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CULTURAL ATTITUDES AND CULTURAL APPRECIATION OF EARLY CHILDHOOD FACULTY AND TEACHERS IN OKLAHOMA:

FROM A QUILT TO A TAPESTRY

BY

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CHAPTER 1

INTRODUCTION

If a lesson has been learned from history, it is that society cannot be ruled by the values of one dominant culture. In the past century society has witnessed change unlike any ever experienced in history. World wars, voting rights for women and minorities, the Civil Rights Movement, desegregation of schools and public facilities, the revolution in technology, socioeconomic mobility, transiency, and instantaneous communication have forever changed the way in which lives are led. The shift from an agricultural-based economy to a market economy has impacted where people live and how they interact with others. Urban populations are on the rise while rural communities are disappearing (U.S. Census Bureau, 2000). Ethnic groups that once lived in small, close-knit neighborhoods and communities are nearing isolation. All who live in the United States may be referred to as Americans, but each has a heritage of multiple cultures based on race, age, ethnicity, socioeconomic status, gender, and belief systems.

In the past a goal of education was to promote and instill the dominant culture. An example of this is the approach used with Native Americans in which tribal children were not allowed to speak their native language:

> In my opinion we began to lose our language when it was taken from us at the mission schools we were forced to attend. English was forced upon us in that we were severely punished if we spoke Blackfeet....The language was targeted as a means to breakdown the tribal ways. Within the intricacies of the language is the blueprint for many of the Blackfeet ways. If one knows the language, it will speak back to you. This concept reveals the close connection between language and culture and indicates that the two are virtually inseparable. (Still Smoking, 1996, p. 97)

Although Native American children are no longer being forced from their families and banned from learning their language, educational institutions have not reached a level that embraces and promotes cultural appreciation and diversity (Deloria & Wildcat, 2001). The inclusion of the cultural heritage of all people provides society with a valued guide for decision, practice, and policy making.

Family Dynamics and Women in the Workforce

Over the past century family dynamics and the ways in which parents care for and educate their children have changed dramatically. Divorce, blended families, and single parenting have become the norm rather than the exception. With changes in family structure, economic realities, and welfare reform, the impact on families and on children in particular have been enormous (Washington & Andrews, 1998).

In the early 1900s, 20% of women over the age of 10 were in the workforce. By 1955 that number had increased to 35.7%, creating a demand for child care outside the home

(Children's Defense Fund, 2002). Most children who received child care at the turn of the century were with relatives, with a neighbor, or in a small center with other children from their own cultural group and neighborhood (Copple, 2001).

Today child care has become a necessity for working families. Currently, 59% of mothers with children under the age of 1 year old, 65% of mothers with children under 6 years old, and 78% of mothers with children age 6 to 13 years old are in the workforce nationally (Children's Defense Fund, 2002). In Oklahoma, 59% of mothers with children under the age of 6 and 74.4% of mothers with children age 6 to 12 work outside the home (par. 2). Due in part to a change in attitude about women in the workforce, to economic realities, and to changes in the welfare system the ability to stay at home with a young child is no longer a financial or legal option for many families.

Changing Demographics

Demographers predict that by the middle of the 21st century no single racial or ethnic group will constitute a majority of the population in the United States, but people of color will represent the majority of the population (Washington & Andrews, 1998). People of color refer to any race that is not identified as White (the term used in the

United States census) Caucasian, or Euro-American.

Over the past 30 years, the population in the United States has continued to diversify. Individuals identifying themselves as White, non-Hispanic are still the largest ethnic group representing 69% of the population, but this is down from 83% in 1970 (U.S. Census Bureau, 2001a). In 2000, the Hispanic population became the largest minority in the United States with 13.5% of the population; this up from 4.5% in 1970 (U.S. Census Bureau, 2001b, par. 1). The African American population made up 13%, Asian and Pacific Islander about 4%, and American Indians and Alaska Native about 1% of the population (par. 2). For the first time in the census individuals could identify themselves as belonging to more than one race, and 2.4% identified themselves in this way (U.S. Census Bureau, 2001a, par. 5).

The American Indian and Alaska Native population is increasing faster than the population as a whole. In 1990, there were 2 million identified American Indians and Alaska Natives. In 2002 that number increased by 500,000, or 26% (U.S. Census Bureau, 2001b, par. 9). The African American population grew faster than the population as a whole between 1990 and 2000 at 21.5% for African Americans versus 13% for the entire population (par.5). In 2000, children under the age of 5 made up 6.8% of the total population;

this was down from 7.4% in 1970 (U.S. Census Bureau, 2001a, par. 11).

In Oklahoma, Whites comprise 76.2% of the population, African Americans 7.6%, American Indian or Alaska Native 7.9%, Asian 1.4%, and those identifying themselves as Other 2.4%. Those identifying themselves as two or more races were 4.5% of Oklahoma's population. Children under the age of 5 comprise 6.8% of the total population in Oklahoma (U.S. Census Bureau, 2001b).

Oklahoma ranks 42nd in the United States with 2 out of 10 children living in poverty (Children's Defense Fund, 2002). A family of 3 with a median income of $14,630 a year was considered poor in 2001, and the maximum amount of cash assistance this family may receive from Temporary Assistance to Needy Families is $292 a month (par. 5). In Oklahoma only families with an income below $29,040 may apply for child care assistance although $33,869 is allowed under federal law (par. 5). Oklahoma ranks 43rd in per pupil expenditures at $5,303 per pupil, and 49% of fourth graders read below grade level (par. 4).

Historical Perspectives

The founders of this country brought with them many traditions and practices from England and Europe. One of them was the way in which children were educated. In the

United States, the first known child care facility was opened by Robert Owen in 1825 at a mill in Harmony, Indiana. Children were cared for until they entered school at age 6; from age 6 to 9 they attended school; and at age 10 they went to work in the mill. The 1830's brought the first Froebelian Kindergartens in Germany and the establishment of creches (nursery schools) in France (Copple, 2001). In 1863, the first federally-sponsored day nursery was established for mothers working in Civil War hospitals and factories in Philadelphia. Free kindergartens were started in the San Francisco Produce Exchange in 1891, and the first day nursery for African-American children was opened in New York City in 1903. During the Great Depression the Works Progress Administration (WPA) established 2,000 national preschool program, which employed teachers, nurses, and social workers to serve poor children. Over 72,000 children were enrolled, and 6,770 adults received valuable employment (pp.6-7).

In 1919, the U. S. Children's Bureau was established and over the next 25 years, seven child care related documents were published. In 1925, meetings were held to establish an organization for nursery school educators under the guidance of Patty Smith Hill (Copple, 2001). In 1929, this organization was established as the National

Association for Nursery Education. This organization will later change its name to the National Association for the Education of Young Children in 1964. At the time it was believed that nursery schools focused on child development and child psychology while day nurseries, or day care, focused on meeting the needs of poor and immigrant families (p.12).

The onset of World War II led to rapid expansion of child care programs across the United States. Funds were established to support the child care needs of women working for the war effort although federally supported child care was viewed as a war need only. With the end of World War II, federal funds are gradually withdrawn supporting child care (Copple, 2001).

Throughout the 30's, 40's, 50's, and 60's, nursery schools are viewed as positive while day nurseries or day care was viewed as negative. In 1954, the Internal Revenue Code Section 214 allowed tax deductions for selected child care expenses. These deductions were increased in 1971 and 1975 (Copple, 2001).

A major change in the education of children came in 1965 with the establishment of Head Start, a program developed as part of President Johnson's War on Poverty. Led by antipoverty czar Sargent Shriver, a committee was formed of civil rights activists and early childhood academians to organize an intensive program for low-income 3- and 4-year-old children (Kagen, 2002). Initially Head Start was housed in the Office of Economic Opportunity, and later moved to the Department of Health, Education, and Welfare (Copple, 2001). Thirty-eight years after its start Head Start has grown and thrived while other Great Society programs have fallen by the wayside (Kagen, 2002).

Currently, there are 113,298 licensed child care facilities and 306,802 licensed family child care homes in the United States (National Child Care Information Center, 2002). Additionally, many children are receiving care in unregulated, illegal, or legally-exempt facilities. In Oklahoma, there are 1,942 licensed child care centers and 4,184 licensed family child care homes (Kagen, 2002).

With the establishment of the first child care center in 1825, an ideological framework was established for caring for children outside the home (Copple, 2001). This framework involved mainly custodial care for children. Custodial care is a term used to explain care for children that meets only the health and safety needs of the child. At that time, people believed that children did not learn until formal schooling began at age 6 or 7. Therefore, all children needed was to be somewhere safe. Over the past 100 years, systematic changes in the way young children are cared for and educated have changed dramatically, and yet in some ways the custodial mind set has not changed at all (Copple, 2001). As families move from acting as sole provider for the care and education of their children to one of a shared responsibility, they are burdened with the task of finding a suitable and appropriate setting for their child.

Quality Indicators for Child Care

In recent years, many longitudinal studies have demonstrated the importance of high quality child care and its impact on school readiness and school performance (Campbell & Ramey, 1995; Scheweinhart, Barnes & Weikart, 1993). Thus, a multitude of checklists and instruments for evaluating child care have been developed for use when selecting a child care facility. Key indicators of quality such as low teacher/child ratios, ensuring sound health and safety practices, and educational qualifications of the teaching staff are several aspects that should be investigated when assessing child care.

However, the reality of the decision-making process related to the type of care and education a child will receive is more often determined by economic feasibility and availability than meeting the individual needs of the child and family in a quality setting. Critical to providing quality care and education is providing a highly educated workforce grounded in the constructs of early childhood development (Mitchell, Seligson, & Marx, 1989; The Cost, Quality, and Outcomes Team, 1999}.

Finding quality child care has traditionally been difficult. It has been estimated that approximately 86% of child care centers are providing mediocre or poor-quality services (Clark, 2000). In many cases, high quality programing equates to high cost. For families of middle and low income children and for children with disabilities, finding quality care and education is nearly impossible. For children who have been traditionally considered at-risk, the affects of quality care are even greater (The Cost, Quality, and Outcomes Team, 1999).

In 1986 the National Association for the Education of Young Children (NAEYC) published Developmentally Appropriate Practice in Early Childhood Programs (Bredekamp & Copple, 1986). This document utilized child development theory and research and linked them to appropriate classroom practices. This document has been embraced as one which clearly articulates best practices in the field of early childhood education. One area lacking in the original version was its failure to recognize the role of cultural diversity in child development and learning. The 1997 revision of this document now addresses the importance of child growth and learning in social and cultural contexts. Teachers in early childhood programs "need to understand the influence of social-cultural contexts on learning, recognizing children's developing competence, and accept a variety of ways for children to express their developmental achievements" (Bredekamp & Copple, 1997, p. 12). In 1995, NAEYC developed a position statement addressing linguistic and cultural diversity for effective early childhood education:

> For the optimal development and learning of all children, educators must accept the legitimacy of children's home language, respect and value the home culture, and promote and encourage the active involvement and support of all families, including extended and nontraditional family units. When early childhood educators acknowledge and respect children's home language and culture, ties between the family and programs are strengthened. This atmosphere provides increased opportunity for learning because young children feel supported, nurtures, and connected not only to their home communities and families but also to teachers and the educational setting. (p. 1)

Each individual's cultural identity is acquired through a series of real-life experiences that begin at birth within the context of one's families child-rearing practices. For parents that work outside of the home, finding an early care and education program that is accessible and affordable and that provides developmentally appropriate experiences that reflect one's own culture is extremely difficult. Thus, child-rearing practices are now being shared with individuals who in many cases have no knowledge, understanding, or sensitivity toward diverse cultural practices.

Culture

Culture consists of a pattern of the beliefs, behavior, values, language, traits, and artifacts of individuals. These distinctive attributes are handed down from one generation to the next through child rearing practices (Pai & Alder, 1997). Every person "also brings their culture of affiliation. Cultures of affiliation may include in part religious groups, ethnic groups, social classes, and voluntary and professional organizations which they have come to embrace" (Robbins, Fantone, Herman, Alexander, & Zweifer, 1998, p. 811).

Traditional outlooks describe cultural groups as comprising certain characteristics and tendencies. As individuals interact with other cultures, individuals go through a process of acculturation. Acculturation refers to:

> The transfer of culture from one ethnic group to another. The dominant culture usually forces its values, language, and behavior on less dominant cultures. As a result, the members of the nondominant culture change their values, the way they speak, and the way they act in order to fit in and be accepted by the dominant culture. (York, 1991, p. 18)

A theory of cultural identity exists in which individuals share a core culture and many subcultures. This theory advocates macro and micro levels of culture. The macroculture encompasses the dominant culture of the country, and it also consists of many smaller microcultural groups (Banks & McGee-Banks, 1992). For many families, their cultural identity may combine traits of the macroculture as well as attributes of their primary microculture (Harry, 2002). For this reason, it is important to learn about individual behaviors and not stereotyped behaviors based upon popular or traditional images (p. 138).

For institutions of higher education which educate future teachers, cultural competence is currently defined as "the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services" (Center for Effective Collaboration and Practice, 2003, p. 3). With the current trend in demographics indicating a growing population of children of color, it is critical that cultural or multicultural education be an integral part of teacher preparation programs (p.3).

There are many benefits for children in child care centers who receive culturally competent care. Children will receive less conflicting communications between the home and center, be assessed more accurately, and be provided more effective services and interventions. When children receive information that goes against their cultural heritage and belief system, confusion and the inability to make sense of their world occurs. For example, for many Native American children the tradition is to develop interdependence rather than developing independence. The native child's expectation may be for adults to direct and set clear outcomes, and they may not verbalize their abilities if they may be judged by their peers (Williams, 1994). Situations like this will require teachers to become more culturally aware. For teachers to be able to provide culturally sensitive care and education, they will need to develop awareness, knowledge, and skills (p. 160).

Teacher Preparation Programs

The need to prepare teachers to work with children and families of diverse cultures is not a new endeavor. Three issues pertaining to cultural diversity have been addressed. The issues are (a) teachers are unfamiliar with children of poverty and the communities where they lived; (b) teacher preparation programs do little to assist their students in understanding and becoming sensitive to their own bias, prejudice, and values; and (c) teacher preparation programs teach the skills to teach children like themselves. These teacher preparation programs perpetuate teaching practices that have historically benefitted white, middle-class children (Melnick & Zeichner, 1998, p. 88).

Although institutions of higher education acknowledge this problem, a majority of programs continue to perpetuate what has been termed as the monoculture approach (Goodland, 1990; Melnick & Zeichner, 1998). This approach addresses teaching practices that benefit and focus on White, middle-class students but neglects effective practices to prepare teachers to work with poor, ethnic, and linguistic minority students (Melnick & Zeichner, 1998). Critical to addressing this problem is the fact that the majority of faculty in colleges and universities are like their students in that they are limited in "cross-cultural experiences and understandings, and are overwhelmingly Causian, monolingual, and culturally encapsulated" (p. 89).

Attempts to rectify teacher education systems in addressing diversity issues has been severely hindered due to the cultural insularity of institutions of higher education (Melnick & Zeichner, 1998). There has been an absence of institutional commitment to promote diversity on the part of university administrations. A lack of commitment is evidence in hiring practices, student recruitment, admission policies, and programing.

