (Olsen, 1997, as cited in Lucas & Villegas, 2011, p. 59). Additionally, trainee teachers need to be able to modify English in order to make it comprehensible for minority students by considering "the linguistic demands of schools texts and tasks, the strengths and weaknesses their students bring to the tasks, and principles of second language learning" (Lucas & Villegas, 2011, p. 63). In the literature, English Language Learners (ELL) have been found to develop feelings of stigmatisation and anxiety, which have an effect on learning. Hence, trainee teachers need to be appropriately prepared to address the needs of ELL by providing a welcome environment, where ELL will be able to use materials in their home language and where teachers will use ELL's mother language as a resource for learning. Moreover, trainee teachers need to be able to identify whether difficulties in learning derive from learning a second language or if it is an issue of a learning difficulty (Lucas & Villegas, 2011).

CRP emphasises the importance of preparing trainee teachers to address those difficulties and, therefore, apart from having an understanding about cultural diversity, teachers in culturally diverse classrooms should be able to create effective learning environments, responding to students' needs (Achinstein & Athanases, 2005; Colville-Hall et al., 1995; Garmon, 2005; Grudnoff et al., 2016) in which students from minority backgrounds will be welcomed, supported and provided with all the opportunities to learn (Richards et al., 2007). Moreover, according to CRP, trainee teachers should be able to communicate with minority students and their families and therefore they need to be aware of how the communication styles of different groups reflect the values and underpin learning behaviours; to be able to modify classroom interactions to better accommodate them in order to avoid the violation of the values of minority students and to decipher their abilities and needs (Gay, 2002). Trainee teachers should also be prepared to address racist incidents and to include students from minority backgrounds in the curriculum.

While trainee teachers were found to feel confident in the area of creating the classroom environment, and some trainee teachers were found to be confident in terms of meeting the needs of students from minority backgrounds, the remaining areas seem not to have been addressed in either of the training programmes. In fact, as in the previous chapter, it was

trainee teachers' prior experience in diverse contexts that seemed to make trainee teachers feel more confident in some of these areas (e.g. addressing a racist incident).

7.2.5 Placements/ Location

Both trainee teachers and teacher educators were asked about the importance of conducting placements in diverse classrooms, and whether trainee teachers had this opportunity in their teacher training programmes.

Placements

In the interviews, both trainee teachers and teacher educators were asked about trainee teachers' placements. Specifically, they were asked how important they considered conducting placements in a range of schools to be for their preparation, and whether all trainee teachers had the opportunity to conduct placements in culturally diverse classrooms. While both trainee teachers and teacher educators agreed that it is very important to conduct placements in a range of schools, their views contradicted each other in terms of the opportunities trainee teachers had to conduct their placements in a range of schools. Specifically, trainee teachers felt that they did not have the chance, while teacher educators claimed that they tried to make sure that all trainee teachers conducted their placements in a variety of schools.

Specifically, all trainee teachers from both programmes considered that conducting placements in a wide range of schools would enhance their preparation to teach in diverse classrooms. Some trainee teachers attending a PGCE course, particularly Eleanor, Jenny and Laura, mentioned that they did not have the chance to conduct placements in diverse classrooms, and that they did not have any experience towards teaching in culturally diverse classrooms. They referred to the importance of conducting placements in a wide range of schools as this would help learning more about teaching EAL students. Nicky, another PGCE trainee teacher, cited that she had the chance to conduct one placement in a diverse classroom, and found it helpful in terms of teaching EAL students. Rachel, Susan and Lisa, all attending a PGCE course, simply cited that they did not have the opportunity to conduct placements in diverse classrooms or a range of schools.

The fact that most trainee teachers recognised the importance of conducting placements in diverse classrooms only in terms of gaining experience of teaching students with English as an Additional Language (EAL) might indicate that there is a tendency to assume that all minority students will be EAL and that all EAL students come from a

different cultural background. However, attributing certain characteristics to students just because of their backgrounds can negatively affect their academic performance.

Bill, Oscar and Peter, three undergraduate trainee teachers, all said that it is very important to conduct placements in diverse classrooms. Bill and Peter said that they did not experience cultural diversity in their placements and they did not have the chance to conduct placements in diverse classrooms. Oscar also mentioned that he did not have the chance to conduct placements in diverse schools but gained that experience, which helped his understanding, while working in the country that he was born in. Specifically, he said:

> *"Well as my placements have been in quite small towns I have not really experienced teaching in diverse classrooms, however, as I was brought up in another country I did work experience there and that's how I have a better understanding of diversity within the classroom. Therefore, at university I think they need to share more concepts of different strategies to be able to teach in diverse classroom and how to appropriately support all the children".*

Oscar's last comment that he gained his experience in diverse schools during teaching experience in the country that he was born in is consistent with what argued in the methodology chapter that teachers' own ethnic background is related to their multicultural practices (Agirdag et al., 2016).

Jessica, an undergraduate trainee teacher, said that she did have some experience in one of her placements. Jessica was then asked to share her experience of that placement and how far she thought it helped her, and she said that she did not find it very helpful. Specifically, she said:

> *"Well, personally the first two years I was kind of in sort of more village schools, and it wasn't as culturally diverse, but last year there was like a boy from Africa, and quite a few children from Poland, so it was a bit more of a mixed, but it was more oh they're children with EAL how could we meet the needs?…not, they've got different cultures how could we include them? it was more focusing sort of language rather than the culture….Well, it's helped a little bit, but I think I could have gained a lot more experience about it, because as I said I don't actually know that much about it and it is something I would like to know more about".*

Once again noticeable was the fact that some of the participants tended to focus only on EAL students when referring to students from minority backgrounds, while the different cultures, habits and particularities of each student were ignored. Transculturalists have argued that it is important to acknowledge that each individual has a range of unique cultural characteristics not only ***between*** himself/herself and others but also ***within*** himself/herself, and therefore trainee teachers "must acknowledge the cultures within each child as well as between each student and others" (Aldridge et al., 2014, p. 114). Moreover, once again it can be argued that trainee teachers did not have the opportunity to obtain knowledge about critical intercultural approaches and develop intercultural awareness, sensitivity, competence and communication, which would have helped them: become familiar with the background of the student and his/her community, history and culture; be able to construct understanding about a new culture, by acknowledging that culture is relative and by understanding how one's culture affects his/her thoughts, actions and views (Liddicoat & Crozet, 2000); make comparisons between their culture and other cultures, and interpret the results of these comparisons in order to apply this knowledge in communication; develop mutual respect between people from different cultures for each other's characteristics and the ability to respond well to these differences; encourage their students to integrate in their communication a self-understanding as developed from their own unique cultural background, while simultaneously being able to acknowledge that other people approach communication from a different cultural background based on their own experiences (Scarino, 2007). The lack of training towards intercultural education, critical intercultural approaches and transcultural approaches as well as towards developing a critical perspective to culture is also evident in the course content analysis, where there was nothing mentioned in any of the aforementioned areas.

Additionally, if trainee teachers had received knowledge about critical intercultural approaches they might be able to overcome the binary perspective of othering, by creating the 'third places', previously discussed, where positive interactions are developed (Liddicoat & Crozet, 2011), otherness is unmasked (Moncada Linares, 2016) and the learner can choose which characteristics to adopt or not and which to keep or abandon. In addition, "the third place is dynamic and is being renegotiated with every intercultural interaction and with every opportunity for new learning" (Liddicoat et al., 1999, p. 181).

Teacher educators also consider that conducting placements in diverse classrooms and a range of classrooms would enhance trainee teachers' preparation.

Margaret said:

> *"Yes, I mean they have experience with... some students will go in and they'll have you know a class with 5 different languages that are being taught. Or they'll have a class where you know they will be a kind of White middle class student that they are in a class where there a number of Muslims or just another, a number of people just from other countries. So you know whatever is offered around the city we can take that experience in the classrooms, so they do get that kind of experience"*

Simon, another teacher educator said that it is important having experience in different classrooms. In contrast to what trainee teachers said, Simon said that they made efforts to make a balance so that all trainee teachers were getting some experience and so that there were no trainee teachers whose placements were only in non-diverse classrooms. However, he said that it was very difficult to make sure that all trainee teachers had such an experience. Tony, who also was a teacher educator said that they tried to place trainee teachers in a range of schools, but not because of diversity, but mainly due to differences in socioeconomic status. Specifically, he said:

> *"We certainly aim to place those students into schools of a different character during their training placement but I would say the main focus would be on schools with different kinds of probably socioeconomic children as social main driver. So they might have one school in east end of the city where is more socially deprived, there are children with lower socioeconomics, which you know create a certain atmosphere, and then one school perhaps in a more prosperous district… that has that kind of difference. Now those schools will have different kinds of populations and certainly not want to overgeneralise but generally are more diverse populations are now more, are lower socioeconomic areas but I guess it's probably true nationally I don't know, but there is certainly some of that. So we don't tend to place students in schools particularly because of the diversity or mix up of the populations, but hopefully should encounter those"*

The fact that Tony assumed that students from minority backgrounds would belong to low socioeconomic groups seems to be consistent with what was argued in the literature, where middle-class people were assumed to have a White background, while Black people where assumed to be working class (Rollock et al., 2015 as cited in Gillborn, 2015). Moreover, as argued earlier in this chapter, it seems that there is a tendency to conflate different forms of oppression, which can lead to segregation both socially and academically and which will

have a detrimental effect on students' performance. A critical approach to culture, as argued in the literature review, rejects the conflation of culture with nation, as this conflation contributes to the creation and the reproduction of 'self' and 'others' (Ono, 2013 as cited in Hoops & Drzewiecka, 2017). Moreover, by adopting a critical perspective to culture when considering Tony's last comment, it becomes obvious the way culture is used as a system of regulation for positioning people into the socioeconomic system and as a means of measuring hierarchies.

Location

As mentioned in the methodology chapter, the two programmes were taking place on two different campuses. The PGCE course was taking place at the campus located in the main city whereas the undergraduate course was taking place in another smaller city, which is much less geographically diverse. Margaret, a teacher educator, teaching on the undergraduate course was asked whether she thought there was a difference in terms of preparation, between trainee teachers conducting placements in the main city to those conducting placements in the smaller one, and she said that there were no differences. Specifically, she said:

> *"No they've had the same. I mean they've been on the same programme all along. So it's the same teachers. So some of us are there back and forth. It's not actually a very diverse, we don't have a very diverse teaching students either. Most of our students are White females and that may be one reason why they don't ask for - why we should actually provide but also they don't realise that there is not cultural diversity because everything is fine to them. It could be that their lack of asking for is because they're not – it's not, doesn't infringe on them does it at all? It's not as though they are the only the only African American, African student or you know we have one Muslim student in our year 2 programme I think, one that I am aware of who's Muslim. And you know she's not requested anything other than we respect holidays for her and things like that, but it's not... it may be that the students we have just either don't ask her, haven't asked her or are not aware to ask I don't know"*

Miranda, also a teacher educator, explained that the PGCE course had previously taken place on the other campus, located in the less diverse geographical area. In contrast to Margaret, she said that there was a difference in trainee teachers' preparation. Specifically, she said:

> *"The schools around this area are quite diverse. So the majority of our trainees are going out into their autumn classroom experience and encountering this. Previously we were based in [the other campus] and that was not the experience of my trainees and those trainees often didn't necessarily appreciate why we covered sort subjects whereas the trainees here, it is more and more of what they are seeing in schools and more and more you know it is part and parcel of what they are doing every day".*

All trainee teachers who participated in the interviews said that the reason that they did not get enough training and knowledge about cultural diversity was because the geographical area was not very diverse. Notably, undergraduate trainee teachers, whose course was not carried out on the main campus, said that they were probably being prepared only for local schools.

Specifically, Jessica said:

> *"I think because they thought we're in this city, it's not that diverse, we don't need to learn it, but a lot of us stay in this city and there's obviously other parts of the country that are more diverse, and I think the city is getting sort of more diverse there's people coming from other countries, and things. So, I think it's still important wherever you are"*

In addition, Bill said:

> *"Maybe we are being prepared more for local schools, but I also think there is so much to cover and there's a national teachers' standards that we have to cover. I think it's almost a bit of an add on really, it's something we have to cover at some point that we don't do it in detail I … I think if we were, well I live over to the other side of the county, and teaching around there is much different because a lot of placements are in some very diverse schools, where you might have over 10 different languages in there, you might have people from over 10 different countries in one classroom and the universities over there do prepare you for that because that is the area, around here we're being prepared for school which is not like that. So, it's not really a priority which is really bad, because anybody on this course could end up teaching anywhere in the world"*

7.3 Summary of main findings and conclusions

The findings of this chapter demonstrate that neither of the courses appropriately prepared trainee teachers to effectively teach in culturally diverse classrooms, as revealed both through the questionnaire where trainee teachers stated that they were not being prepared in almost all of the areas of CRP, and through the course content analysis, where only some broad areas were covered. Moreover, the lack of preparation of trainee teachers to teach in culturally diverse classrooms is evident through the interviews with trainee teachers where the majority of trainee teachers were dissatisfied with the modules offered to develop their understanding about terms relevant to cultural diversity and equality in education and with modules offered about teaching in culturally diverse classrooms. The fact that trainee teachers felt unprepared to teach in culturally diverse classrooms is consistent with other research across a wide time span (Achinstein & Athanases, 2005; Acquah & Commins, 2013; Byrnes et al., 1997; Delany-Barmann & Minner, 1997; Gazeley & Dunne, 2013; Kumar & Hamer, 2012; Lander, 2011; Lim & Able-Boone, 2005; Merryfield, 2000; Miller & Fuller, 2006; Moloney & Saltmarsh, 2016; Sobel et al., 2011; Tsigilis et al., 2006; Zeichner, 1992).