Nationally there are over 1,300 institutions of higher education with early childhood programs (Early & Winton, 2001). In Oklahoma, 27 colleges and universities currently offer associate and bachelor degrees in Early Childhood Education. Early childhood teacher preparation programs have the responsibility to ensure that included in teacher preparation is the ability to effectively serve children and families from many diverse cultural backgrounds. Many organizations that serve the needs of the public have become aware of the need to provide culturally competent services, including health and social services (Lynch & Hanson, 1997).

Oklahoma Teacher Requirements

The educational level of early childhood teachers has been shown to relate to the level of quality of care provided. Understanding how children grow and learn within social-cultural contexts has also evolved over the years, and if early childhood teachers are to serve children of various cultures effectively, this knowledge base will be a critical component in their professional development (Bredekamp & Copple, 1997).

In 1996, the National Association for the Education of Young Children (NAEYC) developed guidelines for early childhood teacher preparation programs at the associate, bachelor, master's, and doctoral degree level, and recently revised in 2003. These guidelines were endorsed by the Division for Early Childhood (DEC), the Council for Exceptional Children and The National Board for Professional Teaching Standards. The guidelines developed by NAEYC for bachelor and advanced degrees were also endorsed by the National Council for Accreditation of Teacher Education (National Association for the Education of Young Children, 1996). At all degree levels, the guidelines address the importance of developing the ability to "apply knowledge of cultural and linguistic diversity to create environments and experiences that affirm and respect culturally and linguistically diverse children, support home-language preservation, and promote antibias approaches and the valuing of diversity" (p. 14).

Each state determines through the licensing regulations of child care facilities the educational requirements of early childhood teachers. Currently, many of the adults that are providing basic care and education for children are undereducated, underpaid, and undervalued by society at large:

> Children who attend child care with higher quality classroom practices had better cognitive development (language and math skills) through early elementary school. Children who developed

> closer relationships with their child care teachers had better classroom behavior and social skills (greater thinking/attention skills and sociability, fewer problem behaviors, and better peer relations) through early elementary school. It is no surprise that the nature of children's experiences in child care are important, but the results of this study confirm the lasting impact of these early classroom experiences. High quality child care experiences, in terms of both classroom practice and teacher-child relationship, enhance children's ability to take advantage of the educational opportunities in school. (The Cost, Quality, and Outcomes Team, 1999, p. 2)

States vary in their requirement for child care employment, but most have little or no pre-service or pre-education requirements related to the care and education of young children (p. 14).

As more women return to the work force, the demand for child care teachers is on the rise. Approximately 2.3 million individuals in the child care workforce care for children ages birth through 5. Due to teacher turnover, there are 2.5 million people who teach in early childhood programs (National Child Care Information Center, 2002). Approximately, 24% work in center-based child care, 28% are family child care providers; 35% are paid relatives; and 13% are paid, non-relatives caring for children outside of licensed centers or homes (par. 6). Currently, 6,385 family child care home providers and 19,184 center-based providers are employed in Oklahoma (Snead, 2004).

In Oklahoma, the legal requirements to work as a teacher in a child care center are to be 18 years of age, be a high school graduate or working on a General Education Diploma (GED), and have an approved Oklahoma State Bureau of Investigations background check. Annually, teachers are required to receive a minimum of 12 hours of training in early care and education. In August 2003, a new regulation requiring 20 hours of orientation training within the first three months of employment was implemented (Oklahoma Department of Human Services, 2003).

In order to develop a more educated workforce, the Oklahoma Department of Human Services developed a scholarship program for early childhood teachers. In 2000, to assist in raising the educational levels of early childhood teachers, Oklahoma's Division of Child Care instituted Teacher Education and Compensation Helps (TEACH). These TEACH scholarships are available to any teacher working in a licensed child care facility or family child care home whose program enrollment includes at least 20% of children who's care is subsidized by the state. The TEACH scholarship includes: 80% of tuition costs and textbooks. Upon completion of various educational levels that are indicated on a defined career ladder, bonuses are awarded and continued every 6 months as teachers remain in the field (Center For Early Childhood Professional Development, 2003).

This system for education and compensation has been put in place in order to support the need for a qualified and stable workforce.

As the demand for qualified early childhood teachers grows, a critical aspect of their professional development will be the ability to engage with families of many diverse cultures. The development of these skills is then in the hands of institutions of continuing and higher education. A vital component in higher educations facilitation of cultural appreciation in students will be their knowledge and understanding of how adults learn.

Adult Education

Distinguishing characteristics of adult learning most frequently advanced by theorists are the adults' "autonomy of direction in the act of learning, and the use of personal experience as a learning resource" (Brookfield, 1986, p. 25). Adults bring a wealth of educational, social, cultural, and real-life experiences to build and reflect upon when engaged in the learning process. "Adult learning does not occur in a vacuum" (Merriam & Caffarella, 1999, p. 22). Adult education provides the opportunity for an exchange of ideas, beliefs, and practices (Brookfield, 1986). Higher education instructors can facilitate this exchange by understanding the concepts of andragogy, self-directed learning, real-life learning, and transformational learning.

Andragogy

Traditionally, learning transactions have been based on a pedagological model of teacher-directed learning experiences whether for children or adults. This model treats the student as a sponge. Learners are to absorb information from the instructor. Between 1929 and 1948, articles were first published in the Journal of Adult Education that described ways educators were working with adult students that differed from the pedigological model (Knowles, 1980). These articles describe a model that is now known as andragogy.

The term andragogy was first used in Germany in 1833, but Americans first heard it in 1967 when Malcolm Knowles (1980) used it to define "the art and science of how adults learn" (Knowles, 1985, p. 43). Andragogy views adults as active participants in all aspects of the learning process from defining one's learning needs to evaluating of the learning process. The role of the instructor is to help facilitate the learner through that process. Teaching methods utilized by instructors need to be flexible enough to accommodate diverse learners while still allowing learners varying degrees of control over their learning.

While learners vary in dependency on the instructor, it is the responsibility of the instructor to facilitate ownership of the learning by the learner. Although andragogy was developed to explain adult learning, educators of young children and adolescents have adopted many of the ideals and principals and demonstrated there effectiveness (Knowles, 1980).

"Andragogy presents core principals of adult learning that in turn enable those designing and conducting adult learning to build more effective learning process for adults" (Knowles, 1980, p. 2). Although some have criticized the andralogical model, it has become an influential force and foundation in the way educators facilitate adult learning (Brookfeild, 1986). The learner-centered andragogical model allows for early childhood preparation programs to assess individual needs and to build upon a pre-existing experience base.

Self-Directed Learning

In the pedagological model the role of the teacher is to develop and direct all of the learning; a basic and fundamental construct within the andragological model is the development of adults as self-directed learners. Self-directed learning occurs when:

> Individuals take the initiative, with or without the help of others, in diagnosing their learning

> needs, formulating learning goals, identifying human materials and resources for learning, choosing and implementing appropriate learning strategies, and evaluating learning outcomes. (Knowles, 1975, p. 18)

Knowles identified two concepts of self-directed learning. First, self-directed learning involves self-teaching where the individual learners have control over all aspects of their learning. The second concept addresses personal autonomy or "taking control of the goals and purposes of learning and assuming ownership of learning. This leads to internal change of consciousness in which the learner sees knowledge as contextual and freely questions what is learned" (Knowles, Holton, & Swanson, 1998, p. 135). In many situations, real-life experiences are the basis which lead to self-directed learning experiences.

Real-life Learning

Learning from everyday occurrences, dilemmas, predicaments, and experiences is a process that all adults face during their life time. As a field of study, adult education is investigating the positive aspects of learning that is applicable and relevant in real-life situations experienced by the learner. In contrast, the teacher-directed model in formal institutional settings may not meet the learner's immediate needs. Tasks for adults in real-life learning situations "are distinct for each individual, seldom follow a clear pattern, defy measurement, and often are so episodic in nature that beginnings, patterns and outcomes are impossible to define" (Fellenz & Conti, 1989, p. 4).

Real-life learning implies that learning is based on the real-life needs of the individual learner. In these situations, adults are able to diagnosis their own individual learning needs. In real-life learning, more attention is given to the living tasks of the learner rather than tasks conceived by formal institutions (Fellenz & Conti, 1989). For adult educators to be able to work effectively with adult learners, they need to understand the learner's cultural and social heritage (p.15).

Reflective Practice

Historically and conceptually, the basis for reflective teaching was first described by John Dewey as the art of thoughtful action. According to Dewey, reflective practice took place during or after an experience that was not going well (Dewey, 1933). Dewey makes a further distinction between an action that is routine and an action that is reflective. A routine action is "guided primarily by impulse, tradition, and authority" (Zeichner & Liston, 1996, p. 9). This routine concept is described as one where there is a certain framework by which one teaches and as long as the classroom runs fairly smoothly, there is no reason to incorporate any alternative methods (p. 7).

Reflection can be witnessed in three time frames (Schon, 1983). The first is that reflection may occur before, during, or after an action. When reflection occurs before an action, it refers to the thought given to the development and plan that an individual gives to a lesson prior to implementation (p. 54). Reflection may ensue during an action when situations arise and the attempt is made to resolve issues while they occur. When teachers adjust their methods, based upon students reactions, Schon terms this as reflection-in-action.

Teachers who take the time to critically reflect upon and take action to change their practice to meet the needs of their students enhance their effectiveness as teachers. On occasion, reflective practice may lead to major restructuring of significant aspects of one's professional practice. Reflective practice provides teachers with a method to rethink and reframe traditional and comfortable practices which may lead in some situations to transformational learning.

Transformational Learning

Adults come to a new learning situation bringing with them a history of experiences. If in the course of acquiring new information, adults alter the original meaning schemes, reflect upon what is learned, and take action in the form of a new meaning scheme or change in behavior, then transformational learning has occurred (Mezirow, 1991). Transformation relates to a change in one's meaning schemes, and this occurs frequently. Less frequently occurring are changes in one's meaning perspectives. Mezirow (1991) defines perspective transformation as:

> The process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand, and feel about our world; changing these structure of habitual expectation to make possible a more inclusive, discriminating, and integrative perspective; and, finally, making choices or otherwise acting upon these new understandings. (p. 167)

For adult learners to achieve perspective transformation, they need to be able to critically reflect on what is being learned. Critical reflection in action is when learners challenge their own prior learning. "Perspective transformation involves (a) an empowered sense of self, (b) more critical understanding of how one's social relationships and culture have shaped one's beliefs and feelings, and (c)more functional strategies and resources for taking action" (Mezirow, 1991, p. 161). In the field of early childhood education, there are a number of models that assist teachers' understand their own practices through teacher reflection on their own practices (Bowman & Stott, 1994). An integral component of transformational learning is taking action. A role of the adult educator is to assist the learner to reflect critically on what is believed and the manner in which one acts upon those beliefs; this is not only as those beliefs appear at the moment but also in the context of their history and how they effect the learners' lives (Mezirow, 1991).

Problem Statement

Although early childhood education is striving to become more inclusive in practice, "it fails to acknowledge the extent to which these recommendations draw upon a particular set of social, theoretical and pedagological norms rooted in a more exclusive than inclusive paradigms" (Mallory & New, 1994, p. 4). When minority group experiences are discussed, they are generally seen and analyzed from a White, middle-class perspective (Howard, 1999, p. 4). Historically, children of racial and ethnic minority groups have been physically and psychologically excluded from early childhood programs. Even though legal judgements require access, the process has proven ineffective in integrating and providing equal opportunity for all children. Several factors continue to segregate and isolate children of socioeconomic, racial, and ethnic groups. Segregation continues to exist in the form of programing based on socioeconomic levels, such as Head Start and Title XX, and also in private schools, where the population tends to more affluence and have students who are Caucasian (Mallory & New, 1994).

A critical role in education is that all children have access and opportunity for educational success. Unfortunately, many individuals believe that education begins as a child enters the formal school system at age 5. A recent longitudinal study by the U.S. Department of Education that collected data on kindergarten students reported differences in achievement scores for young children in literacy and mathematics by race, ethnicity, and socioeconomic status as they begin school. The average cognitive scores before entering kindergarten were 60% higher for children from the highest socioeconomic status group. When assessing by race, the average math achievement scores were 21% lower for Blacks than for Whites, and 19% lower for Hispanics. Race and ethnicity are associated with socioeconomic status, 34% of Black children, 29% of Hispanic children, and only 9% of White children were from the lowest socioeconomic group (Lee & Burkam, 2002). To ensure that all children are ready to enter kindergarten on an equal footing, it is imperative that all children, especially those considered at-risk, have access to developmentally and culturally appropriate educational opportunities.

For early childhood teachers, a lack of knowledge and understanding of individual worldviews leads to a continuation of poor and insensitive practice. The early childhood field has established the framework for teacher preparation programs to include course work in diversity-related issues. The National Council for Accreditation of Teacher Education is recognized as the primary accreditation body for institutions of higher education. Their standards now include that a teacher be able to demonstrate the ability to effectively work with children and families from diverse cultures (National Association for the Education of Young Children, 1996).

Over the next 10 years with the aging of America, teacher retirement will increase the need to hire 2 to 2.5 million new teachers in that time frame (Darling-Hammond, 2000). Early childhood faculty at Oklahoma colleges and universities have a unique opportunity to affect the cultural attitudes, appreciation levels, and awareness of early childhood teachers. For new higher education instructors or experienced early childhood teachers, having an appreciation and understanding of cultural influences on learning styles and strategies will be essential in establishing a productive and positive learning experience for the individual learner.

The importance of understanding and including cultural diverse practices in early childhood classrooms has been well documented (Bredekamp & Copple, 1997; Horm, 2003; Novick, 1996). Teacher accreditation standards have mandated the inclusion of cultural diversity in teacher preparation programs. Nonetheless, children of color continue to fall behind White children in academic achievement (Lee & Burkam, 2002). Degree teachers who have been entrusted to educate today's diverse population continue to be primarily White and culturally isolated (Howard, 1999). For higher education instructors, and experienced and new early childhood education teachers, having an appreciation and understanding of cultural influences on learning styles and strategies will be essential in establishing a productive and positive learning experience for the individual learner. Although, it is unknown whether today's early childhood faculty and teachers have increased their knowledge base in the area of culturally sensitive care and education and personally support cultural diversity.

Purpose

The purpose of this study was to describe the demographic characteristics, cultural attitudes, and cultural appreciation levels of full-time early childhood faculty at 2-year and 4-year colleges and universities in Oklahoma and early childhood teachers who are currently working for the Tulsa Community Action Project and who have obtained a Child Development Associate credential (CDA) or an associate, bachelors, or master's degree in early childhood education or a related field .

Several approaches were used to describe the groups besides profiling. Comparisons were made between the groups and demographic variables using multiple methods. Exploratory work was done to uncover groups, and then the groups were described. A survey was used to gather demographic information and educational history relating to culture and diversity. The Cultural Attitude Survey (CAS) was developed and used to assess attitudes and knowledge about cultural understanding, cultural behaviors, family practice, dominant culture, and educator practices in the field when providing culturally sensitive care and education. The Cultural Appreciation in Lifelong Learning (CALL) (Tapp, 2002) instrument was used to assess cultural appreciation groups.

Research Questions

After describing the demographic characteristics of the sample, the following questions were addressed:

1. What are the attitudes of early childhood faculty and teachers in the Cultural Attitude

Survey according to:
    A. Cultural Behaviors
    B. Cultural Understanding
    C. Family Practices
    D. Dominant Culture
    E. Educator Practices
2. What is the relationship between faculty and teachers for their score on the Cultural Attitude Survey (CAS)?
3. What is the relationship between the sectional scores for the Cultural Attitude Survey and the teachers' demographic characteristics?
4. What are the cultural appreciation groups, according to Cultural Appreciation of Lifelong Learners (CALL), for faculty and teachers?
5. What is the relationship between CALL groups and the teachers' demographic characteristics?
6. What is the relationship for teachers between CALL groups and the sectional and total score for CAS?
7. Do groups exist among the teachers and among the faculty based on their responses to CAS items?

A pilot test for the Cultural Attitude Survey was conducted. Items were revised until a strong relationship existed between each item and the total score for the section. Bivariate correlations were run on the items in CAS to determine the relationship of the item to the total score for each section. Each participant in the study completed the demographic information, the Cultural Attitude Survey, and the Cultural Appreciation of Lifelong Learners instrument.

Several statistical procedures were used to answer the research questions. To describe the demographic characteristics of the teachers and faculty, frequency distributions, cross-tabulations, and chi-square were used.

The following procedures were used for each research question:

Question	Statistical Procedures
1	Frequency distribution
2	Frequency distribution; *t*-test
3	Analysis of variance
4	Frequency distribution; Chi square
5	Chi square; Analysis of variance
6	Analysis of variance
7	Cluster analysis; Discriminante analysis

Limitations

Possible limitation within this study are the use of a relatively new instrument, CALL, and a new survey CAS. These tools were used in this study to assess participants attitudes and appreciation perspectives and not to label individuals as embracing or not embracing diversity. In this study, participants completing CALL did not receive information relating to the group in which they were placed based upon their responses. Also as a new instrument, it does not have a history of use in the field of research. By using CALL, this research study is able to provide additional information to the instrument.

CAS was developed because no other instrument or survey was available to assess the cultural attitudes desired in this study. As a survey, CAS established its construct validity through the documentation of the literature and research for each question. Content validity was then established through a pilot study.

Documentation concerning the knowledge and attitudes of early childhood faculty and teachers on the important issue of providing culturally sensitive care and education is significant. The field of early childhood education has firmly established the importance of providing culturally sensitive care and education through position statements, task force, and focus group recommendations (Chang, Muckelroy, & Pulido-Tobiassen, 1996; Derman-Sparks, 1989; and National Association for the Education of Young Children, 1995). The findings from this research can inform the field about the attitudes, knowledge, and perceptions surrounding issues of cultural diversity and demonstrate if there is a need for further professional development for higher education faculty and or early childhood teachers in Oklahoma.

CHAPTER 2

LITERATURE REVIEW

Culture

In assessing early childhood faculty and teacher's attitudes concerning cultural development and best practice in the field, one needs to first look at the contextual framework and theory base to determine what constitutes culture, learning through cultural constructs, and cultural dimensions of appropriate care and education.

Culture is "the way of life of a social group, including all of its material and nonmaterial products that are transmitted from one generation to the next" (Dickinson & Leming, 1990, p. 16). Culture provides the framework for people's lives. A child will learn what is appropriate behavior through daily interactions, observation, and modeling (de Melendez & Ostertag, 1997).

Culture manifests itself in two dimensions: overt or material and covert or nonmaterial. Overt culture refers to visible displays such as food, dress, and the way one speaks. Covert culture is more difficult to identify since it is disclosed through the context of behaviors (de Melendez & Ostertag, 1997). Cultural identity is made up of several elements including ethnic or national origin, family, religion, gender, educational background, geographical region, language, age, socioeconomic level, and occupation. Individual cultural elements convey "a specific pattern; collectively they set clear expectations and behaviors for those who exhibit them, whereby creating subcultures" (p. 55).

Acculturation is the "result of long-term contact among individuals from different cultures...and changes in all cultures involved in the interaction, not just on the acculturating group that is accommodating or becoming assimilated into the dominant, or host, culture" (Trimble, 2003, p. 6). The degree to which individuals are acculturated vary greatly; some may follow most practices of the dominant culture except for one. There have been many documented cases of family health care choices that have been legally prosecuted due to differences from dominant practices such as Christian Scientists choice of prayer to heal or the Asian practice of cao gio or coining (Lynch & Hanson, 1997).

In order for children to learn in ways that are familiar and comfortable, teachers must become knowledgeable about the child's ethnic and cultural background. Complicating this process is balancing the effects of culture and ethnicity on learning and stereotyping individuals based upon expected behaviors (Kendall, 1996).

It is imperative that teachers are cautious when defining a child's culture and not assume that children from the same background will behave in the same manner. Although all children develop in common stages, teachers must assess each child as an individual (Bredekamp & Copple, 1997).

Children begin to learn accepted cultural norms and behaviors from birth through child-rearing practices (Lynch & Hanson, 1997). Although typical norms and patterns have been articulated for many of the cultures served in early childhood programs in the United States, there is always the understanding that differences within cultures are as common as cross-cultural differences (p. 27).

Critical in the process of cultural awareness is establishing positive and respectful relationships with each child's family in order to understand the individual child. The first part of understanding a child experience is understanding the child's heritage. A key component in understanding a child's cultural heritage is through observation of a child during all aspects of the daily routine (Kendall, 1996).

Cultural Context of How Children Learn

When educators consider the role culture plays in a child's development, they must begin with the theoretical constructs of how children learn. For more than a century, child development and early childhood education theorists have recognized the influence of culture in a child's cognitive development (Mooney, 2000).

From colonial times and continuing through the first third of the 19th century, no distinction was made between programs for young children and older children (Spodek & Saracho, 1991, p. 2). In 1826, 5 % of all children under the age of 4 and 20% of all 3 year-old's were enrolled in common schools in Massachusetts. Children as young as 3 and 4 were expected to learn to read. The ability to read the Bible at that time was considered all the formal education that an individual would ever need (p. 2).

In the 19th century the move from agriculture to industry brought with it changes in the way young children were defined. Concerns over unsafe labor conditions and children engaging in tasks above their abilities created new social problems. At this time,

> The Age of Reason evolved, with logic and experience overshadowing faith and religion as the source of truth. Empiricism, with its dependence on personal experience and observation as a source of knowledge, and rationalism, with its dependence on reason and intellect as a source of knowledge, became legitimized as a basis for the school curriculum. Schools modified their programs as lectures and recitations gave way to direct experiences and exercises in reasoning. (Spodek & Saracho, 1991, p. 3)

In 1897, John Dewey published My Pedagogic Creed, where he first addressed the role of family values and culture in a child's development (Mooney, 2000). Dewey shared with other progressive educators the idea that education should be child-centered and must integrate the social world of the child and the community. Dewey believed that curriculum should be based upon a child's interests and that educators need to be considerate of the values and interests of the family. Classrooms then should reflect the culture and values of the families served and strengthen those ideals at school (p. 5).

The teacher's role in Dewey's estimation should be one in which teachers assist children in making sense of their world. For Dewy's concept of progressive education to be effective, teacher's needed:

> To know the children well, to build their experiences on past learning, to be organized, and to plan well. He also believed that the demands of this new method make observing, documenting, and keeping records of classroom events much more important than when traditional methods are used. (Mooney, 2000, p. 7)

Dewey went on to state that for an experience to be educational then it must meet the following criteria: (a) be based on a child's interest, prior experience, and existing knowledge; (b) support a child's development; (c) promote the development of new skills; (d) contribute to a child's understanding of their world, and (e) prepares a child to live fully (Mooney, 2000).

In 1907, Dr. Maria Montessori opened a school to serve children of working parents in the slums of Italy. Her ideas of child-sized furniture and tools, which enable children to learn independently and at their own pace, were considered radical at the time. Montessori believed that children needed to be able to have access to materials so that they would be able to be self-directed. She believed that the teacher's role was to provide appropriate materials and then allow children large segments of time to experiment (Mooney, 2000).

Montessori stressed the importance of careful observation of children so that teachers would be able to plan curriculum and provide materials that met children's interests. She believed that all children could learn. If a child was not learning, then the teacher was not listening and observing (Mooney, 2000).

Jean Piaget put forth the idea that children construct knowledge through interactions with their environment, with others, and through personal experiences. Piaget believed that a child's curiosity is the motivation for learning. Piaget divided cognitive development in children into four stages with every child going through each stage at their own rate of development. From birth to 18 months children are in the Sensorimotor stage where learning takes place through the use of all the child's senses and through the manipulation of objects and materials in the environment. Around 18 months to 6 years-of-age is the Preoperational stage where the child learns to form ideas based on their perceptions, can focus on one variable at a time, and overgeneralize based on limited knowledge. The Concrete stage begins around age 6 to 12 years and a child begins to form ideas based on reasoning and limits thinking to objects and familiar events. Last is the Formal Operational stage from age 12 onward. At this stage a child can think conceptually and hypothetically (Mooney, 2000, p. 64).

The role of a teacher in a Piagetian classroom "is to keep children curious, make them wonder, and offer them real problem-solving challenges, rather than giving them information" (Mooney, 2000, p. 62). In Piaget's view, a teacher is one that facilitates a child's learning and not one who gives information. Even though, Piaget never addresses cultural impact on development he believed that all children progress through all four stages, although at their own individual rate of development.

Lev Vygotsky states that what children come to learn about "is shaped by their families, communities, socioeconomic status, education, and culture. Their understanding of their world comes, in part, from the values and belief of the adults and other children in their lives " (Mooney, 2000, p. 83). Vygotsky's (1978) theory of a child's social development articulates that:

> Every function in the child's cultural development appears twice: first, on the social level, and later, on the individual level; first between people (interpsychological) and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals. (p. 57)

Even though a great deal of children's learning is self-motivated and self-directed, it takes place in what Vygotsky terms a social environment. Vygotsky believed that the combination of individuals such as parents, teachers, mentors, and other children along with the tools and cultural artifacts facilitate the development of learning in children (Mooney, 2000).

One concept within Vygotsky theory on how children learn is the theory of the zone of proximal development, which is defined as the "distance between the most difficult task a child can do alone and the most difficult task a child can do with help" (Mooney, 2000, p. 83). The help given by a teacher or peer is referred to as scaffolding. Just as a painter uses scaffolding to reach higher levels, a child will use a teacher or other children to help them reach higher levels of understanding and learning (p. 84).

Though all four of these early leaders in the field of education lived and worked at the end of the 19th through the mid 20th century, their philosophy and theories of child-centered learning activities based upon learning through social/cultural contexts, stages of development, and observations of children's interests and abilities are still considered the basis for appropriate early childhood pedagogy today. Many programs today such as High Scope and Reggio Emilia are based on concepts first identified almost a century ago.

Cultural Dimensions

Since children learn within socio-cultural contexts, educators are faced with the task of being cognizance of all of the cultural dimensions affecting the children in their care. Cultural dimension applies to the:

> Knowledge we value not just for personal growth, but because it reflects society's view of what is true, what is right, and what is beautiful. Among the values that can be identified within any cultural context are those related to materialism and work, spiritualism and religion, individuality and freedom, community and power, family and sexuality, and equality and justice. (Spodek & Saracho, 1991, p. 15)

Curriculum for early childhood programs should then be related to what it means to live in the United States and in a democratic society (Kessler & Swadener, 1992). This belief would form the content and methodology of all curriculum because an antidemocratic method would not be appropriate even when it meets children's developmental levels and standardized, mandated outcomes (1992). How teachers incorporate the wide range of cultural knowledge is ascertained by their interpretation of appropriate early childhood pedagogy.

Every child brings to the classroom prior knowledge gained through everyday generic interactions with the world around them. Effective early childhood programing builds upon a child's prior knowledge and experiences. Children's learning is context-bound and tied to a specific (cultural) setting. For children to make sense of their experiences, they must see the connection between what they already know and what they experience at school (Bowman & Scott, 1994). School failure may be attributed to the inconsistencies between the ways in which a child has learned within the cultural context of the home and what is now being required of them at school.

Educators must acknowledge "the child embedddedness in a family, a community, a culture, and a society (New, 1994, p. 8). When assessing a child's development teachers must look at each individual child and not stereotype with preconceived concepts (Kendall, 1994).

A popular term used to describe culturally appropriate pedagogy is multicultural education. Multiculturalism refers to:

> A principle, an approach, or a set of rules of conduct that guides the interactions and influences the perceptions, beliefs, attitudes, and behaviors of people from diverse cultural backgrounds. It encompasses a myriad of human differences, including race, ethnicity, culture, religion, national origin, occupation, socioeconomic status, age, gender, sexual orientation, and functional status. (Fu, 2002, p. 2)

Multicultural education provides a conceptual framework from which educators analyze their own values and beliefs about cultural practices and diversity (Fu, 2002). A critical construct in multicultural education is to improve race relations and increase the knowledge, skills, and attitudes needed to successfully participate in cross-cultural interactions. Multicultural education is therefore as important for White, rural, middle-class children as it is for children of color living in urban environments (Irvine, 2003, p. x).

In the Handbook of Research on Multicultural Education, Banks (1995) describe multicultural education as "a field of study designed to increase educational equity for all students that incorporates content, concepts, principles, theories, and paradigms from history, the social and behavioral sciences, and particularly from ethnic studies and women studies (p. xii). There are five basic constructs that make-up the framework for multicultural education: (a) content integration, (b) the knowledge construction process, (c) prejudice reduction, (d) an equity pedagogy, and (e) an empowering school culture and social structure (Banks, 2001).

Multicultural education includes seven basic characteristics:

> 1. Multicultural education is antiracist education
> 2. Multicultural education is basic education
> 3. Multicultural education is important for all students
> 4. Multicultural education is pervasive
> 5. Multicultural education is education for social justice.
> 6. Multicultural education is a process
> 7. Multicultural education is critical pedagogy. (Nieto, 1992, p. 208)

In addition, it includes "school policies and curriculum, teaching practices that foster understanding and appreciation of diversity, and promote positive and constructive intercultural relations on all levels and in all systems" (Fu, 2002, p. 2).

A multicultural education approach should be integrated as early as infant/toddler programs, because children as young as 2 and 3 years of age recognize color and gender differences (Derman-Sparks, 1989). For children in preschool, there are five primary goals for multicultural education:

> 1. To teach children to respect other's cultures and values as well as their own.
> 2. To help all children learn to function successfully in a multicultural, multiracial society.
> 3. To develop a positive self-concept in those children most affected by racism.
> 4. To help all children experience in positive ways both their differences as culturally diverse people and their similarities as human beings.
> 5. To allow children to experience people of diverse cultures working together as unique parts of a whole community.
>
> (Kendall, 1996, p. 10)

Traditional early childhood beliefs have always recognized parents as a child's first teacher and primary care-giver. Best practice dictates the need to build strong relationships and program involvement on the part of the families (Bredekamp & Copple, 1997; Powell, 1991). Changes in family composition, increasing time demands at work, and welfare reform threaten to compromise these practices today. These changes in family structure have altered a parent's availability to participate in their child's educational programs. Relationship building and parent involvement are even more critical when serving children and families from diverse cultures. Cultural conflicts and misunderstandings are likely to occur when time is not devoted to building respectful and trusting relationships along with consistent, two-way communications taking place on a daily basis

(Bredekamp & Copple, 1997).