Almost all trainee teachers claimed that the lack of modules and training offered was due to the geographical area, which was not very diverse. The diversity of the schools where trainee teachers conduct their placements has proved to be an important factor in trainee teachers' better preparation towards teaching in culturally diverse classrooms (Hagan & McGlynn, 2004; King & Butler, 2015; Lim & Able-Boone, 2005; Milner et al., 2003; Sleeter, 2001; Stephenson et al., 2009). This does not necessarily mean that if trainee teachers conducted placements in a range of schools, they would be appropriately prepared to teach in diverse schools (Gazeley & Dunne, 2013), but it would enhance their preparation towards this goal. Working in diverse classrooms and in a range of schools would help trainee teachers view the difficulties students from minority backgrounds face in classrooms, and they might be able to see the hidden forms of racism and how, sometimes, even unintentionally, students from minority backgrounds are often excluded. This would give them the chance to have a more global and critical view about teaching in diverse classrooms. This is also evident from the fact that, in my research, trainee teachers' prior experience in diverse contexts influenced not only their understanding about cultural diversity but also their overall preparedness towards teaching in culturally diverse classrooms. However, the majority of trainee teachers in my research claimed that they did not have the chance to conduct placements in diverse schools and they were dissatisfied with that, as they considered that it would have enhanced their preparation. Worldwide, many countries, when

reforming trainee teachers' programmes, have focused on the experience trainee teachers get through teaching in schools. Countries like Australia, New Zealand, Taiwan, France, Germany, Italy, Ireland and Luxembourg, have "moved most teacher education to the graduate level, adding in-depth pedagogical study and an intensive internship or practicum in schools" (Darling-Hammond, 2005, p. 238). In Canada, they have extended the experience trainee teachers have in schools to better prepare them to teach in diverse classrooms. Similarly, in Singapore, more attention has now been given to the quality of trainee teachers' in-school experience in order to appropriately prepare them to teach in diverse classrooms (Darling-Hammond, 2017). In Japan, the school experience is also a focus; trainee teachers receive training in schools while they receive guidance from expertise teachers for better preparation (Darling-Hammond, 2005).

In the analysis of the findings, there seem to be many contradictions between trainee teachers' and teacher educators' views about many aspects of trainee teachers' preparation towards teaching in culturally diverse classrooms. Specifically, contradictions were found about the modules offered to trainee teachers that would help them to develop their understandings about cultural diversity, about modules and opportunities offered that would help trainee teachers to address the difficulties students from minority backgrounds face, as well as the overall preparation of trainee teachers towards teaching in culturally diverse classrooms through their training programmes. Moreover, contradictions were found regarding trainee teachers' preparation to address racist incidents in their classrooms as well as trainee teachers' opportunities to conduct placements in diverse classrooms. Hence, while trainee teachers were found not to be satisfied with all of the aforementioned areas and claimed there was nothing else organised by the university to enhance their preparation towards working in culturally diverse classrooms, teacher educators were found to be satisfied in all of the areas mentioned above. The contradictions found between the responses of trainee teachers and teacher educators seems to provide further evidence of the previous claim that the few modules available to trainee teachers lack conceptual depth (Bhopal & Rhamie, 2014). These contradictions might also be construed as evidence that tutors themselves might not be knowledgeable enough about teaching in diverse classrooms so as to provide the appropriate support to trainee teachers and to evaluate the teacher training programmes (Hicks et al., 2010; Lucas, 2011). Alternatively, these contradictions might indicate that teacher educators were reluctant to say that trainee teachers i) were not offered enough modules about cultural diversity, ii) did not all have the chance to conduct placements in diverse classrooms and iii) were not being appropriately prepared to address

the difficulties students from diverse backgrounds face or to address racist incidents in the classrooms.

In the previous chapter, concerns were raised regarding which approach trainee teachers were encouraged to adopt through their training programmes. From the analysis of this chapter, it is quite noticeable that trainee teachers were encouraged to adopt the colourblind approach in their teaching. The fact that trainee teachers were encouraged to adopt a colourblind approach might explain why trainee teachers were not prepared to acknowledge the difficulties students from minority backgrounds face in classrooms. According to CRT, by adapting a colourblind approach all differences between students are eliminated and ignored and, therefore, the different needs and the difficulties students from minority backgrounds face are also ignored. Moreover, the fact that trainee teachers were encouraged to adopt a colourblind approach might justify the 'othering' language that was used by both teacher educators and trainee teachers when referring to students from minority backgrounds. According to CRT, the colourblind approach, apart from ignoring different forms of racism, fails to take into account the construction of minority students as 'other' (DeCuir & Dixson, 2004). The 'othering' language probably happened unconsciously but, according to CRT, it indicates a separation between 'us' and 'them'. The tendency to adopt the colourblind approach is also evident through the lack of understanding trainee teachers were found to have about intercultural education, as well as through the lack of preparation in their programmes towards receiving knowledge about critical intercultural approaches and towards developing a critical perspective to culture. Moreover, as revealed through my research, some teacher educators associated students from minority backgrounds with students with SEN, and sometimes they assumed that students from minority backgrounds belonged to low socioeconomic groups. This conflation of different identities indicates a lack of knowledge of how different forms of oppression intersect. The attribution of certain characteristics to students just because of their background indicates how inequalities are developed and sustained by different dimensions of identity and social structure. Recognising, understanding and appreciating the different identities of each student would help trainee teachers understand how societal oppressions operate to reproduce and sustain inequalities and marginalisation. Similarly, some trainee teachers were found to attribute certain characteristics to students from minority backgrounds by assuming that all students from minority backgrounds would necessarily be EAL students. The colourblind approach, the 'othering' language and lack of knowledge about intersectionality are forms of microaggression, which, as argued in Chapter 3, are a key way of understanding how racism emerges in daily life (Atwood & López, 2014; Carter et al., 2017; Kohli & Solórzano, 2012;

Pérez Huber & Solorzano, 2015). These microaggressions can be delivered through different forms, specifically, verbal, behavioural and environmental (Pérez Huber & Solorzano, 2015) and while they are often enacted unconsciously in daily interactions, they can cause harm. Therefore, although they may be unintentional, they show how these hidden forms of oppression are developed by society and are transmitted to people through the mass media, through everyday lives and through laws and policies. Moreover, they all show how inequalities are reproduced in societies and therefore in schools, which happens not only through the practices or attitudes but also through the use of language, showing a distance and a separatism between people from mainstream cultures and people from minority backgrounds. As with the points mentioned in Chapter 6, I am not suggesting that participants in my research were being racist but that through the society the issues of 'seeing only children', the 'othering' language and the association of students from minority backgrounds with students having SEN, are considered as normal and not as problematic issues requiring change. Hence, it is important for trainee teachers to develop an understanding of how education participates in, sustains and reproduces inequalities, as well as of how deficit notions and approaches are perpetuated in schools instead of being disrupted (Paris, 2016). Finally yet importantly, the fact that some of my findings were found to be consistent with research that took place more than twenty years ago raises concerns about the improvements that have been made to the teachers' training programmes with regard to teaching in culturally diverse classrooms. Some possible explanations for this, based on the literature, are that teacher educators may perceive teaching in diverse classrooms simply as being a good teacher, and so do not see any reason to modify the trainee teachers' curriculum (Lucas, 2011). Alternatively, it could be explained as a lack of cooperation not only between universities and schools (Darling-Hammond & Baratz-Snowden, 2007) but also between all stakeholders (professional organisations, universities, schools, teacher educators, policy makers, teachers in schools, trainee teachers and the wider community) (McArdle, 2010). However, appropriately preparing trainee teachers to teach in diverse classrooms must become a priority as the changes both in the demographics and the political climate, worldwide, especially during the last decade, are rapid and radical, and this is a crucial time where rapid changes should take place in education which will benefit both mainstream and minority students.

Overall, there seem to be many areas that need to be improved and perhaps both programmes need to be reformed in total. In the next chapter, I will look at both trainee teachers' and teacher educators' views about areas of improvement in the trainee teachers' programmes for their better preparation towards teaching in culturally diverse classrooms.

Chapter 8. What improvements would trainee teachers like to see to their training programmes in order to enhance their preparation for working in culturally diverse classrooms?

8.1 Introduction

In order to answer this research question trainee teachers had six questions in the questionnaire, asking whether they wished to receive additional training towards specific areas. Moreover, they were asked about their placements and their general views of their training programmes towards teaching in diverse classrooms. In the interviews, they were also asked whether they felt there were any areas that were not covered in their training programmes and in which they wished to receive additional training in order to enhance their preparation. Data analysed below show how trainee teachers responded to these questions, their views about areas for improvement in their programmes and areas for additional training.

8.2 Main Findings and Discussion

In this part of the research, the main findings as found through the data analysis for RQ3 are presented and discussed.

8.2.1 Findings from the questionnaire

In the previous chapter, it was found that trainee teachers' responses varied in the questions of whether they felt that their training programmes had i) equipped them with techniques for effectively teaching children whose cultural backgrounds are different from their own (Q19), ii) taught them different communication styles for effectively communicating with students from minority backgrounds (Q20), iii) taught them different communication styles for effectively communicating with the families of students from minority backgrounds (Q21).

In this chapter, this ambiguity was addressed as the majority of trainee teachers stated that they wished to receive more training in all of those areas mentioned in Q19-Q22. Specifically, as shown in Figure 30, the vast majority of trainee teaches (N=80), either agreed (N= 48) or strongly agreed (N=32) while only 15 out of 101 were unsure and only 6 stated that they disagreed with the statement.

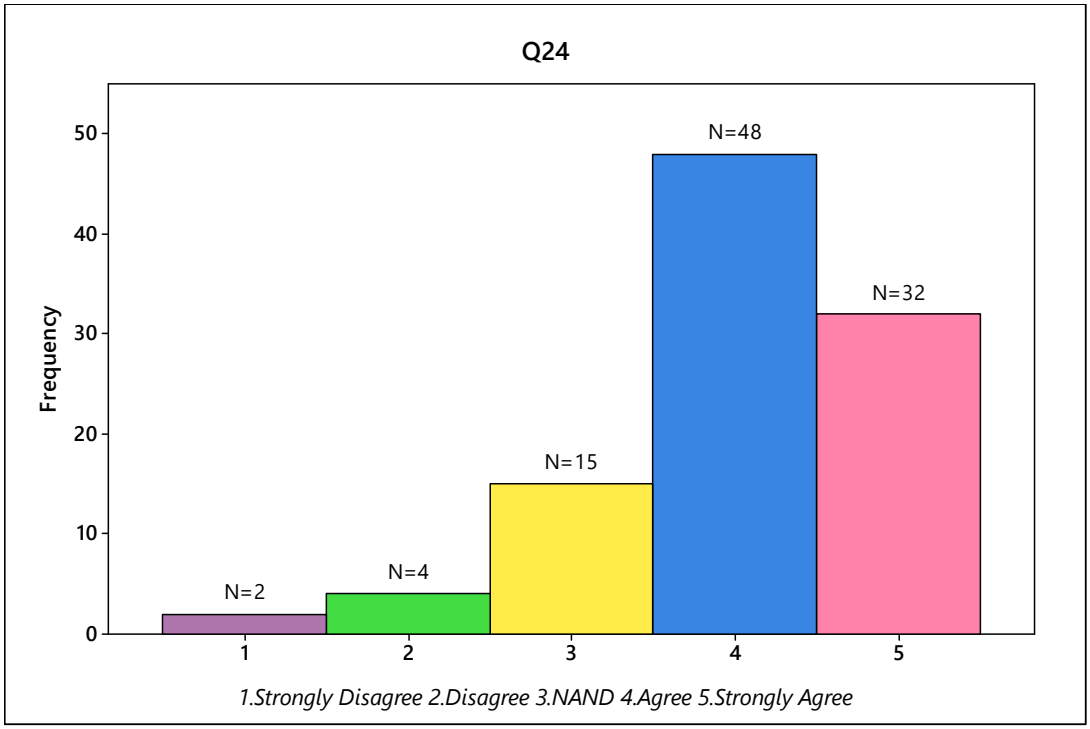

Figure 30. Trainee teachers' responses to Q24 (I would like to receive more training in all the aforementioned issues (Q19- Q23)

In the previous chapter, trainee teachers from both courses were found to feel confident that they can create activities and classroom environment i) that encourage children to celebrate diversity (Q14), ii) in order to reduce stereotypes (Q15) and iii) that respond to every student's needs (Q16). However, in this chapter it was found that trainee teachers felt that they would like to receive more training in ways of creating an effective learning environment for every student (Q25). Specifically, as shown in Figure 31, the majority of trainee teachers (N=82) felt that they would like to receive more training in ways of creating effective learning environments for every student, while 3 out of 101 trainee teachers were unsure and only 6 felt that they did not need additional training in this area. This contradiction provides further evidence for the argument made in the previous chapter that trainee teachers felt reluctant to state that they did not feel confident in the aforementioned areas (Q14-Q16). It also provides further evidence that there is a lack of conceptual depth to the modules offered in the areas of creating inclusive learning environments and meeting every student's needs. Therefore, while it seems that trainee teachers received some preparation towards creating an effective classroom environment where every student feels welcomed, they were not satisfied with their preparation and therefore stated that they needed more training in this area. This result is consistent with the literature, where trainee teachers expressed interest in receiving further training in the areas of creating an effective

classroom environment and adopting effective strategies and techniques in order to meet every student's needs (Clark & Byrnes, 2015).

The adaptation in the new environment and the lack of knowledge of teachers about creating an effective learning environment that would respond to every student's needs is one of the difficulties students from diverse classrooms face in classrooms today as well as one of the basic elements of CRP. However, it seems that trainee teachers did not get enough preparation towards that and the majority said that they would like to receive more knowledge about it.