Over the last several decades a concerted effort has been made to improve academic achievement among children of color. The limited improvement shown in standardized tests, that some educators will point to as indication that the academic achievement gap between White children and children of color is decreasing, are considered nonsignificant, short-term gains (Gay, 2002, p. 155). Academic achievement for children of color and poverty is significantly lower than for their White, middle-class peers. Research has shown that for African Americans, Native Americans, Puerto Ricans, and Mexican Americans the longer they stay in school the wider the gap in academic achievement. The partial exception to this trend has been for some Asian Americans (Gay, 1993). This continuous lack of significant improvement has been attributed to "only minor, inconsequential, and non-controversial elements of reform...that have not impacted the central elements of schools" (Brown, 1992, p. 6). One of the key, central elements to school success is teacher education (p. 6).

Some educators, anthropologists, and socioliguists attribute the continuing disparity of academic achievement between Whites and children of color to the fact that:

> Learning takes place in particular sociocultural contexts, a misfit or mismatch between the

> cultural systems of the school and the homes and communities of various ethnic groups can jeopardize the success of the teaching learning process. Culturally different students -- especially those from highly visible, historically oppressed racial minority groups such as Latinos, African Americans and Native Americans -- have less opportunity to learn when school lessons and other activities are conducted, or socially organized, in a manner inconsistent with the values and norms of their home culture. (Au & Kawakami, 1994a, p. 6)

Today, more than ever, teachers in early childhood programs are expected to deliver culturally sensitive care and education, eradicating the inequities that have historically been present for children of color.

Early Childhood Teacher Preparation

Research indicates that a critical component for a child's success in school is a qualified, well-educated workforce. Working with young children within the context of community, family, and culture is of critical importance though a often neglected aspect of teacher preparation (Gonzales-Mena & Bhavnagri, 2000; Horm, 2003). Specifically, developmentally appropriate care and language stimulation provided by qualified teachers results in better performance on cognitive and language assessments at 15, 24, and 36 months of age (NICHD Early Child Care Research Network, 1996). Additional research studies indicate a direct correlation between high-quality early childhood programs and later school success with an even greater impact for children traditionally considered high-risk (Campbell & Ramey, 1995: Cost, Quality and Outcomes Team, 1995; Schweinhart, Barnes, & Weikart, 1993). These and other research studies "confirm that teacher competence and quality are key factors in producing the high-quality early childhood settings that facilitate optimal development and learning outcomes for children" (Horm, 2003, p. 228).

Even with this overwhelming evidence of the importance of providing a qualified and well-educated workforce, this perception is not widely held for teachers serving infants, toddlers, and preschoolers (Horm, 2003). "Early childhood teachers may have an even greater influence on their pupils than do teachers at any other level....Early childhood practitioners as a whole are less well-educated and less well-prepared for their teaching tasks" (Spodek & Saracho, 1991, p. viii).

A crucial factor in determining how a teacher will teach is understanding the way in which they were taught. Two issues currently integrated in teacher preparation programs need to be abandoned. One is the assumption that teachers can implement a program that embraces the diversity of its students when the teachers have received little or no exposure in their preparation programs. Second, is the concept that "incidental, fragmented, and infrequent exposures to cultural diversity and multicultural education constitutes sufficient preparation" (Gay, 1994, p. 150).

When students are required to adapt to differing cultural expectations before they begin focusing on a learning task, many social, psychological, and academic consequences may occur. The development of effective skills for teaching in ethnically and culturally diverse classrooms requires that teachers have a conceptual understanding of the interactions among cultures, ethnicity, socialization, teaching, and learning (Garcia, 1994; Gay, 2002; Hollins, King, & Hayman, 1994; Spindler, 1987).

In 2001, an extensive national study was conducted to gather demographic characteristics of full-time and part-time, early childhood faculty at 600 institutions of higher education (Early & Winton, 2001). It was found that 83.6% of the faculty were White and non-Hispanic. Less than half of the programs surveyed required one or more courses in serving children with diverse cultural backgrounds. Department chairs listed their number one challenge as attracting and retaining faculty of diverse backgrounds. For students entering the field, there are few role models of color in leadership positions (pp. 291-300).

Current research notes three issues that perpetuate the inability to develop teachers able to serve diverse cultures. They include "entitlement to preference, the prominent role research-one institutions play in granting doctoral degrees, and the dominance of White individuals with doctoral degrees" (Sheets, 2003, p. 117).

Similar to the demographics of college faculty, there is an expanding chasm occurring between teacher's in the field and their students. The workforce consists of mostly White, middle-class, well-educated, middle-age, monolingual, Protestant, and Eurocentric women (National Education Association, 1992). In public schools, there has been a decline in the number of teachers of color from a high of about 12% in the 1970's to about 6% in the 1990's (Gay, 2002, p. 151). Discussion concerning changing demographics of the student population, lack of a culturally diverse faculty and student body, and academic failure of students of color due to the absence of an appropriate, multicultural pedagogy has been ongoing for several decades; yet, little has been done to implement the comprehensive changes need to reform teacher preparation programs (National Education Association, 1992). A 1995 report stated that only 21 states had any type of regulations about including multicultural education as a part of their teacher preparation program, and only 14 states have multicultural requirements for teaching certification (Gollnick, 1995).

The National Council for Accreditation of Teacher Education (NCATE) which accredits teacher preparation programs has included multicultural education in its teacher preparation standards since 1978. Currently, 550 higher-education, teacher-preparation programs are NCATE accredited with another 100 preparing for accreditation (Hyson, 2003).

Studies suggest that most early childhood preparation programs prepare teachers to work effectively with one socioeconomic group: the White, middle-class (Cannella & Reiff, 1994; Gollnick & Chin, 1998). Another recent study revealed that 61% of bachelor and 62% of associate degree programs require at least one or more courses on serving children with disabilities, but only 43% of teacher preparation programs require at least one or more courses in educating children from diverse cultural backgrounds (Early & Winton, 2001). Only 11% of bachelor and 8% of associate programs offer course work in serving bilingual or limited English proficient children (p. 295).

Six issues have been identified that represent critical areas needed to be addressed when preparing early childhood professionals to effectively work with culturally diverse children and families. Included are (a) the understanding that children enrolled in early childhood settings today demonstrate increasing ethnic and cultural diversity, (b) changes in family structure and composition, (c) children under the age of 6 are more likely to live in poverty, (d) children from diverse backgrounds are often negatively impacted by the attitude problems of their teachers, (e) culturally diverse children from urban settings often score low on reading and academic assessments, and (f) children living in urban settings often have limited experiences to facilitate their physical development (Horm, 2003, pp. 230-237).

For practicing teachers and teachers in preparation programs in both rural and urban communities, it is likely that they will have students from diverse cultural, ethnic, and racial backgrounds during the course of their career (National Center for Educational Statistics, 1999). In order for teachers to transform programs to meet the diverse needs of all of their students, they will first need to transform their own practices and belief systems.

Individuals, especially the White middle-class cultural group, tend to be oblivious to their own cultural practices. Cultural practices become apparent when one's own cultural practices come up against and are compared to another (Rogoff & Morelli, 1989). The inclination is to look at the dominant cultural practices as "standard" and other cultural practices as "variations" (Fu, 2002). The unawareness of one's cultural "heritage may be a historical effect of collective assimilation and accommodation over time" (p. 1). The accepted theoretical interpretation is that White, middle-class children succeed in school due to the fact that they benefit from culturally-centered and culturally-responsive pedagogy (Gay, 2002). The American educational system:

> From its structure to its procedures, policies, images, symbols, sanctions, and actions-is grounded in the culture, values, assumptions, beliefs, heritages, content, decorum, and protocols of European Americans. The learning climates, environments, and materials they produce provide cultural validation, affirmation, and support for White students, which, in turn, facilitate learning and achievement of academic, social, and personal developmental tasks. If the educational process were likewise culturally centered, responsive, or contextualized for other ethnic groups, they to would experience far greater academic success in school. (p. 156)

Teachers using culturally sensitive pedagogy will preserves cultural heritage, prepares children to build meaningful relationships and to live productive lives without sacrificing their individual cultures is its fundamental principal (Pewewardy, 1994, p. 78) An ethnocentric curriculum provides children of color with the same type of experience as received by White children; children's education should therefore "center" them in their own cultural heritage (Asante, 1991/1992, p. 29).

One research study concluded that college faculty hold beliefs that prevent the dissemination of the constructs of multicultural education. This study indicated that faculty believed the following: (a) multicultural education is a fad, (b) it is a content area for research for faculty of color and Whites are excluded, (c) it is provided solely to accord faculty and students of color a increase in self-esteem, (d) it is a way to recruit students of color, (e) it is a human relations strategy to placate individuals of color, and (f) it is an acceptable method to criticize Whites (Garcia & Pugh, 1992).

When faculty members deem that multicultural education holds no academic or moral basis, then teacher preparation curriculum is consigned to superficial and often stereotypical discussion of culture and ethnicity (Kennedy, 1991). Most teachers do not drastically alter their beliefs as a result of teacher education (Ladson-Billings, 2001). "In fact most teachers reject the notion that gender, class, and ethnicity should be considered in designing instructional programs" (Irvine, 2003, p. 21). Course content often rests on the personal interests and ideology of individual professors and has not demonstrated effectiveness either in helping teachers internalize an understanding of multicultural educational theory or in providing them with the skills and knowledge needed in practice (Sheets, 2003).

Segregation along the lines of race, social class, ethnic origin, and place of residence continue to exist and further accentuate the need for multicultural educational system in teacher preparation programs. Most students and teachers live in different ethnic, cultural, and social class locations within a community. Due to the fact that the:

> Cultural sites, actual, and existential places where students and teachers live their lives are fundamentally different, they create some referential gaps that can make teaching and learning in ethically and culturally pluralistic classrooms extremely difficult. This lack of cross-cultural and interethnic group interactions must be compensated for during the professional preparation of teachers. Instructional success depends largely on how capable teachers are in building meaningful pediological bridges across these different cultural systems. (Gay, 2002, pp. 153-154)

Many pre-service teachers adopt a "color-blind" ideology approach to working with diverse student populations. This belief perpetuates the notion that ethnic and cultural factors do not enter into the way teachers interact or teach their students as long as the teacher treats each student fairly and does not discriminate (Irvine, 2003). Research findings revealed that pre-service teachers continue to hold negative beliefs and low expectations for children of color even after completing multicultural course work (p. 16).

Research on preservice teacher attitudes toward serving children with diverse backgrounds revealed: (a) White preservice teachers bring minimal cross-cultural knowledge, understanding, or experiences to the classroom; (b) they hold stereotypical beliefs about urban children; and (c) they have little knowledge of inequality, racism, or discrimination (Sleeter, 20001). "We should teach teachers to learn how to learn--to probe culturally diverse students community and home environments, searching for insights into students abilities, preferences, motivations, and cultural knowledge and look for meaning and connections to subject matter" (Irvine, 2003, p. 23).

According to the previously described research, higher education programs entrusted with the responsibility to train teachers to meet the needs of all children have not been successful. As noted by Sheets (2003):

> We have not demonstrated the capacity to educate a professor who can prepare preservice candidates to succeed in diverse settings, nor have we developed teacher preparation programs that understand how to select programmatic content, experiences, and strategies needed to help teachers develop from novice to expert levels and to apply cultural and language dimensions to curriculum and practice (p. 117).

Many students entering into an Child Development Associates (CDA) or an associates or bachelor's degree program are coming directly from high school and will still be operating under a pediological model. An increasing number of students though are adults returning to college after experiencing time away from school and thus functioning as adult learners.

Adult Learning

For teachers in the field of early childhood education to be able to meet the diverse cultural needs of their students and families, they will need to master certain competencies to be effective. This learning process should include basic concepts of adult learning: (a) andragogy, (b) self-directed learning, (c) real-life learning, (d) reflective practice, and (e) transfromational learning and empowerment. All five of these concepts in adult learning intertwine to enable learners to develop the skills required for effective early childhood practice. Like links in a chain, a weakened or missing concept in the adult learning process will affect the strength and effectiveness of the entire chain. Each of these concepts is critical in developing learning opportunities to effectively meet the diverse learning needs of teachers working in culturally diverse settings.

Andragogy

In the 1970's in order to differentiate the way in which an adult learned from children, Malcolm Knowles defined "andragogy as the art and science of helping adults learn" (p. 43). Though the term was first used by Alexander Kapp, a German grammar school teacher, Knowles popularized the term (Knowles, 1998). The wide acceptance of the concept of andragogy has given the field of adult education "a badge of identity" (Brookfield, 1986, p. 90). Many in the field look at the assumptions of andragogy as providing an authentic summary of the distinctive qualities of adult education. The concept of andragogy has been deemed one of the most "important components of our present day understanding of adult learning" (Merriam, 2001, p. 3).

Rather than a learning theory, Knowles believed that andragogy is less a theory of adult learning than "a model of assumptions about learning or a conceptual framework that serves as a basis for an emergent theory" (Knowles, 1980, p. 112). Andragogy was originally based on four basic assumption of adult learners as they differed from child learners. In 1984 a fifth and in 1990 a sixth assumption were added. Those assumptions state as adults:

(1) Their self-concept moves from one of being a dependent personality toward one of being a self-directed being.
(2) They accumulate a growing reservoir of experience that becomes an increasing resource for learning.
(3) Their readiness to learn becomes orientated increasingly to the developmental tasks of social roles.
(4) Their time perspective changes from one

> of postponed application of knowledge to immediacy of application, and accordingly, orientation toward learning shifts from one of subject-centeredness to one of performance-centeredness. (Knowles, 1980, pp. 43-44)
>
> (5) As people mature the motivation to learn is internal rather than external.
>
> (6) Adults need to understand why they are required to learn certain content before undertaking the learning. (Knowles, et al. 1998, pp. 64-68)

These six assumptions provide the framework from which adult educators can begin to work with adult learners to construct meaningful learning opportunities.

Since ancient times the learning transaction between teacher and student was defined as the teacher being the giver of knowledge and the student being the passive recipient (Knowles, et al., 1998). Teachers made all decisions as to the content of the material to be learned and how the learning was to be judged (Brookfield, 1986, p.90). Paulo Friere (1970) refers to this concept as banking education, the method in which a passive learner receives deposits of teacher chosen knowledge. The learner is viewed as an empty vault into which the teacher deposits or banks approved knowledge (Merriam & Caffarella, 1999). This model of pedagogy has been considered the basic construct used in educational settings for adults as well as children. With pedagogy, the locus of control remains with the instructor leaving the adult learner in a submissive role.

Andragogy views adult learners as active participants in all aspects of the learning process from defining one's learning needs to evaluation of the learning process. Knowles emphasized that adults are self-directed and expects them to take responsibility for decisions made about their learning. Knowles believed that for adult education programs to be effective, they must take these assumptions into account. The role of the instructor is then to help facilitate learning by providing information and resources as the learner navigates through the learning process. Teaching methods utilized by instructors need to be flexible enough to accommodate diverse learners while still allowing learners varying degrees of control over their learning.