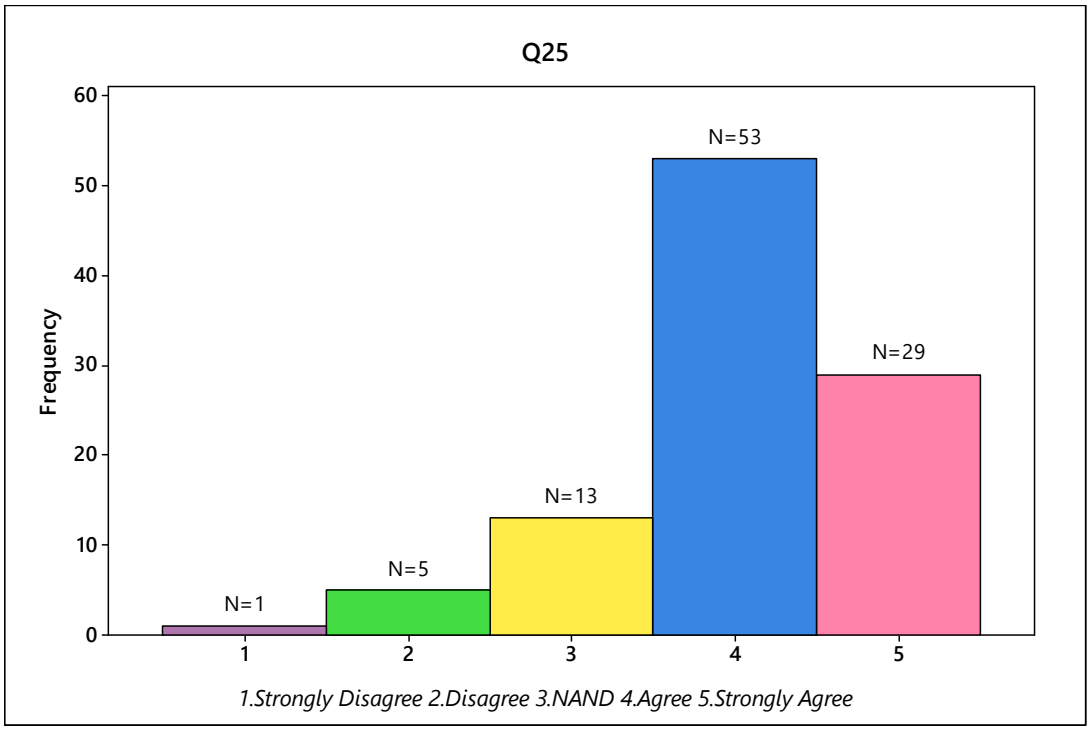

Figure 31. Trainee teachers' responses to Q25 (I would like to receive more training in ways of creating an effective learning environment for every student)

The majority of trainee teachers (N=87) stated that they would like to receive more training in ways to teach students with different cultural identities (Q26), while 10 out of 101 trainee teachers were unsure and only 4 felt that they did not need to receive more training in ways to teach students with different cultural identities (Figure 32). This result is consistent with Barry and Lechner (1995), who found that the majority of trainee teachers (87.6%) in their research wished to receive additional training in this area, while only 6.8% and 5.5% were undecided and disagreed with thee statement respectively. As in the previous chapter, the fact that my research findings are consistent with research that took place more

than twenty years ago indicates that trainee teachers in certain universities are still not being appropriately prepared to teach in culturally diverse classrooms.

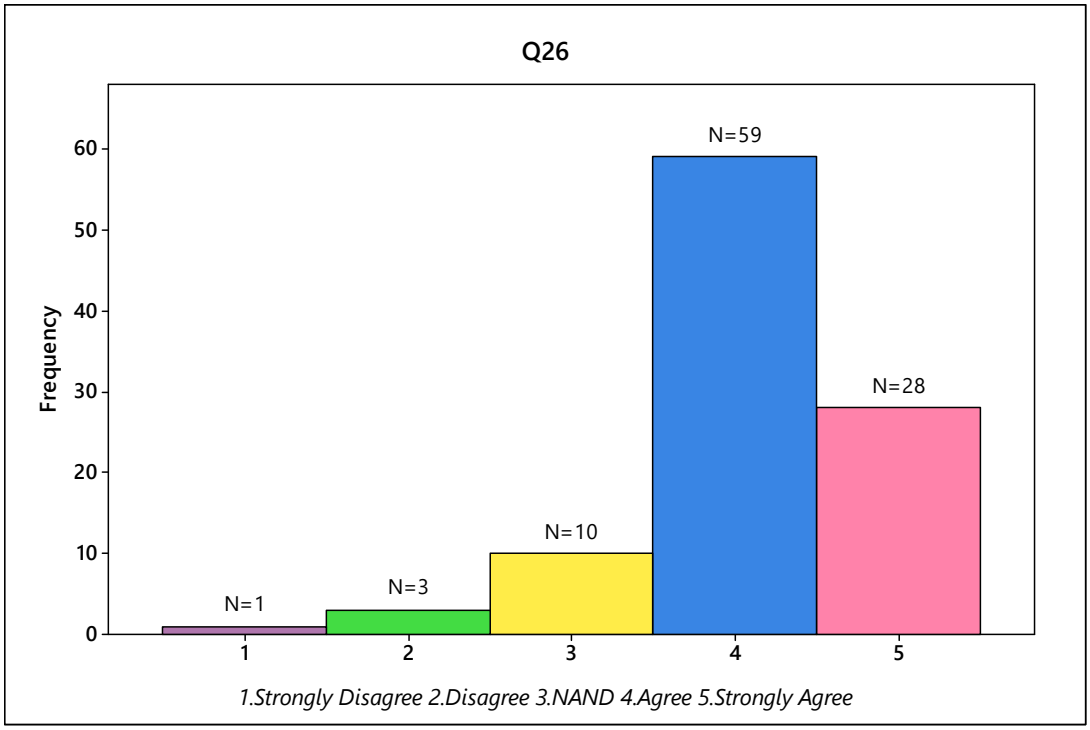

Figure 32. Trainee teachers' responses to Q26 (I would like to receive more training in ways to teach students with different cultural identities)

The majority of trainee teachers considered placements in a wide range of schools important and they felt that their training programmes needed to be reformed in order to better prepare them to teach in culturally diverse classrooms.

More specifically, 81 trainee teachers either agreed (N=49) or strongly agreed (N=42) with the statement in Q27, in which trainee teachers were asked whether conducting placements in a wide range of schools would enhance their preparedness to teach in culturally diverse classrooms (Figure 33). Only 15 trainee teachers were unsure, while only 5 disagreed with the statement. This result is consistent with Hagan and McGlynn (2004) who found the majority of trainee teachers in their study (85%) felt that their preparation would be enhanced if their placements were conducted in a wide range of schools.

When trainee teachers were asked whether they felt they had received enough knowledge in their taught modules about teaching in culturally diverse classrooms, and therefore conducting placements in a wide range of school was not so important for them (Q18), the majority (N=59) of trainee teachers either disagreed (N=39) or strongly disagreed (N= 20), only 12 agreed with the statement, and 30 trainee teachers were unsure (Figure 33).

Similarly, in the last question (Q29), where trainee teachers were asked whether they believed that their programmes needed to be reformed in order to equip them with the appropriate knowledge and skills to teach in culturally diverse classrooms, the majority (N=65) either agreed (N=47) or strongly agreed (N=18) with the statement, 25 trainee teachers were unsure and only 11 felt satisfied with their programmes and so disagreed with the statement (Figure 33).

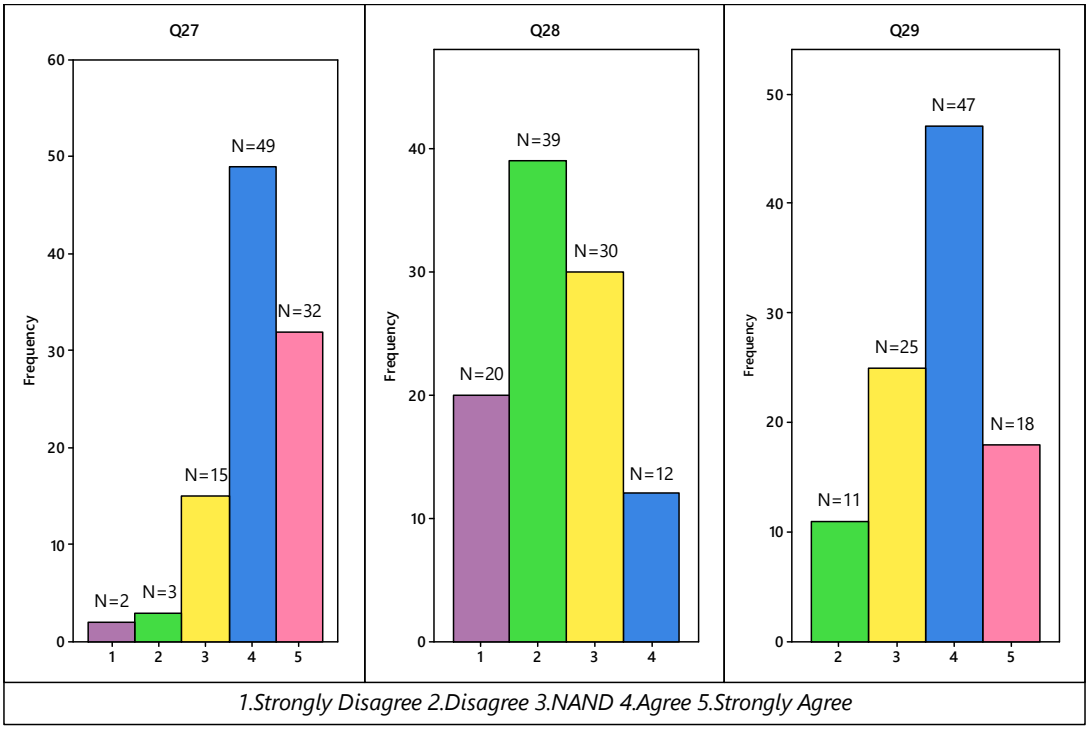

Figure 33. Trainee teachers' responses to Q27 (Conducting teaching practice in a wide range of schools, would enhance my preparedness to teach in culturally diverse classrooms) Q28 (I have received enough knowledge through the taught modules on my training programme, therefore, conducting teaching practices in a wide range of schools is not so important) and Q29 (The current program needs to be reformed in order to equip me with the appropriate knowledge and skills to teach in culturally diverse classrooms)

The fact that the majority of trainee teachers believed that the programmes needed to be reformed for their better preparation alongside the fact that no correlation was found either with the course or with trainee teachers' prior experience in diverse contexts indicates that all trainee teachers, regardless of the course they were attending and their prior experience in diverse contexts, felt they needed to be better prepared through their training programmes in many aspects of CRP in order to effectively teach in culturally diverse classrooms. Moreover, the fact that the majority of trainee teachers felt that they needed more training through their course in order to teach in culturally diverse classrooms indicates that they felt

that they needed to learn more about diversity, and that they anticipated teaching in culturally diverse classrooms. This is a positive outcome as in the literature review, trainee teachers were found to view learning about diversity not important as they were going to work in "monocultural" schools (Hagan & McGlynn, 2004).

8.2.2 Findings from the interviews

In the interviews, both trainee teachers and teacher educators were asked if there were any areas in which they felt trainee teachers needed more training and whether there was anything else that could be done by the university to enhance their preparedness to teach in culturally diverse classrooms. As has been revealed, trainee teachers felt that there were many areas that needed to be improved in their training programmes and many areas in which they wished to receive additional training to enhance their preparation towards teaching in culturally diverse classrooms. In contrast, teacher educators were mostly satisfied with the teacher training programmes towards teaching in culturally diverse classrooms. The findings are presented and discussed below.

8.2.2.1 Areas for improvement/ Additional training

Margaret, a teacher educator of the undergraduate course in primary education, when asked about improvements that could be made in the programme to enhance trainee teachers' preparation to teach in diverse classrooms, said:

> *"I really have no idea what the answer is for that. I mean within our modules we, I think everybody tries to weave that in, what you are going to do to meet the needs of economically diverse students, we discuss that in within modules and not maybe specifically what we do for an economically diverse, what you would do for diverse cultures where how will you handle diverse learning abilities".*

This association of minority students with economically diverse students is consistent with findings from the previous chapter, where another teacher educator assumed that minority students will belong to low socioeconomic groups (see Chapter 7). As in the previous chapter, it can be argued again that culture can sometimes unintentionally be used as a system of regulation for positioning people in the socioeconomic system and as a means of measuring hierarchies. Indeed, as argued in the literature review, the cultural capital, namely, the elements, skills, clothing, belongings, that someone has through being part of a particular social class was associated with economic capital by Pierre Bourdieu, where just as economic institutions are structured to favour those who possess economic capital, in

educational systems, institutions are structured to favour those who possess cultural capital (Harker, 1990). Cultural capital is considered a major source of social inequality and the more cultural capital someone has, the higher he belongs to the hierarchical scale. In this example, it is likely that the tutor assumed that minority students and their families are economically diverse as well, which would imply that students from minority backgrounds and their families are considered to have less economic and, to a further extent, less cultural capital, and therefore they are considered to belong to 'lower classes' in the hierarchical scale. Therefore, associating minority students with economically diverse students, shows how cultural capital is a major source of social inequality, how it is used by people, sometimes unconsciously, to justify their place in the hierarchy and how culture is perceived as a capital for social class, and as an important element of social stratification (Swartz, 1997). Moreover, associating minority students with economically diverse students, indicates a lack of knowledge about intersectionality and, to a further extent, it indicates a lack of knowledge of all the ways in which systems of oppression interrelate.

Tony, another tutor, said that he was certain the trainee teachers had training to work with EAL students and he also said:

> *"But even that is quite difficult because obviously we do offer some of that you know if a student goes off to a school that has no EAL students then they don't see the value of that particularly and then going to school that has a lot of EAL students again the hope would be the schools themselves, would have significant programmes and training inside of that… I think perhaps the area that we need to develop is in making sure that schools as it were to have the same kind of opportunities and policies".*

Miranda, also a teacher educator who participated in this research, when asked whether there was anything that could be improved in trainee teachers' programme to enhance their preparedness to teach in culturally diverse classrooms, said that they could always do more. However, she said that it was impossible to prepare trainee teachers for everything as the PGCE course was really short and they could not fit everything. She said that spending a day in a school talking with a practitioner and experiencing different cultural experiences within the classroom did not necessarily mean trainee teachers would be prepared to deal with cultural diversity. Miranda specifically said:

> *"I think we can always do more. I run a PGCE course, where the time spent on the university is so small, that to prepare them for every eventuality is an*

> *impossibility. We hope that you know even if they spend a couple of days in a classroom, with talking to a practitioner and experience even sort of different cultural experiences within the classroom that doesn't necessarily say that's going to prepare them for dealing with it first hand at all. There are lots of issues there. ... we work with our trainees to try and help them to develop their own reflection and their own reflective learning. So when they are encountering a problem or an issue that impacts on them they're not just stuck, they have strategies and techniques to use to identify, what are the issues, what are the problems and then they can go away and find, and put some solutions in place, but we can always do more"*

Simon, another teacher educator, said:

> *"It would be beneficial for the trainees to have more input on working in ethnically diverse schools, but most certainly to have more time spent in those schools…. From my experience, and having worked on the course for quite a few years, yeah we've always said it, it will be great to do more but it is actually how we are going to do that without removing something else and everything has got a value. And so we've talked and we've come with ideas like what we'll be doing in the autumn term and bringing people in from schools, bringing in staff from schools who are working with those ethnically diverse populations and having them talk about their experiences and telling the trainees these are things that work. All of those kind of things we've got on place but we can always do more"*

The way some trainee teachers and teacher educators (in this case Simon) referred to students from minority backgrounds is consistent with the previous chapter.

A number of examples provide evidence to indicate that teacher educators might not be knowledgeable enough towards teaching in culturally diverse classrooms and so cannot effectively evaluate the teacher training programmes with regard to teaching in culturally diverse classrooms (Hicks et al., 2010; Lucas, 2011). One example is that some teacher educators did not indicate any areas for improvement, simply saying that they 'could always do more'. A second example is the tutor who said that she did not know what the answer was for that.

Similarly to Simon, Peter, an undergraduate trainee teacher, said:

"one area, where from my personal experience, the university needs to be better, at selecting schools, that would give a wide range of cultural backgrounds".

Bill, also an undergraduate trainee teacher referred to parental involvement as one of the areas in which he would like to receive more training. Apart from this, he said:

"I think as a teacher I would like to celebrate everything I can about people, if there's something that makes people unique is really good to celebrate that, whether that is into just interest or the background or whether forms anything really to celebrate that, and I'd like to know more… I think for me that religious festivals I'm looking highly incorporate you've got pupils in your classroom that observe different festivals to what majority of the class is, making a big thing about that and letting them share what it means and why we celebrate the background and what they do for that and giving them an opportunity to tell the rest of their class actually this is what you do but this is what we do, and I don't think I'm knowledgeable enough to be able to do that well, to support people to do that at the moment"

Jessica, also an undergraduate trainee teacher, in the same question said:

"Quite a lot really. I just think is one of those things that kind of been ignored and it is a shame because it's really important. And just focusing on how can we spot these children but not how can we make children more culturally aware themselves, and how can we bring culture in the school. I wouldn't really know how to do that, because we haven't been taught yet or anything".

She also said that she would like gain more awareness of different cultures and how to include all different cultures in her teaching. Specifically she said:

"*I think I just need to be more aware of different cultures and sort of how they are different from our culture, just to be able to not sort of making a major effort to change thinks but just to make that little effort to make sure that they are included and valued and things like that. Because, if I don't know the cultures, how to sort of include them and make themselves feel welcome and things like that. So, I think is just lack of awareness, and the fact that it is not discussed either like, I don't think we've ever discussed in lectures really. So, it just need to be more discussed and awareness about it I think"*

The fact that Jessica acknowledged that she needed develop an awareness about the different cultural backgrounds of each student and the fact that she acknowledged that she needed to find differences between cultures is a positive outcome, as this notion is opposed to the colourblind and to the superficial manifestations of the multicultural approach. In contrast to this notion, Inokuchi and Nozaki (2005) have argued that expressions like 'different culture' set up a dichotomy between people from the mainstream culture and people from minority backgrounds. Hence, while it is important to acknowledge differences between cultures, this should not happen as a means of separation between people but in order to develop sensitivity and understanding towards the differences. Moreover, as argued in Chapter 3, quite often differences are only viewed in terms of religion, language, gender etc., which does not assist in challenging the existing hierarchies. Simply acknowledging the differences does not actually influence people's interpretation of inequalities and does not help people develop an understanding about inequalities, which will not be challenged and addressed unless the systems of hierarchies are acknowledged. Hence, apart from the fact that culture needs to be acknowledged as being different to every person and not based on people's ethnic, racial, religious etc. background, culture should also be viewed from a more socially situated and critical position (Lei, 2006) and as a medium for creating hierarchies and inequalities.

Oscar, also an undergraduate trainee teacher who participated in the interviews, said:

> *"I think they need to share more concepts of different strategies to be able to teach in diverse classroom and how to appropriately support all the children"*

Jenny, a PGCE trainee teacher, stated that she would like to have more modules about teaching in diverse classrooms, such as different strategies that they could adopt when teaching in diverse classrooms. Laura, also a PGCE trainee teacher, stated that she would like to be better prepared in general for teaching in diverse classrooms and for teaching EAL students, while Susan and Rachel said they would like to be better prepared for appropriately addressing racist incidents in their classrooms. Eleanor, Lisa and Nicky, who were also attending a PGCE course, stated that they would like to receive more training in ways of addressing racism and bullying in their classrooms. Nicky also stated that she would like to receive more training in general in how to teach in culturally diverse classrooms.

For trainee teachers there were some areas in which they felt they were not being appropriately prepared in order to teach in culturally diverse classrooms. The fact that trainee

teachers recognised that there were areas in which they needed to be better prepared is a positive outcome, as in other research trainee teachers, while they realised that they were not offered enough modules and appropriate preparation towards teaching in diverse classroom, did not wish to receive further training about it (Goodwin, 1994).

Peter, an undergraduate trainee teacher, when asked if there was anything else that could be done by the university to enhance their preparedness to teach in culturally diverse classrooms said that a trip to a more culturally diverse city would be beneficial. He also said:

> *"I think they could probably, if you are looking at wider, particularly on a course that I'm on, wider range in strategies to help integrate us into, I think perhaps it wouldn't be out of the question to arrange a day or to take us in small groups to schools that are for one to the better way to put it completely new to us. So, I don't know, I'm guessing here let's say take us over to a school which has a high rate of EAL learners and multicultural embedded and a proud to show that of and have us visit for a day or two. I think that's the kind of thing that could be done. Definitely, it's expensive, but I think it would be beneficial to see, to not be frightened of it. There is a fear among me and my peers, that we know that we are living in an ethnically diverse country, yet there are still pockets, where we are not exposed to it and because of the nature of where we are, we are not exposed as much as we could be"*

Bill, another undergraduate trainee teacher said that classroom observations would be beneficial. Specifically, he said:

> *"Yeah, I'd like to have done some observations in other schools, so maybe a trip out, groups of us going out around the country so in different area where there is some maybe good work being done around celebrating different cultures and just seeing how it's done ... being in a setting where watching teachers how they address it just gives us that experience. Not necessarily teaching, just being in that classroom to see what the atmosphere looks like in good practice and that could have been done within 50miles from here there are a lot of places where that could have been done"*

Some trainee teachers from the PGCE course, specifically, Eleanor, Lisa, Jenny and Rachel, mentioned that they would like to have more modules and more opportunities to conduct placements in diverse classrooms.

8.2.3 Opportunities to express concerns about their preparation

It seems that trainee teachers felt that there were many areas that needed to be improved in their training programmes and many areas in which they wished to receive additional training, which would enhance their preparation towards teaching in culturally diverse classrooms. I therefore tried to find out whether trainee teachers had ever had the opportunity to express their thoughts that they were not being appropriately prepared to teach in culturally diverse classrooms. Therefore, all participants were asked whether trainee teachers had the opportunity to express their thoughts about receiving additional training towards working in culturally diverse classrooms.

Bill, an undergraduate trainee teacher, said:

> *"In the end of every module we have an evaluation in which we say about what was missing from the module or what could have been improved or what we enjoyed about it, and it's useful"*

Margaret, a teacher educator, said that they had never expressed any thoughts to her. Specifically, she said:

> *"Not to me. I've just taken over the programme director so, it's a new thing, to think about within our classes we have"*

Miranda, another teacher educator, said:

> *"when they answered the questions at the end of the programme and we asked them about how they felt equipped to work with children to whom English is an Additional Language, how they felt about you know working within that diverse societies, often they would put quite low scores. But they would score that their knowledge wasn't necessarily high, but they would also score it low that they didn't see it as a priority … they see it as a priority and therefore they are more motivated themselves because they know it is going to be their role"*

Miranda's comment provides further evidence that trainee teachers in my research anticipated working in culturally diverse classrooms, which contradicts the findings in the literature (Hagan & McGlynn, 2004).

Tony also a teacher educator said:

> *"if we look back at our NQT feedback data although that is quite sketchy data, we do our own active surveys, certainly our students talk about they wanted to have more opportunities to work with EAL students during their training I certainly know they picked up on"*

Earlier in this chapter, Tony said that he was certain that trainee teachers received appropriate preparation to teach EAL students. However, here, he said that trainee teachers claimed that they wanted to have more opportunities to work with EAL students. Moreover, as found in Chapter 6, both trainee teachers from the PGCE course and teacher educators said that they had a module about teaching EAL students when they were asked about the modules available to trainee teachers in the interviews. However, here, Miranda said that trainee teachers scored low in the question of how far they felt prepared to teach EAL students and Tony said that trainee teachers felt that they needed more opportunities to teach EAL students. This is further evidence for what was argued earlier, that trainee teachers might be offered some modules about teaching in diverse classrooms; however, current modules are very few, broad and seem to lack conceptual depth. Further evidence for this is the fact that teacher educators said that they covered the area of addressing racism in their classrooms through modules about bullying (see Chapter 7), and, in this chapter, trainee teachers mentioned that they wished to receive additional training in order to address bullying in their classrooms. Moreover, the fact that teacher educators felt that trainee teachers were being prepared towards certain areas (e.g. EAL students, addressing racism) while trainee teachers felt that they needed more training in these areas provides further evidence for what was claimed earlier in this thesis, that teacher educators themselves might not be knowledgeable enough to effectively evaluate the teacher training programmes.

As shown earlier, trainee teachers had the opportunity to express their thoughts that they were not being appropriately prepared to teach in culturally diverse classrooms. Specifically, undergraduate trainee teachers at the end of every module had an evaluation in which they could say what was missing from the module or what could be improved. PGCE trainee teachers at the end of their programme had to answer some questions about how they felt towards their preparation, including aspects of teaching in diverse classrooms. Trainee teachers recognised the need to be able to work in diverse classrooms as they scored high when they were asked whether they saw gaining knowledge towards teaching in diverse classrooms as being a priority. Moreover, as found earlier, trainee teachers in my research anticipated working in diverse classrooms and were positive about receiving additional

support and training to be able to teach in culturally diverse classrooms and successfully meet the needs of the students. This is a positive outcome; however, it seems that trainee teachers' willingness and desire to get appropriately prepared towards teaching in culturally diverse classrooms were not taken into consideration in their training programmes. Therefore, it seems that both the PGCE and the undergraduate course need to be reformed to equip trainee teachers with the appropriate skills, techniques, strategies and to effectively teach in culturally diverse classrooms. In order to achieve this, issues of diversity, equality and equity in education, as well as all aspects of CRP should be central to the whole curriculum of teacher training programmes, rather than offering single courses or courses as "add-on" (Bhopal, 2015; Goodwin, 2017; Kumar & Lauermann, 2018; Ladson-Billings, 2009). While it might be difficult for teacher educators to reform the trainee teachers' curriculum, it is not impossible to make amendments in order to involve aspects of preparing teachers for culturally diverse classrooms. As revealed through an analysis of Ofsted reports in other universities, there are recommendations for improvement to these universities in order for trainee teachers to be better prepared towards teaching students with differing needs and from a diverse range of backgrounds. Moreover, instead of reforming the whole curriculum, the faculty could extend the depth of the modules offered and make sure that issues of teaching in culturally diverse classrooms are integrated in the whole training programme.

8.3 Summary of main findings and conclusions

Trainee teachers felt that there were many areas that needed to be improved in their training programmes and many areas that were not covered in their training programmes. They felt these needed to be addressed, which is a positive outcome. Another positive outcome is the fact that the majority of trainee teachers anticipated working in diverse classrooms and were positive about receiving additional support and training to be able to teach in culturally diverse classrooms and successfully meet the needs of all students, which, was also expressed to the teacher educators through evaluation forms.

Consistent with the previous chapter was the use of 'othering' language, which was used by some teacher educators and some trainee teachers when referring to students from minority backgrounds. The majority of trainee teachers in my research, both from the PGCE and the undergraduate course in primary education, felt that the programmes needed to be reformed in order to appropriately prepare them for culturally diverse classrooms. In contrast to trainee teachers, the majority of teacher educators, even though they claimed that trainee teachers reported to them that they did not feel prepared to teach in diverse classrooms, were

quite satisfied with the preparation trainee teachers had received through their training programmes towards teaching in culturally diverse classrooms.