While learners vary in dependency on the instructor, it is the responsibility of the instructor to facilitate ownership of the learning to the learner. Adult learners are encouraged to take responsibility for their learning in the adragological model while the learner remains dependent in the pedagological model. This presents a major paradigm shift for adult learners from one in which they are told what they need to know to one in which they will develop their own assessment of what they wish to learn about. This shift takes the learner from one of dependence to independence (Knowles, et al., 1998).

Children learn through interactions with their environment, and through these experiences children interpret and construct knowledge about their world. This is a basic construct of how children learn (Mooney, 2000). Many early childhood practitioners would disagree with Knowles statement that "to children, experience is something that happens to them; to adults, their experiences define who they are" (Knowles, et al., 1998, p. 66). Early childhood practitioners would state that in best practice situations children are the initiator's of their learning experience and not the passive receiver of it. The teacher is then the one who supplies the materials for the learning experience. One of the assumptions made in the adragological model is that an adult learner's experiences should be integrated into the learning process. As the adult learners take control of and make decisions about their learning, life experiences will impact those choices.

Andragogy defines "core principals of adult learning that in turn enable those designing and conducting adult learning to build more effective learning process for adults" (Knowles, et al., 1998, p. 2). Besides the basic assumptions of andragogy, Knowles identified seven principles for effective adult education program development

(Knowles, 1980). These core principles differ from traditional program planning under the pedagogological model. When applied to developing programing such as those for effective teacher preparation in the area of cultural diversity, the application of these principles can provide "procedures and resources for helping learners acquire information and skills" (Knowles, 1990, p. 120).

Although andragogy was developed to explain adult learning, educators of young children and adolescents have adopted many of the ideals and principles and shown their effectiveness (Knowles, 1980). Though andragogy is most effective with adults due to their accumulated life experiences and the ability be self-directed, many of these same principals work well with all ages.

Self-Directed Learning

Self-directed learning activities have been undertaken by adult learners for centuries though research on the subject only began in the last half of the 1900's. Malcolm Knowles premise that adults become more self-directed as they age is a major assumption within the concept of andragogy.

Self-directed learning presumes that individuals grow in the ability and desire to be self-directed in their learning as a part of maturation and that this desire should be cultivated and encouraged (Knowles, 1975). Tough (1986) defines "self-teaching as the assumption of responsibility of the learner for planning and directing the course of learning" (p. 40).

Teacher-directed learning infers that a teacher's experience and the curriculum developed through text and resources are more valuable than the learner's. It is then the responsibility of the teacher that the curriculum content is transmitted to the learner (Knowles, 1975). Teacher-directed learning also supports the notion that learners are prepared to learn subject content at different developmental levels. Accordingly, learners are ready to learn the same material when they reach the same developmental level (p. 20).

Self-directed learning supports the notion that a learners experiences are a fruitful resource for learning and should be maximized along with the knowledge of experts. Learners come to a learning situation prepared to learn what is necessary to preform tasks or solve issues that are important in their own life. Individuals become ready to learn when their needs dictate and not necessarily at the same time as others (Knowles, 1975).

The concept of self-directed learning contains three major goals. The first is "to enhance the ability of adult learners to be self-directed in their learning" (Merriam & Cafferella, 1999, p. 290). The role of the educator is then to assist the learner, in formal or informal situations, to plan, carry out, and evaluate the learners chosen task. The involvement of the educator will vary depending upon the needs of the learner (p. 290). This first goal is grounded in humanistic philosophy which tenets espouse that individuals possess infinite potential for growth and that only through the process of taking responsibility for one's learning can the learner become proactive (Brocket & Hiemstra, 1991).

The last two goals of self-directed learning pertain to transformational learning. They are "(2) to foster transformational learning as central to self-directed learning, and (3) to promote emancipatory learning and social action as an integral part of self-directed learning" (Merriam & Cafferella, 1999, p. 290).

In 1961, Cyril Houle published The Inquiring Minds in which he describes three separate learning orientations held by adults. Based upon interviews with 22 adults involved in continuing learning activities, Houle developed his typology of learning orientations: There are three groups of learners based on orientation to learning. They are goal-orientated learners who take part because they find meaning in the learning activity that is not necessarily connected with the original purpose of the activity, activity-orientated learners who use learning to achieve a secondary goal, and learning-orientated learners who possess a burning desire to learn (Houle, 1961).

Building upon the work of Houle, Allen Tough (1968) undertook one of the most notable studies on self-directed learning. Tough describes an adult learning project as " a highly deliberate effort to gain and retain certain definite knowledge and skills, or to change in some other way. To be included, a series of related learning sessions must add up to at least 7 hours" (Tough, 1977, p. 2). A typical adult learning project involved 100 hours and the average adult participates in 5 learning projects a year. Some projects include a teacher and formal classes, but over 70% are self-planned or include friends or colleagues (p. 3).

Tough's research found that individuals made the decision to pursue independent learning projects for a wide variety of reasons, but a key reason was the ability to apply new knowledge and skills. Other findings included that nearly 90% all adults engage in independent learning projects and that nearly 70% are independent in nature.

Central to self-directed learning is the individuals need-to-know. Self-directed learning projects are typically constructed from real-life situations that need to be addressed and resolved by adults.

Real-Life Learning

As noted by Tough (1977) the majority of adult learning takes place outside of formal schooling. As such, it is important for adult learners to "learn on an ongoing basis in everyday, real world situations" (Kitazawa, 1991, p. 31). Current trends in adult learning focus on "learning that is relevant to the living tasks of the individual in contrast to those tasks considered more appropriate to formal education" (Fellenz & Conti, 1989, p. 3).

The focus for adults has shifted from education "to" learning (Fellenz & Conti, 1989, p. 23). This has involved a shift from (a) formal schooling to one in which the individual learner is the central the focus toward (b) the concept of andragogy when put into practice. This has led to an emphasis on self-directed learning and (d) transformational learning. It "has witnessed a growing emphasis on learning in real-life settings" (p. 23).

Real-life learning decrees that the learner acquire the ability to learn on a continual basis, in everyday, real-life situations. Real-life learning results from the individual's real-life experiences and requires the understanding of individual characteristics such as the "learner's background, language, and culture as well as social factors such as poverty and discrimination" (Fellenz & Conti, 1989, p. 25). This concept "has been used to distinguish typical adult learning from the academic learning of formal situation that is usually spoken of as studying or educating" (Fellenz & Conti, 1993, p. 3).

Stenberg has broken away from the traditional measuring of intelligence as one of formal, test-like, defined problem-solving to one which includes problem-solving in everyday, real-life situations (Merriam & Cafferella, 1999). Differing from problems posed in formal education, which tend to be pre-defined and structured, "real-world issues tend to be both ill-defined and contextualized" (p. 179). Within the framework of Sternberg's theory, the learner must be cognizant that (a) a problem exist and (b) then define and solve the problem which may have multiple solutions. This contrasts to formal education where problems are out-of-context and defined by the instructor (Sternberg, 1990).

Learners in academic settings are infrequently asked to evaluate held beliefs, and responses given to academic-posed problems are well articulated and pre-determined. In academic settings, "real-life learners exercise the power of disconfirmation and often receive feedback in a muddled, untimely, and undesirable fashion" (Sternberg, 1990, pp.

39-40). A key concept in the ability of real-life learners to solve real-life problems is the ability to reflect critically on their experience (Fellenz & Conti, 1989) .

Reflective Practice

Donald Schon (1987)introduced the idea of reflective practice as a critical process in refining one's artistry or craft in a specific discipline. Schon advocates reflective practices as a way for beginners in a field to thoughtfully consider their own experiences in applying knowledge into practice while being coached by professionals within the field (p. 17).

Reflective action is described by Dewey as one that "involves active, persistent and careful consideration of any belief or practice in light of the reasons that support it and the further consequences to which it leads" (Schon, 1996, p. 9). This is not a step-by-step process but is a holistic approach in responding to issues. Reflective actions "as making decisions or taking other action predicated upon the insights resulting from reflection" (Mezirow, 1990, p. 108). Schon (1983) first coined the term reflection-in-action as central to the art by which "practitioners sometimes dealt with situations of uncertainty, instability, uniqueness, and value conflict." (p. 50).

For Dewey three attitudes are elementary to reflective action: openmindedness, responsibility, and wholeheartedness (Zeichner & Liston, 1996). Dewey believed that the combination of these three elements:

> Emancipates us from merely impulsive and routine activity...enables us to direct our actions with foresight and to plan accordingly to ends in view of purposes of which we are aware. It enables us to know what we are about when we act. (Dewey, 1933, p. 17)

Schon first coined the term "reflection-in-action" as how professionals cope with "situations of uncertainty, instability, uniqueness, and value conflict. They respond with surprise by turning thought back on the process of knowing implicit action" (Mezirow, 1990, p.112).

This major paradigm shift in practice moves from a traditional view of a separation of theory (university-based) and practice (school-based) to the concept of reflection-in and reflection-on-action occurring simultaneously (Zeichner & Liston, 1996, p. 14). The traditional view states that theory and research is developed and the exclusive domain of colleges and universities. The teacher's role is to then apply the theory generated by the university into practice which only exists in schools (p. 14). Little recognition is given to the teacher's knowledge that is ingrained in their practice. Schon (1983) refers to this as knowledge-in-action.

Reflection-in and on-action are the tools teachers use to continually learn and grow from their experiences (Zeichner & Liston, 1996, p. 14). Reflective practitioners are defined as those individuals who use these tools to define their practice (Schon, 1983). According to Schon, teachers must frame and reframe problems utilizing information acquired during the experience. An experience is framed when teachers interpret their experience based upon personal values, practice, knowledge, and theories. After framing has occurred, teachers reframe their experience by trying to change it by looking at the situation in new ways. This reframing procedure is:

> The familiar process in which an event over which we have puzzled for some time suddenly is seen differently and in a way that suggests new approaches to the puzzle. The significance of reframing is that it sets the puzzle differently, and it frequently does so in a fashion that is not logical and almost beyond our conscious control. (Munby and Russell, 1990, p. 116)

In teacher preparation programs, reflection should be a key and ongoing component of the teaching and learning experience. Teachers should be skilled in the art of reflective practice and understand it's critical role in advancing student achievement.

> Reflective practitioners are powerful models. They question, observe, record, reflect, and try out new ideas as they strive to achieve a better understanding of how to meet the varied needs of a diverse student population. When teachers use

> reflective practice regularly, their pedagogical judgement is strengthened, and student achievement improve. (Holm and Horn, 2003, p. 30)

Research has found that field-based experience for preservice teachers in multicultural communities can impact teacher's attitudes toward working with students from diverse backgrounds. Nevertheless, for fieldwork to have a major positive affect, critical reflection must be included (Cruz, 1997). Including opportunities for preservice teachers to reflect critically on their beliefs as they participate in field experiences can result in changes in their beliefs about teaching and diversity (Cabello & Burnstein, 1995).

In order to transform the thinking of preservice teachers, it requires faculty to become aware of their student's attitudes and perceptions and be willing to engage in dialogue carried out over periods of time in order to change perceptions (Haberman, 1991). A critical component of transformational learning is developing the ability to be a reflective practioner.

Transformational Learning and Empowerment

Jack Mezirow first proposed his theory of transformational learning in 1978 as one of change: a change in an individuals outlook that includes the way in which one looks at oneself and the world (Merrriam & Caffarella, 1999). Transformational learning focuses on the cognitive process of learning that is required to affect a change in attitude or perspectives (p. 318). Not all learning is transformative; indeed most learning adds information to an existing knowledge base and does not change one's beliefs or perspectives. Transformative learning leads to dramatic and fundamental change (p. 323). When new information is reflected upon critical and new meaning results Mezirow terms this phenomenon as perspective transformation which represents a "more inclusive, discriminating, permeable, and integrated perspective" (Mezirow, 1990, p. 14).

Mezirow (1990) notes that to make meaning of a learning experience is to have it make sense. If this concept is used to direct decision making, then making meaning becomes learning. Mezirow distinguishes between two dimensions in making meaning: meaning schemes and meaning perspectives. Meaning schemes "are sets of related and habitual expectations governing if-then, cause-effect, and category relationships as well as event sequences" (p. 2). Meaning perspectives refer to "the structure of assumptions within which new experience is assimilated and transformed by one's past experience during the process of interpretation (p. 2). Learning can consist of a change in one's beliefs (meaning schemes), or it can change one's entire perspective (meaning perspectives)(Merriam & Cafferella, 1999).

The impetus for transformational learning is what Mezirow calls "disorienting dilemmas", a life event that cannot be resolved utilizing previously held problem solving strategies (Mezirow, 1990, p. 168). Once new information has challenged previously held assumptions, three stages are involved for significant transformation of held beliefs or practices to occur: critical reflection, self-examination, and reintegration.

In the first stage, central to transformational learning is the ability to reflect upon new information that challenges one's previously held beliefs. Critical reflection involves challenging "the validity of presuppositions in prior learning" (Mezirow, 1990, p. 12). Reflection entails the process of "critically assessing the content, process, or premise(s) of our efforts to interpret and give meaning to an experience" (p. 104). Through content and process reflection one can change meaning schemes; through premise reflection one can transform meaning perspectives (p. 104).

The second stage involves self-examination where the learner engages in critical discourse to validate new hypothesis developed through critical reflection. The last stage of reintegration involves taking action. The kind of action the learner will take depends upon the dilemma. The action may encompass making a decision to one of making radical social change (Merriam & Caferella, 1999).

Critics of Mezirow's theory believe it to be to egocentric and that it ignores the affective, emotional and socio-cultural constructs of the learning process (Clark & Wilson, 1991; Lucas, 1994; McDonald, Cevero, & Courtenay, 1999). Mezirow notes that social change may only occur through change in individual perspectives and that transformational learning is a personal process (Meriam & Cafferella, 1999). In a recent publication, Mezirow, (2000) concedes that learning does occur "in the real world in complex institutional, interpersonal, and historical settings and must be understood in the context of cultural orientations embodied in our frame of reference" (p. 24).

Taylor (2000) looked at ways that educators could foster transformational learning. After reviewing 23 studies which used Mezirow's model and focused on transformational learning in the classroom, he discovered support for some of Mezirow's conditions for transformational learning including the need for a safe environment which provides an open, honest and trusting atmosphere for discourse. In addition; in order to provide the conditions to foster transformational learning, learners must be at the center of their own learning in a critically reflective and social group environment (Saavedra's, 1995).

While Mezirow focused upon personal transformation Paulo Freire looks at tranformational learning for the purpose of radical social change (Merriam & Caferella, 1999). For Freire, personal empowerment and social transformation are entwined. While Mezirow focuses on discourse, Freire focuses on dialogue or problem-posing between equal partners in the learning process rather on having a teacher choosing and directing the subject matter. Freire believed that the learner and teacher should collaborate "in a dialogue that seeks to humanize and liberate" (p. 324). This dialogue raises the learners awareness of their life situations and dialogic problem-posing is a pedagogy that Freire calls "cultural action for freedom" (Freire, 1985, p. 43). This problem-posing method empowers learners to "examine critically the assumptions, values, and beliefs underlying their perceptions of the world" (Brookfield, 1986, p. 235). The definitive goal for this dialogue is praxis, or "the action and reflection of men upon their world in order to transform it" (Freire, 1970, p. 66).