In the previous chapters, due to the fact that some of my research findings were consistent with quite old research (e.g. Barry & Lechner, 1995), concerns were raised about the improvements that have been made in universities towards preparing teachers to work in culturally diverse classrooms. Given that the majority of trainee teachers felt unprepared in most of the areas of CRP (as found both through the questionnaires and through the interviews) alongside the fact that the majority of trainee teachers felt that the programmes needed to be reformed to better prepare them towards teaching in culturally diverse classrooms, it can be concluded that some universities still do not prepare trainee teachers towards teaching in culturally diverse classrooms, and almost all elements of CRP are excluded from the training programmes.

Chapter 9. Conclusions and Recommendations

9.1 Conclusions drawn from the findings and addressing the research questions

In this section, I discuss the conclusions of my research, while addressing the research questions of my research.

R.Q.1: What are primary trainee teachers' perspectives about cultural diversity in the classroom? The two sub-questions were: How do trainee teachers understand the terms: cultural diversity, equality and equity in education? How do trainee teachers understand teaching in culturally diverse classrooms and what do they consider their responsibilities are in a culturally diverse classroom?

Trainee teachers themselves were found to have positive perceptions towards cultural diversity, however, they were not supported though their teacher training programmes towards that.

Specifically, the majority of trainee teachers in my research had not developed a clear understanding about cultural diversity, equality and equity in education and intercultural education through their teacher training programmes. Similarly, in other research trainee teachers were often found to be unaware of terms relevant to cultural diversity (Alismail, 2016; Bhopal & Rhamie, 2014; King & Butler, 2015).

Regarding trainee teachers' responsibilities in a culturally diverse classroom, most trainee teachers recognised their responsibilities in a culturally diverse classroom, as demonstrated in responses to the questionnaire. According to both Critical Race Theory (CRT) and Culturally Responsive Pedagogy (CRP), teachers' understandings shape their knowledge, views about the world, actions, teaching experiences and their attitudes about diversity are influenced by their understandings about it (Acquah & Commins, 2013). This was evident in my research, where it was revealed that trainee teachers' understanding about the terms: cultural diversity, intercultural education, equality and equity in education was linked with their views about their responsibilities in a culturally diverse classroom. This is in line with the literature where it was found that when trainee teachers held limited views of what constitutes diversity, this influenced their effectiveness and their sense of responsibility (Silverman 2010).

R.Q.2: What are trainee teachers' views about their teacher training programmes in relation to teaching in culturally diverse classrooms?

Regarding trainee teachers' views about their teacher training programmes towards teaching in culturally diverse classrooms, it was revealed that trainee teachers were not

satisfied with the preparation they had received through their training courses towards teaching in diverse classrooms. Trainee teachers were not offered enough modules in order to expand their understanding about the terms: cultural diversity, intercultural education, equality and equity in education, which explains the limited understanding trainee teachers were found to have about those terms. In the literature, the lack of modules relevant to diversity and teaching in diverse classrooms has been found to have an effect not only on developing limited and vague understandings about cultural diversity but also on making trainee teachers feel unprepared to teach in diverse classrooms (Gazeley & Dunne, 2013; Lander, 2011; Sharma, 2005). Similarly, in my research the lack of modules relevant to cultural diversity, apart from the limited understandings, made trainee teachers from both courses feel unprepared to teach in diverse classrooms. According to the literature, what would help trainee teachers towards developing a better understanding of the aforementioned terms, and enhancing their overall preparation towards working in culturally diverse classrooms (apart from the modules available), would be to conduct placements in very diverse schools (Causey et al., 1999). However, in my research trainee teachers were neither offered enough modules nor had the chance to conduct placements in diverse schools.

Trainee teachers were not satisfied with the amount of preparation they had received through their teacher training programmes towards addressing the potential difficulties students from minority backgrounds face and towards addressing a racist incident in their classrooms. Moreover, the weakness of the training programmes was highlighted by the fact that some of the trainee teachers claimed that they would rely on school policies to address racism in their classrooms.

R.Q.3: What improvements would trainee teachers like to see to their teacher training programmes in order to enhance their preparation for working in culturally diverse classrooms?

Regarding the improvements trainee teachers would like to see to their teacher training programmes in order to enhance their preparation for working in culturally diverse classrooms, the majority of trainee teachers from both courses said that they would like to receive more training in certain areas (e.g. teaching in EAL students, meet the educational need of students from minority backgrounds etc.). In addition, the majority stated that the whole training programme needed to be reformed in order to better prepare them towards teaching in culturally diverse classrooms. However, trainee teachers' willingness to get appropriately prepared towards teaching in culturally diverse classrooms was not taken into consideration in their teacher training programmes. While teacher educators said that trainee

teachers had expressed an interest (through evaluation forms at the end of the year) in receiving additional training, especially in the area of teaching EAL students, teacher educators per se felt satisfied with the amount of preparation trainee teachers had received.

9.2 Addressing the gaps/tensions

The literature suggests that it is not clear whether trainee teachers have developed clear understandings about terms relevant to diversity, culture and equality, and if trainee teachers feel prepared through their training programmes to teach in diverse classrooms. Moreover, it is not clear if they are being prepared to address and acknowledge the difficulties students from minority backgrounds face in classrooms. As far as the modules are concerned, it is not clear if trainee teachers are offered any modules about issues of diversity, or if there is anything else organised by the universities apart from the modules (if any) to enhance their preparation. Last, it is not clear if trainee teachers anticipate working in culturally diverse classrooms and therefore if they wish to receive training and knowledge about it, or if they view it as not being important. Trainee teachers in my research did not acquire the appropriate knowledge and training through their courses to develop an understanding about terms relevant to cultural diversity. Moreover, they felt unprepared to teach in culturally diverse classrooms and they felt that they did not get enough preparation to be able to address the difficulties students from minority backgrounds face in classrooms. Moreover, trainee teachers were not offered enough modules and training about teaching in culturally diverse classrooms, and the limited modules available were found to lack conceptual depth. It was also found that there was nothing else organised by the university to enhance trainee teachers' preparation towards teaching in culturally diverse classrooms. Moreover, trainee teachers in my research were found to anticipate working in culturally diverse classrooms, and were positive about receiving additional training in order to prepare them towards that.

As argued in the literature review, to my knowledge, there is almost no research that makes comparisons between trainee teachers' views in both primary PGCE and primary undergraduate courses. Through my research, it was revealed that there were no significant differences in trainee teachers' views based on the course they were attending. Therefore, the course trainee teachers were attending was not linked with their views about cultural diversity and about their sense of preparedness towards teaching in culturally diverse classrooms. In contrast, trainee teachers' prior experience in diverse contexts influenced both their understanding about cultural diversity and their overall sense of preparedness towards teaching in culturally diverse classrooms.

As argued in the methodology chapter, one of the reasons for carrying out a case study was because I wanted to find out whether my research confirmed or contrasted with existing findings regarding trainee teachers' understandings about terms relevant to cultural diversity and their views about their sense of preparedness to teach in culturally diverse classrooms in a university: located in a relatively low diverse geographical area, but the minority population in the city has increased during the last twenty years; where there were gaps in the two latest Ofsted inspection reports of the primary ITE, regarding issues of preparing trainee teachers to teach in diverse classrooms; where the city had organised some cultural events in the past.

My research findings are consistent with the literature in terms of trainee teachers' rationales for not being appropriately prepared and for not being offered modules about cultural diversity, which was due to the low diversity of the geographical area. However, my research findings are in contrast with other research as trainee teachers in my research recognised the importance of being prepared towards teaching in culturally diverse classroom, and wished to receive more training towards teaching in culturally diverse classroom. My findings also contrast with other research findings as although the trainee teachers were undecided about their intention to teach in culturally diverse classrooms, they anticipated teaching in culturally diverse classrooms. However, as revealed through the data analysis, and combined with the fact that their intention to work in diverse classrooms had a correlation with the prior experience in diverse contexts, it can be assumed that the uncertainty trainee teachers felt regarding their intention to work in culturally diverse classrooms derived from the lack of preparation towards teaching in culturally diverse classrooms in their teacher training programmes.

Therefore despite the fact that the minority population is increasing in this city, and also despite the fact that some cultural events took place in the past, the situation has not improved and trainee teachers' courses are not appropriately preparing trainee teachers towards teaching in culturally diverse classrooms. As some of my research findings were consistent with quite old research, this indicated that almost no improvements had been made in trainee teachers' courses towards teaching in culturally diverse classrooms, and towards expanding trainee teachers' understanding about terms relevant to cultural diversity.

9.3 Recommendations for improvement

In this part, with reference to the relevant literature, I develop some recommendations for improvement for the university where my research was conducted.

Reforming and improving trainee teachers' curriculum

Through my research, it was revealed that teacher education programmes need to be reformed in order to improve trainee teachers' professional development towards teaching in diverse classrooms. In order to appropriately modify trainee teachers' programmes, teacher educators should acknowledge the inadequate attention they have given to teaching in diverse classrooms. Moreover, teacher educators should seriously consider the feedback they get from trainee teachers as trainee teachers felt that they were not being appropriately prepared towards teaching in diverse classrooms, and while they reported it to their tutors in feedback forms, they were being ignored. Therefore, feedback forms from trainee teachers should be considered seriously, and teacher educators should address the needs of trainee teachers. Moreover, universities and schools should improve their policies to appropriately address racism as, currently, teachers seem to rely on governmental policies. These policies reinforce racial inequality (Wilkins, 2014) and do not address hidden forms of racism, ways that racism can discriminate students from minority backgrounds, and ways of preventing racism (Lawrence, 2012; Prevatt Goldstein, 2006).

One possible explanation of why trainee teachers' programmes have remained unchanged for many years, and issues of Culturally Responsive Pedagogy (CRP) seem to be absent, as revealed through my research, is that teacher educators perceive teaching in diverse classrooms simply as being good teacher, and they do not see any reason to modify the trainee teachers' curriculum (Lucas, 2011). However, being a good teacher is more than offering single modules, with no sequence, or allocating teacher educators to teach single units (McArdle, 2010). Moreover, trainee teachers need to advance a step forward from just being good teachers and they need to be prepared to develop pedagogical content knowledge about diverse learners, by learning best practices for minority students (Athanases & de Oliveira, 2011) and abandon views which maintain that the characteristics of culture are located within each individual as they are considered "carriers" of the culture (Gutiérrez & Rogoff, 2003). Moreover, apart from the skills and pedagogical knowledge, teacher preparation programmes should "also engage teachers in examining the broader issues that surround them, as well as the national and local debates that shape and inform policies and decisions enacted in their schools and classrooms" (Valdés & Castellón, 2011, p. 30).

Another possible explanation of why trainee teachers' programmes have remained unchanged for many years could be ascribed to the lack of cooperation not only between universities and schools (Darling-Hammond & Baratz-Snowden, 2007) but also between all stakeholders (professional organisations, universities, schools, teacher educators, policy makers, teachers in schools, trainee teachers and the wider community) (McArdle, 2010).

Hence, the university should develop consultation and collaboration across all stakeholders (McArdle, 2011) and across institutional boundaries (Lucas, 2011). Such collaborations can benefit both trainee and in-service teachers, as well as teacher educators, as when exchanging views and expertise about teaching in diverse classrooms, new understandings and new perspectives are developed which teachers can apply in teaching their current and future students (Lucas, 2011).

With regard to developing effective, culturally sustaining teachers, effective strategies involve a series of courses that trainee teachers have to take during the first two years of their studies, which explore issues of power and privilege in schools and societies. This should be done alongside placements in diverse schools, coursework on social justice and interactions with communities of colour (Paris, 2016). Other effective strategies for improving trainee teachers' programmes would be modifying existing courses, adding field experience in order to focus on teaching in diverse classrooms and offering mentors and tutors to trainee teachers (Lucas, 2011).

Mentors, who will have knowledge about classrooms and community contexts, will appropriately equip trainee teachers with skills and knowledge towards cultural diversity, help them address the needs of minority students (Achinstein & Athanases, 2005) and reframe trainee teachers' views about culturally diverse learners (Achinstein & Barrett, 2004). Hence, mentoring through daily supervision, which would involve planning, coaching, modeling, demonstration and addressing the problems that will arise (Darling-Hammond & Baratz-Snowden, 2007) would both enhance trainee teachers' overall preparation towards teaching in diverse classrooms and would strengthen the entire process of connecting theory to practice (Darling-Hammond, 2017). Many countries worldwide, such as Singapore, provinces in Australia, Ontario in Canada, when transforming trainee teachers' programmes, have included mentoring and have allocated mentors to trainee teachers (Darling-Hammond, 2017).

Trainee teachers can also be encouraged to develop an action plan of what they want to achieve. In cooperation with teacher educators, they can set goals for their new learning and create reading communities to achieve their goals. Tutors can guide trainee teachers, suggest readings and give detailed feedback on their action plans (Causey et al., 1999). Moreover, trainee teachers should be encouraged to carry out research in schools that will help them to deal with complex issues and overcome certain static notions of teaching (Darling-Hammond & Baratz-Snowden, 2007).

Trainee teachers could also visit or read about successful teaching in diverse classrooms, and learn about alternative teaching approaches (Richards et al., 2007). In addition, trainee

teachers could carry out visits and observations in other schools in order to improve professional learning. Discussions after the observations in order to identify and address any potential problems, would improve trainee teachers' practices (Darling-Hammond, 2017).

Discussions within teacher training programmes about issues relevant to cultural diversity could be effective. Discussions about race and racism within teacher training programmes have been found to have a positive effect on trainee teachers' attitudes and their understanding of how racism can be permeated in a classroom, as well as improving teachers' practice (Mensah, 2016). Discussions can also involve issues of overcoming barriers, addressing difficulties and equitable allocation of resources (Causey et al., 1999).

Aspects of CRP within trainee teachers' curriculum

Many scholars around the world have agreed that teacher training programmes need total reform to successfully prepare teachers so that they can effectively work in diverse classrooms (Cochran-Smith et al., 2016). According to Garmon (2005), this preparation should go beyond awareness and sensitivity towards diversity; trainee teachers should also be prepared to be agents for social change. Instead of simply acknowledging the uniqueness of each child, trainee teachers should have an understanding about the socio-political contexts, namely the families and the communities of minority students as well as the difficulties they face. This understanding and knowledge will help teachers to create curricula responding to every student's needs and experiences (Baldwin, Buchanan & Rudisill, 2007). Moreover, trainee teachers need to develop an understanding of the ways in which: education sustains and reproduces inequalities instead of disrupting them; deficit notions and deficit approaches, which view the languages and cultures of minority students as deficiencies that must be overcome, continue to perpetuate inequalities in schools. In addition, trainee teachers need to understand that critical approaches can improve academic achievement, notwithstanding that achievement is currently measured along assimilative lines (Paris, 2016). Therefore, issues of diversity and aspects of CRP should not be offered as single modules or as "add-on" modules but should underpin the whole teacher training programme. Such issues should be integrated in the teacher training programmes so that trainee teachers not only acquire knowledge of effective strategies but also develop an understanding of how schools reflect prejudice and racism (Bartolome, 1994 as cited in Weisman & Garza, 2002). Moreover, currently both training programmes cover areas of teaching English, mathematics and science. Within their training programmes, trainee teachers should not only be prepared to teach these subjects in general but should be prepared to make those subjects relevant to minority students as well. Therefore, it is essential to

carefully examine the trainee teachers' curriculum, what is covered in each course and what modules are offered to trainee teachers in their training programmes (Goodwin, 2017). Moreover, every tutor, in whatever area he/she teaches (e.g. math, literature, history), should have an understanding about cultural diversity, including techniques of how to support students from minority backgrounds and help them reach their full learning potential.

Building teacher educators' knowledge and skills

On that note, teacher educators themselves need to develop sufficient knowledge about teaching in diverse classrooms in order to incorporate it into their courses. As has been argued in the literature (Hicks et al., 2010; Lucas, 2011) and shown in my research, in many cases teacher educators themselves are not knowledgeable enough to critically evaluate trainee teachers' programmes. Therefore, they need to develop their skills and knowledge towards teaching in diverse classrooms in order for this knowledge to be applied in the curriculum. Hence, one of the first reforms that should be made in trainee teachers' programmes towards teaching in diverse classrooms would be for teacher educators to build their own knowledge about teaching in diverse classrooms (Lucas, 2011). This could be achieved in several ways. Firstly, teacher educators could demonstrate an intellectual and personal development by participating "in study group discussions, reflective journaling, and efforts toward syllabus revision and implementation" (Gort, Glenn & Settlage, 2011, p. 190). Secondly, teacher educators could be involved in learning communities, led by experts in this area. Thirdly, teacher educators could be offered professional development educators, outside the school setting, which again would be led by people with relevant knowledge, who would have an expertise in the area of teaching in diverse classrooms, and who would prepare teachers educators to become effective leaders.

Alternatively, in order to improve trainee teachers' preparation towards teaching in diverse classrooms, the university could recruit new faculty members who would have expertise in the area or hire faculty members who would have expertise in modifying the curriculum in order to make the content relevant to teaching in diverse classrooms, as attention to teaching in diverse classrooms should be woven throughout teacher preparation programmes. Hence, teacher educators could be engaged in "comprehensive professional development focused on the development of understandings, perspectives, and practices about culturally and linguistically responsive teaching, as well as critical examination and revision of the TE [teacher education] curriculum to make issues of cultural and linguistic diversity central rather than peripheral" (Gort et al., 2011, p. 178).

Placements

As was argued in the literature review, conducting placements in very diverse schools has been found effective in helping trainee teachers to develop an understanding about terms relevant to diversity (Causey et al., 1999). Despite the fact that it has been questioned whether too much 'exposure' to diverse schools can really equip trainee teachers with the appropriate skills, knowledge and understandings to effectively work in culturally diverse classrooms (Santoro & Allard, 2005), an increased exposure to diversity has been found to have positive effects on trainee teachers' preparation (Acquah & Commins, 2013), as such an experience has positive effects on trainee teachers' attitudes and beliefs (Jacobs, 2015; Noordhoff & Kleinfeld 1993) and on their understandings of cultural diversity (Castro, 2010). As stated by some of the participants in my research, it was not possible for all trainee teachers to conduct placements in diverse schools, as the city was not very culturally diverse. However, even if the geographical area of the university is not very diverse, interactions with diverse populations can be achieved if the university creates "diversity cultural-exchanges" across different campuses, which give the opportunity to every trainee teacher to work with different populations (King & Butler, 2015).

Cross-cultural communication

The vast majority of participants in my research (94.1% see Figure 6) identified themselves as White British. This means that trainee teachers did not have the chance to interact with people from minority backgrounds, even in their training programmes. However, interacting with trainee teachers from minority backgrounds could be beneficial as trainee teachers could interact and learn from the stories of trainee teachers and faculty members from minority backgrounds. The university, therefore, should try to recruit trainee teachers from minority backgrounds in both teacher education programmes (Barry & Lechner 1995; Paris, 2016; Pattnaik, 1997). In addition, the university can host frequent guest speakers, or organise community projects that will give trainee teachers opportunities for cross-cultural communication, as well as for sharing opinions about means of promoting cultural pluralism (Jenks et al., 2001).

Experiencing diversity

Another suggestion to the university in my research is to make trainee teachers experience being the person from a minority background or interacting directly with people from minority backgrounds (Cochran-Smith et al., 2016). Such activities could be classroom

observations in very diverse schools or acting as researchers within schools (Gazeley & Dunne, 2007). Interesting is what Wiest (1998 as cited in Mills, 2008) did, setting an assignment for trainee teachers in their final year to help them obtain knowledge and insight of what it feels like to be a member of another culture. Trainee teachers experienced an unfamiliar culture for a minimum of one hour and then considered how they might apply what they learnt to classroom teaching. Such a process helps trainee teachers assume the position of minority students and gain insight of minority students' cultures, histories, beliefs and interactions with the 'dominant' culture (Brown, 2004b). As argued in the literature review, all people belong to different groups at the same time. Trainee teachers who are White middle class female have many privileges in society today, but being a female in a male-dominated world has many challenges (Richards et al., 2007). Therefore, transferring their views of how they see themselves in a male-dominated world to minority students, and, therefore, experiencing how minority students feel in classrooms and in society, might help female trainee teachers assume the position of minority students, and gain an insight into minority students' lives.

In sum, the changing political climate worldwide alongside changes in demographics, which will be reflected in schools, makes the improvement of trainee teachers' programmes a priority, which, as Paris (2016, p. 10) has argued, should struggle towards a "real commitment to make the teacher training force and the teaching force more reflective of our society". Many countries worldwide (e.g. Singapore, Finland, Australia) have recognised the need to produce good quality teachers and have invested a lot of money into improving trainee teachers' programmes, aiming to offer professional development and support to trainee teachers. Hence, while it might be difficult for the university in my research to involve all of the aforementioned areas, and make so many amendments to the current trainee teachers' curriculum, my research findings suggest that preparing trainee teachers for culturally diverse classrooms and improving, as much as possible, the current training programmes, needs to be done. This can be done by learning from other countries, for example, learning "how to build a policy infrastructure that will support reform on a wide scale" (Darling-Hammond, 2005), as, the university in my research might have some available resources to help improve the trainee teachers' curriculum towards producing good quality teachers, however these resources might need to be redirected in order to achieve the education goals (Darling-Hammond, 2005).

The fact that trainee teachers' programmes need to improve continuously so as to meet the demands of today's changing world, has been widely acknowledged. Changes both

in demographics and the political climate worldwide, alongside the fact that trainee teachers in my research recognised the need to be prepared to teach in diverse classrooms, indicate that this is a crucial time for radical changes in the trainee teachers' curriculum, where issues of teaching in diverse classrooms would be central rather than peripheral and woven throughout teacher preparation programmes.

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Appendix I. Approved Ethical Issues Audit Form

UNIVERSITY of York

Education Ethics Committee
Ethical Issues Audit Form

This questionnaire should be completed for each research study that you carry out as part of your degree. Once completed, please email this form to your supervisor. You should then discuss the form fully with your supervisor, who should approve the completed form. **You must not collect your data until you have had this form approved by your supervisor (and possibly others - your supervisor will guide you).**

Surname / Family Name:	Zotou
First Name / Given Name:	Eleni
Programme:	
Supervisor (of this research study):	Vanita Sundaram
Topic (or area) of the proposed research study:	
University student teachers' perceptions and awareness about equality in primary and their perceptions about the way their course prepares them to teach in culturally diverse classrooms.	
Where the research will be conducted:	
England	
Methods that will be used to collect data:	
On-line questionnaires and interviews with trainee teachers and four case studies where interviews and policy analysis will be used.	
If you will be using human participants, how will you recruit them?	
Trainee teachers: survey and interviews I will create a sampling frame with the Universities that I am going to contact. Then I will send e-mails to the administrative staff of the relevant department of each University asking to forward my e-mail to all final year undergraduate students, or all students who attend the primary PGCE course. I will also use some social media like facebook and twitter, where I will contact groups created by trainee teachers of each department, where I will inform them about my research, specifically, about the topic of my research, what they would have to do and that I am not asking them about their personal experiences or perceptions towards ethnicity but their perceptions about their preparedness, and I would ask whether they are willing to participate in the research. In the message, a link with the consent form and the questionnaire will be attached. Regarding trainee teachers who accept to take part in the research through e-mail, trainee teachers will be kindly asked to complete the questionnaire by visiting a link which will be included in the e-mail, and which will directly lead them to the consent form and the questionnaire. In the end of the questionnaire I will ask every student who is interested in participating to the interviews to provide their contact details (e-mail or mobile phone) in order to contact them and arrange an interview at a date, time and location convenient for them. ***Case studies***	

In order to boost my sample and to gather more in-depth data, I am going to carry out four case studies. Case studies will be carried out in order to explore the University as a whole. Therefore the perceptions of the academic staff about: trainee teachers' preparedness to teach in culturally diverse classes and ways that trainee teachers gain awareness of issues about equality and diversity, and the role/duty of the equality and diversity staff, will be explored. Case studies will also involve interviews with the trainee teachers as well as policy analysis.
The Universities will be chosen after taking into account the location, specifically whether it is a high or low ethnically diverse, the course that trainee teachers attend, whether it is a three year undergraduate degree in education or an one year primary PGCE course, as well as the latest Ofsted (Office for standards in Education) inspection report of the Initial Teacher Education, and the grade that was given to each University under the section "Promoting equalities and diversity: to what extent does the partnership promote equality of opportunity, value diversity and eliminate harassment and unlawful discrimination?".
In order to select the Universities where I will do the case study, I created four categories based on the aforementioned criteria (location and Ofsted grade):
1) High ethnically diverse area and a grade of 3 in the latest Ofsted report in the aforementioned section
2) High ethnically diverse area and a grade of 1 in the latest Ofsted report in the aforementioned section
3) Low ethnically diverse area and a grade of 3 in the latest Ofsted report in the aforementioned section
2) Low ethnically diverse area and a grade of 1 in the latest Ofsted report in the aforementioned section
One University from each category will be selected, and in these four in total Universities, I will do the case studies. Three more Universities of each category will be selected in case that any of those who I am planning to do the case study do not accept to take part in the research.
The four Universities that will be selected for the case studies, will offer both an Undergraduate degree with QTS and a PGCE primary course.
E-mails will be sent to the relevant staff (academic, equality and diversity staff as well as trainee teachers) of each University in order to arrange an interview at a date, time and location convenient for them.

All supervisors, please read *Ethical Approval Procedures: Students*.

Taught programme supervisors. Note: If the study involves children, vulnerable participants, sensitive topics, or an intervention into normal educational practice, this form must also be approved by the programme leader (or Programme Director if the supervisor is also the Programme Leader)

Research student supervisors. The application is a joint one by the research student and supervisor(s). It should be submitted to the TAP member for initial approval and then to the Higher Degrees Administrator who will seek a second opinion from a designated member of Education Ethics Committee.

All students: forms may also require review by the full Ethics Committee (see below).

First approval: by the supervisor of the research study **(taught students);** or TAP member **(research students**) (after reviewing the form):

Please select one of the following options.

I believe that this study, as planned, meets normal ethical standards. I have checked that any informed consent form a) addresses the points as listed in this document, and b) uses appropriate language for the intended audience(s).	☐
I am unsure if this study, as planned, meets normal ethical standards	☐
I believe that this study, as planned, does not meet normal ethical standards and requires some modification	☐

Supervisor/TAP member's Name (please type):	
Date:	Click here to enter a date.

Taught student supervisors - If the study involves children, vulnerable participants, sensitive topics, or an intervention into normal educational practice (see *Ethical Approval Procedures: Students*), please email this form for second approval to the Programme Leader (or Programme Director if the supervisor is also the Programme Leader). For this second approval, other documents may need to be sent in the same email e.g. the proposal (or a summary of it) and any informed consent and participant information sheets. If the study has none of the above characteristics, the supervisor should email this completed form to the Programme Administrator. This signals the end of the approval process and data collection can begin. If the study has none of the above characteristics, the supervisor should email this completed form to the Programme Administrator. This signals the end of the approval process and data collection can begin. The member of the EEC will notify the Programme Administrator only when the final outcome has been decided.

Second approval: by the Programme Leader; or Programme Director; or designated Ethics Committee member for research students:

Please select one of the following options:

I believe that this study, as planned, meets normal ethical standards. I have checked that any informed consent form a) addresses the points as listed in this document, and b) uses appropriate language for the intended audience(s).	☐
I am unsure if this study, as planned, meets normal ethical standards	☐
I believe that this study, as planned, does not meet normal ethical standards and requires some modification	☐

Name of Programme Leader; or Programme Director; or Ethics Committee member (please type):	

Date:	Click here to enter a date.

The supervisor should now email this completed form to the Programme Administrator, unless approval is required by the full Ethics Committee (see below).