In order for education to be liberating, the learner's consciousness must be transformed. Freire terms this process as "conscientization". Conscientization is at the center of liberatory education, which is a philosophy of education which encourages the learners to challenge and create social change. It is then the collective responsibility of learners, educators, and the community to engage in dialogue and as a result aspire to political, economic, and personal empowerment (Freire, 1970).

Empowering education is oriented to self-transformation and social change (Shor, 1992). For Freire, empowerment is an outcome of liberatory learning. Educating for empowerment differs from schooling in that it emphasizes groups rather than individuals, and it focuses on cultural transformation rather than social adaptation (Freire, 1970).

For adult educators in early childhood education, three goals of tranformational learning will be critical if children and families are to receive services that include sensitivity and understanding of cultural diversity. First, educators need to ensure that they ethically promote reflective practice so that the learners come to their own meaning schemes on which to take action. Second, since all transformational learning involves taking action, social action will become a part of the process when cultural or socialcultural meaning schemes are altered . Social action can take several forms including political advocacy, organizational change, economic reform, and change to the cultural system. Third, adult educators should facilitate and support educational and social initiatives that support the values of freedom, democracy, equality, justice, and social cooperation needed in critical discourse. Adult educators should assist learners in understanding their role in advocacy for societal changes (Mezirow, 1990, pp. 224-226). An educational system "that is culturally grounded empowers students and makes learning easier because there is congruence between their home cultures' perspectives and experiences and the curriculum content taught in the schools" (Gay, 2002, p. 156).

Individual adults are aware of their own experiences. If adults keep in mind that those experiences are solely their own, then they will be open to listen to the stories of others. Teachers have a "deceptively simple task: seeing ourselves, always, as learners" (Kendall, 1996, p. 62).

CHAPTER 3

METHODOLOGY

Design

This study utilized a descriptive research design, which collects data in order to report the way things are (Gay & Airasian, 2000). The descriptive research method involves "collecting data in order to answer questions about the current status of the subject or topic of study" (p. 11). This research design allows for the gathering of data about the attitudes and practices of a defined group of people as well as "asking some questions that have not been asked before" (p. 11).

In order to collect data, two types of surveys are commonly used, longitudinal and cross-sectional. Longitudinal studies comprise the collection of data over a period of time while a cross-sectional study involves gathering data at a distinct point in time. Most studies survey a sample of a given population although in some cases the entire population may be used. When this occurs, it is referred to as a census survey (Wiersma, 1995).

This study collected demographic characteristics and investigated the cultural attitudes and the cultural appreciation groups of full-time early childhood faculty at 2-year and 4-year colleges and universities in Oklahoma and of early childhood teachers currently employed at the Community Action Project of Tulsa. The Cultural Attitude Survey (CAS) and Cultural Appreciation of Lifelong Learners (CALL) were the two tools used to gather data.

Sample

A population is the group of individuals that interest the researcher (Gay & Airasian, 2000). The selected population is the one to which the researcher would like to generalize the results of the study; this group is referred to as the target population (p. 122). Two target populations were involved in this study. A sample "comprises the individuals, items, or events selected from a larger group referred to as a population" (p. 121).

One of the populations for this study was full-time, early childhood faculty located at 2-year and 4-year colleges and universities in Oklahoma. There are currently 27 colleges and universities in Oklahoma offering Child Development Associate Credential(CDA)and associate and bachelor degrees in Early Childhood Education. Although various institutions call their programs by differing names such as Family Relations and Child Development, the field will be referred to as Early Childhood Education for the purpose of this study. For the Spring 2004 semester, 3 of the 2-year and 1 of the 4-year colleges offering early childhood degrees had no full-time faculty. The 2-year programs were being offered utilizing adjunct faculty and the 4-year program is in its first few years of operation. Students who are enrolled in this new program are currently working on basic courses, and no early childhood course work has been offered. The program will be hiring one full-time faculty next year. Thirteen programs had 1 full-time faculty member, and 10 programs had 2 to 8 full-time faculty. Four-year colleges and universities had larger, full-time faculties. This trend is found nationally as well where 4-year institutions:

> On average, early childhood programs have 3.4 (SD=0.2) full-time faculty members, with 6.7% having none and 26.7% having only one. Early childhood departments at 4-year IHEs have significantly more full-time faculty (M=4.9, SE=0.4) than do 2-year institutions (M=2.1, SE=0.2). The 2-year schools employed significantly more part-time and adjunct faculty (M=6.7, SE=0.3) in their early childhood programs than did 4-year school (M=3.4, SD=0.3) ($t(431) = -6.8$, $p<.001$). (Early & Winton, 2001, pp. 292-293)

There were a total of 48 full-time early childhood faculty members employed in Oklahoma's 2-year and 4-year colleges and universities for the Spring 2004 semester. Because anonymity was guaranteed to faculty participants, it is unknown how many colleges and universities are represented within the study. Even with a 54% (26 participant) response rate, it is unlikely that all 24 programs are represented. It is imperative that it is understood that responses are related to faculty participants and do not represent any individual or a percentage of programs within the state.

The other population was teachers in the Community Action Project of Tulsa (CAPTC). CAPTC was awarded the grant to provide Head Start and Early Head Start programs in May of 1998. They currently serve 1,320 children, 6 weeks through five-years of age in the Tulsa and Owasso area. In order to qualify for the Head Start program, a family must meet current income guidelines. In 2003, a family of four who earned $18,400 was considered living in poverty. Head Start also accepts the following children: 10% of their children who meet Oklahoma Department of Human Services income guidelines of up to 185% of poverty, foster children, and 10% of the children served must also meet disability guidelines, regardless of income (Reimer, personal communication, 2004). Of the 1,320 children served, 636 were African American, 158 were White, 371 were Hispanic, 65 were Native American, 6 were Asian, 73 were bi-racial, and 3 listed their race as Other (Reimer, personal communication, 2004).

In February of 2004, CAPTC employed 166 teachers with 90 teachers possessing a CDA or an associates or bachelors degree in early childhood or a related field. Master teacher guidelines for the state of Oklahoma were used to determine eligibility in the study (Center for Early Childhood Professional Development, 2003).

The number of participants needed to generalize the results to the population being surveyed for this descriptive research is a sample size of 20% due the small sample size (Gay, 1987, p. 114). A total of 54% (26) faculty surveys were received, and 70% (63) of the teacher surveys were returned.

Electronic Research Methods

For researchers, surveys have been a reliable means of gathering information from participants they wish to describe. Traditionally, methods such as personnel implementation or the use of the mail has been used to gather data. Several problems may arise when using a survey to gather research data. Theses may include having sampling procedures breakdown, poorly constructed questionnaires, the failure to follow-up adequately, difficulties in assembling and calculating data, poor return rate of questionnaires, questions left blank, lack of time to complete the survey, and inappropriate use of the data (Wiersma, 1995, p. 177).

The use of the Internet has made it easier for researchers to increase the rate of return in order to complete research studies. As more and more individuals master the Internet and its many uses, the Internet has expanded its influence, reshaping higher education. "We suggest that given recent events, the Internet and Web-based education is something that will only increase in importance" (Gilbridge & Stensrud, 1999, p. 219). One area of internet use is in the collection of research data.

The use of electronic mail provides several advantages when gathering information, including time and cost. Electronic mail is defined as letters written on the computer and sent using a modem and the Internet to another person who possess a computer, modem, and an account to receive e-mail (Gilbride & Stensrud, 1999). The benefit for using electronic mail and the Internet "include: faster response rates, the lack of intermediaries increase the chance that respondents will receive the survey promptly, asynchronous communication allows users to think about answers, and the medium itself may encourage users to respond more candidly" (O'Brien, 2002, p. 126). It has been found the response rates may be 50-90% better for e-mail surveys then the 20-50% response rate to mail surveys (Girard, 2001).

Several examples of studies that have successfully used the Internet to gather research data are Ghost Bear (2001) and Girdner (2003). Ghost Bear surveyed members of eBay, the auction and on-line sales site, as to their learning strategies when learning how to navigate through the eBay auction process. Ghost Bear then looked at how the preferred learning strategies of eBAy users compared to the general population (Ghost Bear, 2001).

Girdner's (2003) research looked at how members of the Internet site Senior Net have become computer literate, the strategies they used to accomplish this, and the barriers they face while attaining new computer skills. The information gained analyzed what Senior Net members were learning through the Senior Net website, what topics they were most interested in, and how the benefits of computer literacy affected their self-esteem (Girdner, 2003).

Based upon the successful use of the Internet in the Ghost Bear (2001) and Girdner (2003) studies in gathering data through the Internet, this research study was designed in a similar manner. Participant were contacted through the use of e-mail at their place of employment. Then participants were asked to access the researcher's website in order to complete demographic information, the Cultural Attitude Survey (CAS) and the Cultural Appreciation in Lifelong Learning (CALL) instrument.

Survey Development

Once a problem has been identified for a research study, it is critical that the method used to gather data specifically addresses the identified problem. Two critical components need to be considered: the choice of subjects and the selection or development of a method to gather data (Gay, 1987). Whether an established instrument is used or one is developed, it must "yield precisely the data you wish to collect" (p. 123).

If an instrument is chosen as the method to gather data it must demonstrate both validity and reliability. Validity refers to the degree to which a test measures what it is suppose to measure (Gay, 1987). "Validity takes various forms because there are different ways in which scores can be accurate" (Schuyler, 2000, p. 100). Three important areas to be addressed when considering validity are construct, content, and criterion-related validity.

In some cases, such as this research study, an instrument had not been developed that specifically addresses the topic to be researched. In this case, a survey was developed that met the objectives of the research. The need to fully develop and establish validity and reliability for an instrument is not always called for to address the topic to be researched. However, for such as the one used in this study, surveys construct and content validity must be established (Gay, 1987).

The most important characteristic for a questionnaire to possess is validity, and unfortunately, this is the area most neglected (Gay, 1987, p. 198). The way in which a questionnaire is to be validated will be determined by the nature of the questionnaire. In order to establish validity for the questions in this study, both construct and content validity were addressed in the same manner as with an instrument.

For this research study, a 20-item survey was developed that addresses the attitudes of early childhood faculty and teachers on issues relating to cultural development, cultural identity, cultural influences, and best practices related to culture in early childhood classrooms. This survey was named the Cultural Attitude Survey, questionnaires of this type are used to receive data on a topic at a specific period of time (Gay, 1987). The reason for developing a questionnaire was the inability to find an established instrument or questionnaire that quantitatively addressed issues on attitude toward culture that were to be researched.

When assessing attitudes, it is important that the "sample of subjects have sufficient knowledge and understanding to express a meaningful opinion about a particular topic" (Borg & Gall, 1989, p. 432). Cultural diversity is currently a major issue related to effective practice in early childhood education. Early childhood faculty at colleges and universities and teachers in the field should be knowledgeable on this critical issue (Banks, 2001; Derman-Sparks, 1989).

Construct Validity for the Cultural Attitude Survey

Construct validity assesses the fundamental theory of an instrument or questionnaire; it addresses the degree to which the test can be used to measure hypothetical concepts that clarifies some aspect of human behavior (Borg & Gall, 1983). Construct validity is believed to be "the most important form of validity because it asks the fundamental validity question: What is this test really measuring?" (Gay & Arasian, 2000, p. 167).

Concepts such as intelligence and attitude are considered hypothetical constructs because:

> They are not directly observable but rather are inferred on the basis of their observable effects on behavior. In order to gather evidence on construct validity, the test developer often starts by setting up hypotheses about the characteristics of persons who obtain high scores on the measure as opposed to those who obtain low scores. (Borg & Gall, 1989, p. 255)

Constructs explain the differences between individuals, though one can only observe the effect of a construct. A construct is a good way of explaining differences between individuals (Gay, 1987, p. 168). A construct is valid if you have gathered "convergent, divergent, and content-related evidence to determine that the presumed construct is what is being measured" (Gay & Arasian, 2000, p. 169).

Over the past 15 years, several prominent documents have identified intrinsic characteristics and abilities that can enable early childhood teachers to support the development of the skills and capabilities children will need to prosper in an increasingly multicultural world. While cultural attitudes cannot be directly observed, their effect on an individual's behavior can. Many of the recommendations and principals articulated in the following documents form the constructs on which the Cultural Attitude Survey is based.

Providing a qualified workforce prepared to deal with the changing demographics of students is the responsibility of institutions of higher education. In 1996, the National Association for the Education of Young Children (NAEYC) developed guidelines for early childhood teacher preparation programs, and these were endorsed by the Division for Early Childhood of the Council for Exceptional Children, the Association of Teacher Educators, and the National Council for Accreditation of Teacher Education (National Association for the Education of Young Children, 1996). At all degree levels, the guidelines address the importance of developing the ability to "apply knowledge of cultural and linguistic diversity, to create environments and experiences that affirm and respect culturally and linguistically diverse children, support home-language preservation, and promote anti-bias approaches and the valuing of diversity" (p. 14).

The Center for Effective Collaboration and Practice has identified five intrinsic elements that contribute to a early childhood teachers ability to become culturally competent. Those elements include (a) valuing diversity, respecting and accepting differences; (b) conducting a cultural self-assessment of one-self and one's program; (c) investigating cross-cultural misconceptions, awareness of preconceptions; (d) integrating new cultural knowledge into practice; and (e) adaptation to diversity (Center for Effective Collaboration and Practice, 2003, pp. 3-7).

Teachers who lack understanding of key cultural developmental concepts face potential problems when engaging with families of other cultures. These concepts were defined by G. M. Gutherie (1975) and include (a) cultural understanding in one's first culture occurs early and is typically established by age 5, (b) children learn new cultural patterns more easily than adults, (c)long-standing behavior patterns are typically used to express one's deepest values. Not understanding the theoretical concepts and framework of cultural development and identity may lead to many misconceptions and misunderstandings when engaging with other cultures.

In Developing Cross-Cultural Competence, Lynch and Hanson (1997) state that in order to understand oneself, one's culture, and global worldviews, individuals must be cognizant of three elements. They are " (a) culture is not static; (b) culture, language, ethnicity, and race are not the only determinants of one's values, beliefs, and behaviors; and (c) with-in group differences are as great as across-group difference" (p. 27).

In 1989, Louise Derman-Sparks and the A.B.C. Task Force published Anti-Bias Curriculum: Tools for Empowering Young Children. This groundbreaking work addressed the needs of early childhood teachers in order to understand the children and families that they serve. Methods and constructive practices were defined which enable teachers to provide environments and curriculum that support children with diverse backgrounds and abilities.

Derman-Sparks anti-bias curriculum is based in part on Paulo Freire's "practice of freedom". The practice of freedom is individuals ability to face their social reality critically and advocate ways to transform inequities

(Freire, 1970). The purpose of an anti-bias approach in early childhood education is to promote developmentally appropriate and culturally diverse environments, anti-bias curriculum, culturally sensitive interactions on a variety of issues including; race, disabilities, gender identity, cultural differences and similarities, stereotyping and discriminatory behaviors, activism, holidays, collaboration with families, and self-awareness (Derman-Sparks, 1989).

Four basic concepts define the anti-bias approach, they are that:

> Each child will be able to: (a) construct a knowledgeable, confident self-identity; (b) develop comfortable, empathetic, and just interaction with diversity; (c) develop critical thinking skills; and (d) develop the skills for standing up for oneself and others in the face of injustice. (Derman-Sparks, 1989, p. ix)

Many of the items in the Cultural Attitude Survey, in the section addressing best practice come directly from the A.B.C. Taskforce recommendations.

Building upon the work of the A.B.C. Taskforce, the authors of Looking In, Looking Out: Redefining Child Care and Education In a Diverse Society have developed five principals in providing quality care and education services to families. These principals include:

(1) Combat racism and foster positive racial identity in young children.
(2) Build upon the cultures of families and promote respect and cross-cultural

> understanding among children.
> (3) Preserve children's family languages and encourage all children to learn a second language.
> (4) Work in partnership with parents to respond to issues of race, language and culture.
> (5) Engage in dialogue and reflection about race, language and culture on an ongoing basis. (Chang, Muckelroy, & Pulido-Tobiassen, 1996, p. 15)

If equal educational opportunities are to be provided for all children then the transmission of knowledge must be achieved without cultural interference. When teachers' communication styles conflict with that of their students, a breakdown may occur. This premise is at the core of the academic achievement gap between White children and children of color that is noted by researchers (Garcia, 1998). As Geneva Gay (1994) has noted:

> The problems that culturally different students have with achieving success in school may be more procedural than intellectual. They may have knowledge, or the capability to learn, but they may not know how to transmit it through the methods used in schools. (p. 82)

Each of the documents addressed in this section have contributed greatly to the early childhood profession by providing a framework of traits and skills needed by teachers in order to effectively serve a culturally diverse population. Teacher preparation programs are intrusted to educate future teachers who possess these skills. In order to assess cultural attitudes and knowledge, the skills and traits identified in current research and literature were used to develop the following survey.

Item Development for the Cultural Attitude Survey

When constructing a questionnaire two areas must be considered: content and structure (Gay, 1987, p. 196). Items included should be directly related to the objectives of the study, and each question asked should deal with only one concept (pp. 196-197). Each of the 20 statements in the Cultural Attitude Survey (CAS)is based upon the constructs, research, perspectives, and theories. There are two main concepts within the survey; these are cultural development and effective or "best" practices. Within those two concepts five constructs were identified, and each of these makes up a section of CAS. Within cultural development, the two sections are Cultural Behaviors and Cultural Understanding. Within best practice the three sections are Family Practice, Practice to Counter Dominant Culture, and Educator Practice. A Likert scale was utilized for each item in the survey so that participants could indicate whether they strongly agree (6), Agree (5), Somewhat Agree (4), Somewhat Disagree (3), Disagree (2), or Strongly Disagree (1) with the item.

Section 1: Cultural Behaviors

1. Children's understanding of their primary culture is not fully understood until adolescence.

Cultural acquisition occurs at a very early age, and although culture may not be taught directly, child rearing practices and family behaviors are infused with elements of one's individual culture (Brown & Lenneberg, 1965; Chang, Muckelroy, & Pulido-Tobiassen, 1996; Guthrie, 1975; Lynch & Hanson, 1997). By the age of 5, children have established and possess an understanding of their primary culture (Guthrie, 1975; Lynch & Hanson, 1997). The ways in which individuals speak, touch, feed, interact with peers and adults, and put children to sleep are all indicative of individual cultural practices (Gonzalez-Mena, 1993; Mallory & New, 1994).

Individuals begin to learn the patterns and shared meaning of the cultural group to which they belong from birth (de Melendez & Ostertag, 1997). The way in which children interact with adults is ingrained at a vary early age. This includes such things as who may initiate a conversation, as using titles of respect, as whether a child may look directly into the eyes of an adult or whether the child is taught not to make eye contact (Lynch & Hanson, 1997).

All children develop in a methodical sequence of events and children derive meaning of those events within a social-cultural context (Mallory & New, 1994). The acquisition of language, customs, and expected behaviors are established long before children are able to identify them as racially or culturally based (The Teaching Tolerance Project, 1997).

2. Established cultural behavior patterns influence how most members express their values.

As children develop, they begin to behave out of habit and as a result of family expectations of behaviors. As they grow into adulthood, these habits are not easily altered (Lynch & Hanson, 1997). Individuals behave as they have been culturally programed to behave based upon established patterns of behavior that have been reinforced within one's families cultural practices. The significance of a child's:

> Behavior is determined by the values and expectations of members of a culture as passed from one generation to the next. Children, therefore, learn to balance their needs and wishes with the constraints and freedoms of the social world in which they live, to express their developmental predispositions in ways that are consistent with their families and cultural practices. (Mallory & New, 1994, p. 120)

When established values instilled by the family differ greatly from those of the classroom teacher, conflict can result, and the child is then caught in the middle (West, 1992). Values are the underpinnings for any form of educational practice (Williams, 1994). Many in early childhood would maintain that the act of teaching is primarily the actualization of a value system, making a value-free system an impossibility (Ayers, 1989; Kessler &

Swadener, 1992; Schultz, 1988; Tobin, Wu, & Davidson, 1989).

3. Adolescents acquire new cultural behavior patterns more easily than young children.

Children have the ability to adapt to varying cultural practices. As children learn to make sense of their world, they demonstrate through their actions and role play their understanding of the world around them. At this young age, primary cultural practices are still being learned and assimilated, and children may be more adaptable in their ability to interact cross-culturally (Guthrie, 1975; Lynch & Hanson, 1997). Children learn from observing and actively engaging with other children and adults. Children construct and make meaning from social-cultural experiences (Vygotsky, 1978). As children experience new norms of behavior, these are assimilated into a child's understanding of the world. Through interactions with their peer and other adults, children experience other cultural behaviors, and their pre-existing cultural understandings that have been developed are then challenged. "When objects, events, and other people challenge the working model that the child has mentally constructed, the child is forced to adjust the model or alter the mental structures to account for the new information" (Derman-Sparks, 1989, p. 13). As children interact, they have the ability to be flexible due to the fact that their cultural behavioral patterns are less established than for adults. Through play children discover constructive ways in which to negotiate and adapt to differences in languages and behavioral norms (Lynch & Hanson, 1997).

4. The first step in becoming inter-culturally effective should be learning about other cultural behavior patterns.

For teachers working with culturally diverse families, it is recommended that cultural self-awareness be a prerequisite to enable teachers to be able to develop collaborative relationships with families (Derman-Sparks, 1989; Harry, 1992; Ladson-Billings, 2001; Gay, 2002; Quezada & Louque, 2002; Slonim, 1991; Van Horn & Segal, 2003). Educators need to become aware of the countless experiences that shaped their cultural identity prior to incorporating a developmentally appropriate, multicultural program for children (Kendall, 1996; Stremmel, 1997; Van Horn & Segal, 2003). It is important to recognize that there can be differences in behavioral styles and values between cultural groups and that these differences may influence teacher attitudes and consequently behavior toward certain children (Byrnes, 1992).

Traditionally teachers from White middle-class backgrounds often do not have an understanding of their own cultural heritage or any concept of what it is like to be a minority (Ladson-Billings, 2001). An individual's culture is so ingrained that it becomes difficult to be objective. When different cultural practices are encountered, the feeling is that they are different or strange. This attitude toward others leads to ethnocentrism, the belief that the way in which one lives and behaves is the best or right way (Slonim, 1991).

If individuals are not aware of how their own cultural influences their behaviors, it is not possible to then work effectively with individuals who come from differing cultural perspectives (Lynch & Hanson, 1997). Faculty working in teacher preparation programs should challenge their students of education to reveal and assess their personal belief systems (Irvine, 2003).

A basic "fundamental premise is that change only occurs within persons. Personal readiness for diversity training begins with self-awareness" (Potthoff, Dinsmore, & Moore, 2001, p. 146). By becoming aware of ones' own bias and prejudices, one is then able to identify areas that may interfere with providing a culturally inclusive setting (Derman-Sparks, 1989).

5. For families with children living with disabilities, the acceptance of the disability is influenced by cultural beliefs.

With the establishment of Public Law 94-142 in 1975, children living with disabilities are no longer segregated into classrooms which have the sole purpose of serving children with special needs. It is critical that children develop positive attitudes and understanding of children with varying abilities (de Melendez & Ostertag, 1997). Inclusive classrooms endeavor to honor and respond to the numerous kinds of diversity found in society. All children bring with them abilities and aptitudes as well as areas requiring more intensive assistance. Teachers must continuously "make decisions about how to respond to these differences in educationally and ethically appropriate ways" (Sapon-Shevin, 1992, p. 39).

In some cultures, a child's disability may be considered to have occurred because of an action of the parents. Some cultural groups:

> May see a disability as a punishment for sins; others may view it as a result of some action the mother or father took while the mother was pregnant. Still other groups may attribute causation to mind-body imbalances or the presence of evil spirits in the child's body. (Lynch & Hanson, 1997, p. 11)

Section 2: Cultural Understanding

6. Individuals of the same cultural background may share tendencies, but they may not all behave in the s manner.

Anytime when referring to characteristics or practices in a cultural group, differences within a culture maybe as great as differences between cultural groups (de Melendez & Ostertag, 1996; Lynch & Hanson, 1997; Rodd, 1996). Other factors have significant influence in the way in which an individual functions. Socioeconomic status, educational attainment, occupation, and personal interactions with the larger community all impact the way in which one perceives and defines themselves (Harry, 2002; Lynch & Hanson, 1997).

An individual's cultural identity is impacted by many factors. As an individual interacts with other cultures, and with the dominant culture, the process of acculturation takes place. When this occurs, those in the less dominant culture are forced to change or adapt this values, behaviors, language, and the way they act in order to fit in (York, 1991).

Traditional characteristics of a cultural or ethnic group may exist, but that does not mean that all members possess those characteristics. The degree to which acculturation has occurred may impact behaviors (Slonim, 1991). The process of acculturation has a dynamic effect on parenting style and beliefs about how children should develop. In a 1990 study of Mexican-American mothers, it was found that the mothers who were highly acculturated displayed more complex views on child development than Anglo-American mothers or Mexican-American mothers who were less acculturated (Gutierrez & Sameroff, 1990).

Qualities or characteristics of a culture are used to label tendencies of the individual group. These labels should only identify tendencies within the group since these labels neglect to recognize the wide variations within any group of individuals (Lynch & Hanson, 1997).

Behaviors influenced by culture may vary due to a variety of factors such as age, gender, and length of residence in the United States. Individuals within a culture may choose to what degree they adhere to cultural norms, or they may combine practices from several different cultures (Lynch & Hanson, 1997).

7. Within each cultural group, cultural practices display distinct similarities for most members.

In describing any culture or cultural practice, within group differences are as great as across group differences. Cultural practices that were brought to this country and handed down from one generation to the next may not be the same as what is practiced today in the country of origin (Lynch & Hanson, 1997). Practices such as treating illnesses, gender roles, and the naming of a child have altered in importance for some cultures over time (Slonim, 1991).

Thus:

At any given moment our behavior is a product of

> millions of years of evolution, our genetic makeup, the groups we have been affiliated with, our gender, age, individual histories, our perception of the other person, the situation we found ourselves in, and a long list of other factors. Although culture is the cardinal context, and also offers us a common frame of reference, none of us is ordinary. Simply put, we are our culture and much more. (Samovar & Porter, 1991, p. 16)

Variations within a cultural group are impacted by differing variables, including social and economic class, geographic locale, and generational status (Harry, 1992). Since not every individual within a cultural group possess the same characteristics and behaviors, it is impossible to create standards for working with a particular group (Chang, Muckelroy, & Pulido-Tobiassen, 1996).For example, it is critical to avoid the assumption that all Hispanics may possess the same cultural characteristics; there maybe distinct differences within country of origin such as for Cubans and Puerto Ricans (Slonim, 1991).

8. Cultural identity has a greater effect on a person's behaviors than influences such as poverty or higher education.

Influences such as poverty and higher educations may have a greater affect on a person's behaviors than cultural identity. When income and educational levels between families and educators differ, their interactions with children are likely to differ (Cohen & Pompa, 1996). Differences within cultural groups can be impacted by many factors, including acculturation, educational attainment, and socioeconomic status (Slonim, 1991).

Some behaviors may be situational such as homelessness. At this time a family's focus is influenced by the need for food and shelter and not necessarily on behaviors learned in childhood. Even though the number of White children living in poverty still makes up the largest group in poverty the percentage of children living in poverty in most minority groups is higher (Payne, 2001). The "culture of poverty will define an individuals or families lifeways and possibilities to a far greater extent than culture or linguistic identity" (Lynch & Hanson, 1997, p. 17).

The effects of poverty on a child's development and educational achievement include decreased verbal ability and academic achievement (Duncan & Brooks-Gunn, 1997). Research has shown the patterns of verbal interactions between children and parents are significantly different in lower socioeconomic households where parents tend to speak less to their children and the children develop a smaller vocabulary then in higher socioeconomic households (Hart & Risley, 1995). Children living in poverty are more apt to have reading problems and overall academic achievement than children from a higher socioeconomic background (Snow, Burns, & Griffin, 1998).

Section 3: Family Practices

9. Family cultural practices should serve as the primary guide for teacher-child interactions.

It is important to encourage parents to clearly state their goals and desires for their child. Educators should work with families to incorporate those goals within their daily education and care practice (Larner, 1996; Pattnaik, 2003). Providing opportunities for families and educators to exchange ideas in a safe and respectful atmosphere may aid in developing positive and trustful relationships between the child care center and families (Copple, 2003; Derman-Sparks, 1989; Donahue Finn, 2003; National Association for the Education of Young Children, 1998).

There are two central tenets in developing program-family continuity. One tenet focuses on procedures for bolstering programs responsiveness to family values. Some examples are that Head Start mandated for parent participation in the decision-making process of the policy board, the cooperative nursery school movement dictated that parents collectively made decision about policy and practice, and the legal rights that were awarded to parents of special needs children to participate in the decision-making process regarding their child's education (Powell, 1992).

The second tenet is providing families with information and guidance on parenting. To be able to meet this goal, teachers and families must develop a level of honest communication and understanding of family goals and needs. If this is achieved, then teachers may provide information receptive to the families cultural beliefs (Powell, 1992).

It has traditionally been the role of the family to help children build a strong cultural identity, but with children spending so much of their time in child care and with them starting from such an early age, families are no longer able to do this alone (Chang, Muckelroy, & Pulido-Tobiassen, 1996).

10. Early childhood educators should not be expected to interpret mainstream cultural practices to families.

A primary role of an early childhood educator should be to interpret mainstream cultural practices and explain why some cultural practices are discouraged. Educators who understand the mainstream culture are able to interpret for families why some cultural practices may be discouraged or even illegal in the United States (Lynch & Hanson, 1997). For educators this can be a very uncomfortable task to try to develop positive working relationships with families and supporting their cultural belief while explaining that some of their cultural practices are illegal in this country. An example of this would be female circumcision. The educator needs to be able to provide information that will help families understand the new culture while assisting families to maintain elements of their own culture (Chang, Muckelroy, & Pulido-Tobiassen, 1996).

Understanding child-rearing practices does not mean approving of those practices (Barrera, 2003). "Respecting families does not necessarily require that we admire the behaviors they exhibit; it does require that we understand how those behaviors make sense from a cultural as well as a personal perspective" (p. 10). Health practices such as "coining" in which a hot coin is pressed on the skin where there is pain can be easily interpreted as child abuse when the practice is not understood within the dominant culture (Chang, Muckelroy, & Pulido-Tobiassen, 1996; Lynch & Hanson, 1997).