Approval required by the full Education Ethics Committee

If the application requires review by the full Education Ethics Committee, please select one of the following options then forward the application to the Research Administrator (education-research-administrator@york.ac.uk).

The study involves deception	☐
The study involves an intervention and procedures could cause concerns	☐
The topic is sensitive or potentially distressing	☐
The study involves vulnerable subjects	☐
Other reason:	

Name of Programme Leader; or Programme Director; or TAP member (please type):	
Date:	Click here to enter a date.

FOR COMPLETION BY THE STUDENT

Data sources

1 If your research involves collecting secondary data only **go to SECTION 2**.

2 If your research involves collecting data from people (e.g. by observing, testing, or teaching them, or from interviews or questionnaires) **go to SECTION 1.**

SECTION 1: For studies involving people

3 Is the amount of time you are asking research participants to give reasonable? **YES**

4 Is any disruption to their normal routines at an acceptable level? **YES**

5 Are any of the questions to be asked, or areas to be probed, likely to cause anxiety or distress to research participants? **NO**

6 Are all the data collection methods used necessary? **YES**

7 Are the data collection methods appropriate to the context and participants? **YES**

8 Will the research involve deception? **NO**

9 Will the research involve sensitive or potentially distressing topics? (The latter might include abuse, bereavement, bullying, drugs, ethnicity, gender, personal relationships, political views, religion, sex, violence. If there is lack of certainty about whether a topic is sensitive, advice should be sought from the Ethics Committee.) **YES**

If YES, what steps will you take to ensure that the methods and procedures are appropriate, not burdensome, and are sensitive to ethical considerations?

It is not anticipated to cause negative reactions because anonymous questionnaire data will be used and regarding the interviews I am not asking personal experiences or their perception towards ethnicity, but how they feel their course has prepared them.

10 Does your research involve collecting data from vulnerable or high risk groups? (The latter might include participants who are asylum seekers, unemployed, homeless, looked after children, victims or perpetrators of abuse, or those who have special educational needs. If there is a lack of certainty about whether participants are vulnerable or high risk, advice should be sought from the Ethics Committee. Please note, children with none of the above characteristics are not necessarily vulnerable, though approval for your project must be given by at least two members of staff; see above). **NO**

If YES, what steps will you take to ensure that the methods and procedures are appropriate, not burdensome, and are sensitive to ethical considerations?

11 Are the research participants under 16 years of age? Choose an item.

If NO, go to question 12.

If YES, and you intend to interact with the children, do you intend to ensure that another adult is present during all such interactions? Choose an item.

If NO, please explain, for example:

i) This would seriously compromise the validity of the research because [***provide reason***]

ii) I have/will have a full Disclosure and Barring Service check (formerly Criminal Records Bureau check). Choose an item.

iii) Other reasons:

Payment to participants

12 *If research participants are to receive reimbursement of expenses or any other incentives, including financial, before or after the study, please give details. You should indicate what they will receive and, briefly, the basis on which this was decided.*

It is often considered good practice to consider what the researcher might offer the participants, in the spirit of reciprocity. Some ideas of what this might be include: materials at the end of the study, a workshop summarising the results of the study, a delayed treatment/intervention at the end of the study, an indication about where the findings might be accessed at a later date, a letter or token of thanks. Please ensure that you have considered the potential for reciprocity in your research.

If your study involves an INTERVENTION i.e. a change to normal practice made for the purposes of the research, go to question 13 (this does not include 'laboratory style' studies i.e. where ALL participation is voluntary):

<u>If your study does not involve an intervention, go to question 20.</u>

13 Is the extent of the change within the range of changes that teachers (or equivalent) would normally be able to make within their own discretion? Choose an item.

14 Will the change be fully discussed with those directly involved (teachers, senior school managers, pupils, parents – as appropriate)? Choose an item.

15 Are you confident that *all* treatments (including comparison groups in multiple intervention studies) will potentially provide some educational benefit that is compatible with current educational aims in that particular context? (Note: This is *not* asking you to justify a non-active control i.e. continued normal practice) Choose an item.

Please **briefly** describe this / these benefit(s):

16 If you intend to have two or more groups, are you offering the control / comparison group an opportunity to have the experimental / innovative treatment at some later point (this can include making the materials available to the school or learners)? Choose an item.

If NO, please explain:

17 If you intend to have two or more groups of participants receiving different treatment, do the informed consent forms give this information? Choose an item.

18 If you are randomly assigning participants to different treatments, have you considered the ethical implications of this? Choose an item.

19 If you are randomly assigning participants to different treatments (including non-active controls), will the institution and participants (or parents where participants are under 16) be informed of this in advance of agreeing to participate? Choose an item.

If NO, please explain:

General protocol for working in institutions

20 Do you intend to conduct yourself, and advise your team to conduct themselves, in a professional manner as a representative of the University of York, respectful of the rules, demands and systems within the institution you are visiting? **YES**

21 If you intend to carry out research with children under 16, have you read and understood the Education Ethics Committee's *Guidance for Ethical Approval for Research in Schools*? Choose an item.

Informed consent

22 Have you prepared Informed Consent Form(s) which participants in the study will be asked to sign, and which are appropriate for different kinds of participants? **YES**

If YES, **please attach the informed consent form(s).**

If NO, please explain:

23 Please check the details on the informed consent form(s) match each one of your answers below. Does this informed consent form:

a) inform participants in advance about what their involvement in the research study will entail?

YES

b) if there is a risk that participants may disclose information to you which you may feel morally or legally bound to pass on to relevant external bodies, have you included this within a confidentiality clause in your informed consent form? **YES**

c) inform participants of the purpose of the research? **YES**

d) inform participants of what will happen to the data they provide (how this will be stored, who will have access to it, whether and how individuals' identities will be protected during this process)? **YES**

e) if there is a possibility that you may use some of the data publicly (e.g. in presentations or online), inform the participants how identifiable such data will be **and** give them the opportunity to decline such use of data? **YES**

f) give the names and contact details (e.g. email) of at least two people to whom queries, concerns or complaints should be directed? One of these people should be on the Education Ethics Committee (please use education-research-administrator@york.ac.uk) and not involved with the research. **YES**

g) in studies involving interviews or focus groups, inform participants that they will be given an opportunity to comment on your *written record* of the event? **YES**

If NO, have you made this clear this on your consent form? Choose an item.

If NO, please explain why not:

h) inform participants how long the data is likely to be kept for? **YES**

i) inform participants if the data could be used for future analysis and/or other purposes?

YES

j) inform participants they may withdraw from the study during data collection? **YES**

k) provide a date/timescale by which participants will be able to withdraw their data and tell the participants how to do this? (NB. If your data is going to be completely anonymised, any withdrawal of data needs to happen before this.) **YES**

**NA if your data will be anonymous at point of collection*

If your answer was NO to any of the above, please explain here, indicating which item(s) you are referring to (a-j):

24 Who will be asked to sign an Informed Consent Form? Please select all that apply:

CATEGORY	
Adult research participants	☒
Research participants under 16	☐
Teachers	☐
Parents	☐
Head/Senior leadership team member	☐
Other (please explain)	☐

25 In studies involving an **intervention** with under 16s, will you seek informed consent from parents?

If NO, please explain:

If YES, please delete to indicate whether this is 'opt-in' or 'opt-out'

If 'opt-out', please explain why 'opt-in' is not being offered:

SECTION 2

Data Storage, Analysis, Management and Protection

26 I am accessing data from a non-publicly available source (regardless of whether the data is identifiable) e.g. pupil data held by a school or local authority, learners' work.

If YES, I have obtained written permission, via an informed consent document, from a figure of authority who is responsible for holding the data. This informed consent a) acknowledges

responsibility for releasing the data and b) confirms that releasing the data does not violate any informed consents or implicit agreements at the point the data was initially gathered.

27 I have read and understood the Education Ethics Committee's *Guidance on Data Storage and Protection*

28 I will keep any data appropriately secure (e.g. in a locked cabinet), maintaining confidentiality and anonymity (e.g. identifiers will be encoded and the code available to as few people as possible) where possible.

29 If your data can be traced to identifiable participants:

a) who will be able to access your data?

b) approximately how long will you need to keep it in this identifiable format?

30 If working in collaboration with other colleagues, students, or if under someone's supervision, please discuss and complete the following:

We have agreed:

a) [*Eleni Zotou)*] will be responsible for keeping and storing the data

b) [*Eleni Zotou and Vanita Sundaram*] will have access to the data

c) [*Eleni Zotou and Vanita Sundaram)*] will have the rights to publish using the data

Reporting your research

31 In any reports that you write about your research, will you do everything possible to ensure that the identity of any individual research participant, or the institution which they attend or work for, cannot be deduced by a reader? **YES**

If NO please explain:

Conflict of interests

32 If the Principal Investigator or any other key investigators or collaborators have any direct personal involvement in the organisation sponsoring or funding the research that may give rise to a possible conflict of interest, please give details:

Potential ethical problems as your research progresses

33 If you see any potential problems arising during the course of the research, please give details here and describe how you plan to deal with them:

Student's Name (please type):	Eleni Zotou
Date:	

Please email this form to your supervisor. They must approve it, and send it to the Programme Administrator by email.

NOTE ON IMPLEMENTING THE PROCEDURES APPROVED HERE:

If your plans change as you carry out the research study, you should discuss any changes you make with your supervisor. If the changes are significant, your supervisor may advise you to complete a new 'Ethical issues audit' form.

For Taught Masters students, on submitting your MA dissertation to the programme administrator, you will be asked to sign to indicate that your research did not deviate significantly from the procedures you have outlined above.

For Research Students (MA by Research, MPhil, PhD), once your data collection is over, you must write an email to your supervisor to confirm that your research did not deviate significantly from the procedures you have outlined above.

Appendix II. Consent form for questionnaires

THE UNIVERSITY of York

Information Page

Equality in primary education for minority students and trainee teachers' sense of preparedness

Dear Participant,

My name is Eleni Zotou and I am currently carrying out a research project to investigate trainee teachers' perceptions and awareness about equality in primary education, regarding minority students, and their perceptions about their preparation to teach in culturally diverse classrooms. I am writing to ask if you are able to take part in the study. As part of this study I would like to ask you to participate as a trainee teacher.

What would this mean for you?

You will be asked to complete this questionnaire which will not take more than 15 minutes. After that, if you are interested you will be invited to participate in a face to face interview on a date, time and location convenient for you. If you cannot participate in a face to face interview, this can be conducted by Skype or by e-mail.

Anonymity

All of the data collected for this study will be anonymous. I will not ask for your name or any other identifying information. The data that you provide (anonymised data from questionnaires) will be stored by code number. Any information that identifies you will be stored separately from the data.

Storing and using your data

Data will be stored in secure filing cabinet and on a password protected computer. The data will be kept for 5 years after which time they will be destroyed. The data may be used for future analysis and shared for research or training purposes, but participants will not be identified individually. Anonymised data may be kept and used for future analysis and shared for research or training purposes, but participants will not be identified individually. If you do not want your data to be included in any information shared as a result of this research, please do not sign this consent form.

If you do agree to complete the questionnaire you are free to leave any questions unanswered or to stop completing the questionnaire altogether at any point. Once the questionnaire is submitted the data cannot be withdrawn as it is anonymous so there will be no way to identify your data.

Information about confidentiality

The data that I collect may be used in *anonymous* format in different ways: presentations, online, in research reports, in project summaries or similar.

Please note: If you disclose information that raises concerns about your safety or the safety of others, I may pass it on to relevant external bodies.

Please indicate on the consent form enclosed with a ☑ if you are happy for this anonymised data to be used in the ways listed.

I hope that you will agree to take part. If you have any questions about the study that you would like to ask before giving consent or after the data collection, please feel free to contact me, Eleni Zotou by email (ez552@york.ac.uk) or the Chair of Ethics Committee via email education-research-administrator@york.ac.uk

Please keep this information sheet for your own records.

Thank you for taking the time to read this information.

Yours sincerely,

Eleni Zotou

THE UNIVERSITY of York

Equality in primary education for minority students and trainee teachers' sense of preparedness.

Consent Form

I confirm that I have read and understood the information given to me about the above named research project and I understand that this will involve me taking part as described above.

I understand that the purpose of the research is to explore trainee teachers' awareness about equality in primary education, and their perceptions about their preparedness to teach in culturally diverse classrooms.

I understand that data will be stored securely in a locked filing cabinet and **only Eleni Zotou** will have access to any identifiable data. I understand that my identity will be protected by use of a pseudonym.

I understand that my data will not be identifiable and the data may be used ….

- in publications that are mainly read by university academics
-in presentations that are mainly read by university academics
- in publications that are mainly read by the public
- in presentations that are mainly read by the public
- freely available online

I understand that data will be kept for 5 years after which it will be destroyed.

I understand that data could be used for future analysis or other purposes

I understand that I can withdraw my data at any point during data collection

I agree to participate in the research ☐

Appendix III. Consent form for interviews with trainee teachers

THE UNIVERSITY of York

Information Page

Equality in primary education for minority students and trainee teachers' sense of preparedness.

Dear Participant,

My name is Eleni Zotou and I am currently carrying out a research project to investigate trainee teachers' perceptions and awareness about equality in primary education, regarding minority students, and their preparedness to teach in culturally diverse classrooms. I am writing to ask if you are able to take part in the study. As part of this study I would like to ask you to participate as a trainee teacher.

What would this mean for you and the trainee teachers in your department?

You will be asked to participate in face to face interviews which will not take more than 45 minutes. You will be asked about your perceptions of how well you feel the training programme prepares you to teach in culturally diverse classrooms. Moreover, you will be asked whether you think there are any improvements that could be made in the current programme in order to better prepare you towards teaching in culturally diverse classrooms.

Anonymity

Your name will not be presented anywhere in the thesis but instead, randomly selected pseudonyms will be used.

Storing and using your data

Data will be stored in secure filing cabinet. The data will be kept for 5 years after which time they will be destroyed. The data may be used for future analysis and shared for research or training purposes, but participants will not be identified individually. If you do not want your data to be included in any information shared as a result of this research, please do not sign this consent form.

You are free to withdraw from the study at any time during data collection and up to one month after the data is collected. You can do this by emailing me at ez552@york.ac.uk.

Information about confidentiality

The data that we collect may be used in *anonymous* format in different ways: presentations, online, in research reports, in project summaries or similar.

Notice: If you disclose information to me which I may feel morally or legally bound I will may pass it on to relevant external bodies

Please indicate on the consent form enclosed with a ☑ if you are happy for this anonymised data to be used in the ways listed.

I hope that you will agree to take part. If you have any questions about the study that you would like to ask before giving consent or after the data collection, please feel free to contact me, Eleni Zotou by email (ez552@york.ac.uk) or the Chair of Ethics Committee via email education-research-administrator@york.ac.uk

Please keep this information sheet for your own records.

Thank you for taking the time to read this information.

Yours sincerely,

Eleni Zotou

THE UNIVERSITY of York

Equality in primary education for minority students and trainee teachers' sense of preparedness.

Consent Form

I confirm that I have read and understood the information given to me about the above named research project and I understand that this will involve me taking part as described above.

I understand that the purpose of the research is to explore trainee teachers' awareness about equality in primary education, and their perceptions about their preparedness to teach in culturally diverse classrooms.

I understand that data will be stored securely in a locked filing cabinet and **only Eleni Zotou** will have access to any identifiable data. I understand that my identity will be protected by use of a pseudonym

I understand that my data will not be identifiable and the data may be used ….

- in publications that are mainly read by university academics
-in presentations that are mainly read by university academics
- in publications that are mainly read by the public
- in presentations that are mainly read by the public
- freely available online

I understand that data will be kept for 5 years after which it will be destroyed.

I understand that data could be used for future analysis or other purposes

I understand that I can withdraw my data at any point during data collection

I understand that I can withdraw my data at any point during data collection and up to one month after data is collected, by emailing me at ez552@york.ac.uk

I agree to participate in the research ☐

Appendix IV. Consent form for interviews with teacher educators

THE UNIVERSITY of York

Information Page

Equality in primary education for minority students and trainee teachers' sense of preparedness.

Dear Participant,

My name is Eleni Zotou and I am currently carrying out a research project to investigate trainee teachers' perceptions and awareness about equality in primary education, regarding minority students, and their preparedness to teach in culturally diverse classrooms. I am writing to ask if you are able to take part in the study. As part of this study I would like to ask you to participate as a teacher educator, as I am exploring the work on equality issues at the institution as a whole, which will have an impact on trainee teachers' preparedness and awareness about equality and diversity.

What would this mean for you and the trainee teachers in your department?

You will be asked to participate in face to face interviews which will not take more than 45 minutes. You will be asked about your perceptions about how well you feel the training programme is preparing trainee teachers in your department to teach in culturally diverse classrooms. Specifically, your perceptions about the current programme, how it prepares trainee teachers and whether there are opportunities for trainee teachers to learn about issues of equality and diversity will be explored. Moreover, you will be asked whether you think there are any improvements that could be made in the current programme in order to better prepare trainee teachers towards teaching in culturally diverse classrooms.

Anonymity

Your name will not be presented anywhere in the thesis but instead, randomly selected pseudonyms will be used.

Storing and using your data

Data will be stored in secure filing cabinet. The data will be kept for 5 years after which time they will be destroyed. The data may be used for future analysis and shared for research or training purposes, but participants will not be identified individually. If you do not want your data to be included in any information shared as a result of this research, please do not sign this consent form.

You are free to withdraw from the study at any time during data collection and up to one month after the data is collected. You can do this by emailing me at ez552@york.ac.uk.

Information about confidentiality

The data that we collect may be used in *anonymous* format in different ways: presentations, online, in research reports, in project summaries or similar.

Notice: If you disclose information to me which I may feel morally or legally bound I will may pass it on to relevant external bodies

Please indicate on the consent form enclosed with a ☑ if you are happy for this anonymised data to be used in the ways listed.

I hope that you will agree to take part. If you have any questions about the study that you would like to ask before giving consent or after the data collection, please feel free to contact me, Eleni Zotou by email (ez552@york.ac.uk) or the Chair of Ethics Committee via email education-research-administrator@york.ac.uk

Please keep this information sheet for your own records.

Thank you for taking the time to read this information.

Yours sincerely,

Eleni Zotou

THE UNIVERSITY of York

Equality in primary education for minority students and trainee teachers' sense of preparedness.

Consent Form

I confirm that I have read and understood the information given to me about the above named research project and I understand that this will involve me taking part as described above.

I understand that the purpose of the research is to explore trainee teachers' awareness about equality in primary education, and their perceptions about their preparedness to teach in culturally diverse classrooms.

I understand that data will be stored securely in a locked filing cabinet and **only Eleni Zotou** will have access to any identifiable data. I understand that my identity will be protected by use of a pseudonym

I understand that my data will not be identifiable and the data may be used ….

- in publications that are mainly read by university academics
-in presentations that are mainly read by university academics
- in publications that are mainly read by the public
- in presentations that are mainly read by the public
- freely available online

I understand that data will be kept for 5 years after which it will be destroyed.

I understand that data could be used for future analysis or other purposes

I understand that I can withdraw my data at any point during data collection

I understand that I can withdraw my data at any point during data collection and up to one month after data is collected, by emailing me at ez552@york.ac.uk

I agree to participate in the research ☐

Appendix V. Questionnaire

Course: PGCE ☐ Undergraduate with QTS ☐

Gender: Female ☐ Male ☐

Age:

Prior experience to diverse context: None ☐ Little ☐ Enough ☐ Very ☐

Ethnic background

Asian or British
A1 Indian
A2 Pakistani
A3 Bangladeshi
A9 Any other Asian background

Mixed
M1 White and Black Caribbean
M2 White and Black African
M3 White and Asian
M9 Any other mixed background

White
W1 British
W2 Irish
W9 Any other White background

Black or Black British
B1 Caribbean
B2 African
B9 Any other Black background

Chinese or any other ethnic group
O1 Chinese
O9 Any other ethnic group

+1 codes
N1 The officer's presence is urgently required elsewhere
N2 The situation involves public disorder
N3 the person did not understand what is required
N4 The person declined to define their ethnicity

Questionnaire

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1. I feel I have a clear understanding about the following terms:					
1.1 cultural diversity	☐	☐	☐	☐	☐
1.2 equality in education	☐	☐	☐	☐	☐
1.3 equity in education	☐	☐	☐	☐	☐
1.4 intercultural education	☐	☐	☐	☐	☐

✎ For me the key issues of equality in education are: ✎

✎ For me the key issue of intercultural education are: ✎

2. I will gain understanding of the aforementioned terms mostly through my teaching experience rather than my training programme	☐	☐	☐	☐	☐
3. Intercultural education benefits only minority students	☐	☐	☐	☐	☐
4. In schools where there is high cultural diversity the educational standards are lower for all students.	☐	☐	☐	☐	☐
5. All students should learn about cultures different from their own, regardless of whether they have classmates from different cultural backgrounds	☐	☐	☐	☐	☐
6. I would intend to work in culturally diverse classrooms	☐	☐	☐	☐	☐
7. I would prefer to work with parents and students whose cultures are similar to mine	☐	☐	☐	☐	☐
8. It is my responsibility to ensure that all students are able to participate in every lesson.	☐	☐	☐	☐	☐
9. It is my responsibility to encourage students to share their cultural beliefs and practices with their classmates	☐	☐	☐	☐	☐
10. It is my responsibility to ensure that all forms of cultures are valued in my classroom.	☐	☐	☐	☐	☐

11. It is my responsibility to address racist behaviour in my classroom.	☐	☐	☐	☐	☐
12. I feel well prepared to teach in culturally diverse classrooms	☐	☐	☐	☐	☐
13. I feel confident to address a racist incident in my classroom	☐	☐	☐	☐	☐
14. I feel confident to create classroom activities that encourage children to celebrate diversity.	☐	☐	☐	☐	☐
15. I feel confident to create classroom activities in order to reduce stereotypes.	☐	☐	☐	☐	☐
16. I feel confident that I can create a learning environment that responds to every student's needs.	☐	☐	☐	☐	☐
17. Lectures on my training programme are sufficient in order to prepare me for teaching in culturally diverse classrooms	☐	☐	☐	☐	☐
18. Compared with other issues I consider myself well-informed regarding teaching multicultural classes	☐	☐	☐	☐	☐
19. My teacher training programme has equipped me with techniques for effectively teaching children whose cultural backgrounds are different from my own	☐	☐	☐	☐	☐
20. My teacher training programme has taught me different communication styles which will help me to communicate with students from minority backgrounds.	☐	☐	☐	☐	☐
21. My teacher training programme has taught me different communication styles which will help me to communicate with the families of students from minority backgrounds	☐	☐	☐	☐	☐

22. When I complete my training programme, I will be sufficiently prepared to meet the educational needs of students from diverse cultural backgrounds.	☐	☐	☐	☐	☐
23. When I complete my training programme, I will be aware of the current policies and legislation about equality in education (e.g. Equality Act, 2010)	☐	☐	☐	☐	☐
24. I would like to receive more training in all the aforementioned issues (Q.19- Q.23).	☐	☐	☐	☐	☐
25. I would like to receive more training in ways of creating an effective learning environment for every student.	☐	☐	☐	☐	☐
26. I would like to receive more training in ways to teach students with different cultural identities	☐	☐	☐	☐	☐
27. Conducting teaching practice in a wide range of schools, would enhance my preparedness to teach in culturally diverse classrooms.	☐	☐	☐	☐	☐
28. I have received enough knowledge through the taught modules on my training programme, therefore, conducting teaching practices in a wide range of schools is not so important.	☐	☐	☐	☐	☐
29. The current program needs to be reformed in order to equip me with the appropriate knowledge and skills to teach in culturally diverse classrooms	☐	☐	☐	☐	☐

Thank you very much for your time and you cooperation!! If you are willing to participate in the follow up interviews, please provide your contact details (email address and/or telephone number) to the paper provided.

Appendix VI. Sample interview questions with trainee teachers

What is your understanding about cultural diversity?

Can you describe how your course has prepared you to teach in culturally diverse classrooms (modules, curriculum, teaching placements etc)?

Please share your experiences in teaching in culturally diverse classrooms, and whether you realised there are areas you need to improve in your teaching

What difficulties would you say, students from minority backgrounds face in schools and how far they are addressed in schools today? Does your course prepare you to face those challenges?

Has your course prepared you for all those areas?

Do you all have the opportunity to conduct teaching practice in a culturally diverse school?

Is there something you would struggle to address in a culturally diverse classroom?

How would you address a racist incident in your classroom?

Appendix VII. Consent form and questions for online interviews with trainee teachers

Information Page

What would this mean for you?

You will be asked to share your experiences and your views about your course preparation, towards teaching in culturally diverse classrooms, by answering in the three following open ended questions. In the end you will be asked, if you wish to complete an anonymous closed questionnaire, on the same project, by clicking the relevant link. You will be also asked if you wish to talk further about your views towards your course preparation, in relation to teaching in culturally diverse classrooms, to provide your email address, by clicking the relevant link. I will then contact you to arrange a face to face or skype interview at a date, time and location convenient for you. The contact details you provide, will be automatically stored in a separate folder.

Storing and using your data

The data will be kept for 5 years after which time they will be destroyed. Anonymised data may be used for future analysis and shared for research or training purposes, but participants will not be identified individually. If you do not want your data to be included in any information shared as a result of this research, please do not sign this consent form.

Information about confidentiality

The data that we collect may be used in anonymous format in different ways: presentations, online, in research reports, in project summaries or similar.

I hope that you will agree to take part. If you have any questions about the project/study that you would like to ask before giving consent or after the data collection, please feel free to contact me, **Eleni Zotou at ez552@york.ac.uk or my supervisor Dr Vanita Sundaram at vanita.sundaram@york.ac.uk or the Chair of Ethics Committee at education-research-administrator@york.ac.uk**

☐ I agree to participate in the research

Which course are you attending?

☐ Undergraduate degree course in primary education with QTS

☐ Primary PGCE course

What is your understanding about cultural diversity?

Can you describe how your course has prepared you to teach in culturally diverse classrooms (modules, curriculum, teaching placements etc)?

Please share your experiences in teaching in culturally diverse classrooms, and whether you realised there are areas you need to improve in your teaching

What difficulties would you say, students from minority backgrounds face in schools. Does your course prepare you to face those challenges?

If you wish to talk further about your views on your course preparation, towards teaching in culturally diverse classrooms please click the link below.

https://york.qualtrics.com/jfe/form/SV_cJbumDaW3PWqpF3

Appendix VIII. Sample interview questions with teacher educators

Apart from the modules provided what else would you say would enhance trainee teachers' preparation to teach in culturally diverse classrooms?

How would you say the course could be improved for trainee teachers' preparation?

To what extent do you think teaching about issues diversity and equality in education is important?

Have trainee teachers ever express interest in receiving additional training about how to teach in culturally diverse classrooms?

Does the institution ensure that all trainee teachers have the opportunity to conduct teaching practice in a culturally diverse school?

How trainee teachers have been prepared to address difficult encounters and deal with tricky situations where tensions between different groups of students might arise, like racism?

Appendix IX. Nodes used in NVivo for data analysis of the interviews

	Cultural diversity definition	
	Opportunities to develop understandings	
	Difficulties minority students face	
	Preparation to address difficulties	
	Address racist incidents	
	Modules offered	
	How they feel about preparation	
	Importance of preparing trainee teachers	
	Importance of placements	
	Opportunities for placements	
	Anything to enhance preparation	
	Areas for improvement	
	Express thoughts/interest of additional training	
	What else can be done	