Child-rearing practices may vary from one culture to another as well as within a cultural group. The way in which a child is disciplined at home may conflict with a center's discipline methods and a state's child care licensing regulations. Parental requests to spank or isolate a children when they misbehave can lead to control issues between the center and the family (Chang, Muckelroy, & Pulido-Tobiassen, 1996; Lynch & Hanson, 1997).

One of the perspectives' promoted in Looking In, Looking Out in providing culturally competent services to families is to "teach behavioral norms promoted and expected by dominant U.S. culture" (Chang, Muckelroy, & Pulido-Tobiassen, 1996, p. 33). A role of the child care center should be to assist children and families in understanding differences between their home and dominant culture.

11. If families do not practice having their infants and toddlers self-feed, then teachers should follow the eating rituals practiced in the home.

Providers should encourage children to follow eating rituals and dietary practices from home. The tools used to feed one-self represent basic cultural norms. Methods used to eat vary greatly. For example, using one"s fingers is traditional in nomadic areas, many Asians use chopsticks, and some Europeans hold their utensils differently from Americans. "Each society has its own etiquette pertaining to food and people who eat with their fingers out of a common bowl may observe a very rigid code of manners" (Slonim, 1991, p. 75). The choice of whether to bottle or breast feed and how child care centers will then accommodate those choices are issues based within cultural context.

Foods indicative of the children's culture should be included in the menu of the child care center.(Chang, Muckelroy, & Pulido-Tobiassen, 1996; National Association for the Education of Young Children, 1998). For some cultures and ethnic groups, foods are linked to health and religious traditions (Slonim, 1991). Through family interviews, centers may ascertain what types of foods are eaten in the home and include those foods in the menu or in cooking experiences.

It is important that centers do not stereotype what is food indicative of that child's culture (Derman-Sparks, 1989). To provide a menu with spaghetti for Italians and tacos for Mexicans when it is not indicated of the families served is not a culturally indicative menu.

Feeding practices influenced by culture may vary, because some mealtimes may be highly structured while others are very informal. Educators who promote mealtimes for social experience, language development, and bonding time could be providing conflicting cultural practices (National Association for the Education of Young Children, 1998).

12. Early Childhood educators should be sensitive to family's perception of time in relation to expectations of arriving on time for scheduling meetings.

Differences in the ways families view time should be taken into consideration when scheduling meetings. The conceptualization of time within a culture has an impact on the behavior of its members. There are "distinct differences between cultures that are orientated to the past, the present, and the future" (Slonim, 1991, p. 9). For some cultures time is to be given, not measured. A meeting which is ended after the scheduled 30 minutes may be perceived as offensive if the family feels all issues were not addressed, or if a neighbor needs help, a scheduled meeting might be missed (Lynch & Hanson, 1997). Missed meetings should not be interpreted as lack of interest or rudeness.

The dominant American culture demonstrates an expectation toward punctuality. It would be considered rude to set an appointment or accept an invitation and not show up (Lynch & Hanson, 1997). Calendars, alarm clocks, watches, and appointment books direct our every move. Children are taught that promptness is valued. Time is even included in proverbs, such as "time is money" (Slonim, 1991).

In many Native American communities time has a present orientation. That is, "they view time in a rhythmic circular pattern" (Ho, 1987, p. 71). Historically, Native Americans have marked time based on the seasons or on the sun and the moon rather then in months or years (Lynch & Hanson, 1997). Milestones which mark an individuals development is also based on varying tribal customs. When a child first speaks may not be emphasized, but when the child has a "naming ceremony" would be.

Section 4: Dominant Culture

13. For children of color more than half of the images and materials in the environment should reflect their backgrounds in order to counter the predominance of White, dominant cultural images in the general society.

It is important to present an environment that projects positive images of different racial groups (Derman-Sparks, 1989). What is provided for children's use demonstrates what the educator feels is important for the children being serve (Chang, Muckelroy, & Pulido-Tobiassen, 1996). Children may develop stereotypical attitudes about different cultures when likenesses among all individuals are not accentuated. Teachers can assist to dispel stereotypes by presenting materials and activities reflecting similarities of all individuals (Gomez, 1991).

For children of color, their emotional well-being is subject to their social and emotional needs for security and self-worth being met. When children receive negative feedback about how they look, behave, or show competence, it is then impossible for them to feel positive about others (Saderman Hall, 1999).

A study conducted by Ramsey (1986) demonstrated that when 3- and 4-year old children in the United States were shown photographs of three individuals and asked which two went together, the color of skin was the main factor in most cases for making matches. Around the age of 2, children begin to be able to use labels for gender and color for identifying boys versus girls and for learning skin colors. Around this time, they also begin to notice physical disabilities although for some children it may develop a year or two later (Derman-Sparks, 1989).

Educators should be prepared to address racially insensitive remarks as well. Just providing a diverse environment or clientele is not enough. Many children in child care today are biracial or multiracial and for many of these children confusion develops over racial identification. It is important that educators support positive racial identification.

14. For poor children, a large number of images should depict working-class life in all its variety in order to counter the dominant cultural image of middle- and upper-class life.

Adaptations to the classroom environment should be made to reflect individuals engaged in a variety of working-class occupations that will counter dominant middle- and upper-class images (Derman-Sparks, 1989). Socioeconomic status and occupation is closely related to how families express their culture. "The occupational level of the family wage earner often defines the parameters of the family life-style and standard of living" (Slonim, 1991, p. 76). In certain societies, occupations may be confined to specific cultural groups. This maybe due to class consciousness, economics, or racial prejudice.

Educational programs operate from White, middle-class norms and values system (Davidson & Schniedewind, 1992; Payne, 2001). When these norms have not been experienced by all children, a disconnect occurs (Hallock, 2003). Children under the age of 6 "remain particularly vulnerable to poverty" (p. 12). Even though 16.9% of White children live in poverty, the percentage of children of color living in poverty is higher (p. 13).

Several research studies have looked at teacher expectations for children of poverty (Good, 1981; Rosenthal & Rubin, 1976). These studies concluded that teacher's hold low expectations of academic success for children of poverty and that there is a self-fulfilling proficy that students will live down to teacher expectations. Good (1981) listed several ways in which teacher behaved toward low-achieving students of poverty: (a) teachers called on and communicated less with them, (b) teachers made less eye contact and allowed less response time when they did communicate with low achieving students, (c) teachers praised low achievers less than high achievers when attempting to answer questions they were unsure of, (d) teachers criticized low achievers more when they responded inaccurately, (e) teachers gave fewer details and less precise feedback to low achievers, and (f) teachers asked for less effort and less homework from low achieving students.

Americans are inclined:

> To believe that through schooling people can transcend their class status. While this can be true for some individuals, schools overall serve to sort people along lines of class, race, and gender. In fact, they reproduce the class structure by providing different materials, institutional practices and teacher-interaction patterns for students of different class backgrounds. (Davidson & Schniedewind, 1992, p. 55)

15. For children of color, the primary task should be building their knowledge and pride in themselves.

For children of color it is of primary importance that they build a sense of personal and group identity. A secondary responsibility is to build their awareness and empathy for other ethnic groups of color (Byrnes & Cortez, 1992; Derman-Sparks, 1989; Kendall, 1996). Teachers can work to create an environment in which respect for differences are encouraged and in which discrimination and prejudice are discouraged (Byrnes & Cortez, 1992).

In order for a child to develop a positive self-image, educators should address children's questions about racial characteristics. Educators can assist in children's development by responding to their questions about differences in eye shape, hair texture, and skin color. It is not enough to assume that by exposing children to racially diverse images that children will assimilate positive feelings about other cultural groups. Educators need to be prepared to address any and all incidents as they arise (Chang, Muckelroy, & Pulido-Tobiassen, 1996; National Association for the Education of Young Children, 1998).

A classroom teacher has an enormous influence on children's behavior and perceptions by speaking directly and honestly to them. Then by modeling with words and actions how people deal with each other with respect just as they would like to be dealt with, teachers demonstrate to children that they are cared for and respected (Stone, 2003).

16. For White children, the primary task should be to introduce diversity in order to counter the White-centered images of the dominant culture.

It is important that children learn about each other and themselves within the context of a secure classroom setting. Introducing images and curriculum that are culturally diverse will depend upon the other ethnic groups that live in the community (Copple, 2003). Currently within the field of early childhood education focus has been placed on addressing issues of diversity based upon social equity (New, 1994). Much of the research being conducted focuses on children of color and improving their ability to access culturally appropriate pedagogy. Little study has been devoted to children from the dominant culture in their awareness and acceptance of individuals who look different from them.

A child's awareness of the color of one's skin begins at a very early age. The foremost task for educators when working with children from the dominant, White, middle-class culture is to counter those images as superior to other ways of living (Derman-Sparks, 1989). "Children learn this bias through lack of contact and information as well as through direct exposure to prevailing racist beliefs" (p. 58). Providing images and materials is a first step for White children to become aware of other cultures within their community. Teachers must address bias or inaccurate comments made about difference (Derman-Sparks, 1989; National Association for the Education of Young Children, 1998).

Section 5: Educator Practices

17. Early childhood educators should assist children in developing the skills needed to challenge gender stereotypes.

Providers should assist children in developing the skills needed to challenge sexist stereotypes and behaviors. The Feminist Movement, along with changes in the law, has permanently altered the way in which male and female roles are defined.

In many cultures, a child's gender may dictate educational opportunities, job opportunities, and even whom the child will marry. Still today in some cultures a women's role is solely to have babies and take care of the home (Slonim, 1991). For some families with Asian roots, cultural practices dictate that a woman is to obey her father, her husband, and her eldest son (Lynch & Hanson, 1997). Today, within the African-American community, gender role flexibility is considered a strength and a survival technique due to social and economic circumstances (Chun, Balls-Organista, & Marin, 2003).

A child's gender identity consists of two facets: sexual and role identity (Derman-Sparks, 1989). Once children have learned the differences between boys and girls, they begin to become aware of gender roles (Derman-Sparks, 1989; de Melendez & Ostertag, 1996). Expectations within the dominant culture:

> About gender roles are not only affected by the general sexism in our society; ethnic and cultural background also influences people's beliefs about gender behavior. This is one area where the creative tension between respecting diversity and countering sexism can be very apparent. Teachers must be careful not to act in racist ways while trying to be antisexist. (Derman-Sparks, 1989, P. 54)

For boys and girls to have equal access to professional opportunities in the future they must first be provided an educational environment that fosters the development of the skills necessary to succeed.

Research has documented the ways in which elementary and secondary programs has provided unequal educational opportunities for boys and girls (Wellesley College Center for Research on Women, 1995). Preschoolers demonstrate a preference to play with same-sex children (Fishbein & Imani, 1993). Same-sex children also reinforce each others gender-type behaviors (Fagot & Kronsberg, 1982; Fagot & Leinbach, 1983). Teachers expectations in many cases reinforce stereotypical behaviors. Teachers assume boys to be more aggressive, physical, independent, and exploratory and girls to be more dependent, sociable, and docile (Katz, 1979).

18. Educators should use holidays as an effective way to teach about cultural diversity.

Using holidays to teach about cultural diversity should only be a small part of the curriculum. If traditional holidays are to be celebrated, it is important for educators to be aware of how all families served view each holiday celebration (Derman-Sparks, 1989). Educators need to remember that individuals celebrating the same holiday may do it differently (Chang, Muckelroy, & Pulido-Tobiassen, 1996; de Melendez & Ostertag, 1997). For children holidays have no meaning when they are the only expression of multicultural education.

When holidays are celebrated within a small period of time through decorations, food, music, and costumes, "children remember and learn about the exotic characteristics rather than the concept that people live their daily lives differently and that special holidays and celebrations are important events in people's lives" (York, 1991, p. 151). The "tourist approach" relegates these celebrations to certain times of the year and covers only superficial aspects of a holiday or celebration (Chang, Muckelroy, & Pulido-Tobiassen, 1996; Pattnaik, 2003).

Many religious practices and symbols are common knowledge in most of the United States: for example, a black smudge on the forehead for Ash Wednesday. Other practices may be less known such as in some Southeast Asian religions in which the head is considered a "sacred temple". To pat a child on the head, which is a common practice in the United States, is considered an act of desecration (Gracia, 1998, p. 46).

As Louise Derman-Sparks (2003) stated at the National Association for the Education of Young Children's conference, "I never said you can't celebrate Christmas, but you need to involve your families in coming to decisions about what should be celebrated, if anything, and how" (Derman-Sparks, personal communication, 2003). Educators and administrators have been left confused over the role of religion in preschool education. In 1987, 17 groups from across a wide religious and political spectrum came together and reached agreement of the appropriate role of religion in public school curriculum. Their printed document stresses the difference between teaching about religion, which is allowed, and religious indoctrination which is prohibited under the First Amendment (Haynes, 1992, p. 28).

> Respecting differences and authentic toleration will be possible only when schools end what has been a virtual silence about religion. There is much irony in the fact that the public school, the very locus of the "culture wars," is the least likely place to find a discussion of the role in history and society. (Haynes, 1992, p. 24)

19. Early childhood educators should focus on the development of independent skills in children.

Providers should incorporate the development of interdependence with others along with independence if it is an indicative cultural trait of families served (Lynch & Hanson, 1997). Traditional, dominant values suggest that teachers prepare children for adulthood where they will leave the family to live an independent, self-sufficient life. Assertiveness and independence are valued traits to achieve this goal in dominant American culture (Markus & Kitayama, 1991). The decisions of career, of who to marry, and of where to live are decided independently and not by family or community (Murphy-Berman & Kaufman, 2002).

Independence is a valued attribute in White, middle-class society and developed in cultural practices such as infants sleeping in a room on their own. In some Hispanic and African-American cultures, children sleep with the parents in a communal bed and are not left alone when sleeping (Lynch & Hanson, 1997). Some cultural values determine whether childhood is valued, if interdependence is encouraged, or if independence and a race toward adulthood is stressed (Slonim, 1991).

Within mainstream-American culture, children are encouraged to be the best at whatever they try. This ingrained competitive desire to be the best is established at an early age and is a highly valued trait. Winning the blue ribbon, coming in first, or finishing on top are all phrases that reinforce the value of competition. Although in many other cultures, competition is thought of as self-serving, and the emphasis is placed on cooperation and collaboration (Lynch & Hanson, 1997).

Some children may come from homes where both independence and cooperation are valued, but in some circumstances children are unclear on which value the teacher expects and when (West, 1992). For many middle-class children, one of the first words learned is "mine":

> But some children never think in terms of "my" crayons, "my" room. They have been taught that ownership is by the group rather than the individual. At school, then, using or even taking

> crayons or a pencil from another is not considered stealing. (West, 1992, p. 128)

Cultures may influence differences in children's emotional readiness for school, particularly regarding teacher-community expectations of independence as a desired attribute when engaging in activities and the development of intellectual functioning (Zimiles, 1991).

In many tribal communities, "the development of the individual is not seen to be as worthy of the relationship of that individual to the group" (Williams, 1994, p. 160). Some tribal children are highly sensitive to personal criticism or praise. The focus on the individual can be embarrassing. Group accomplishments and cooperative efforts may be welcomed and an acceptable way in which a group of individuals may be acknowledged. For some Native American teachers, having to foster the development of independent skills maybe distasteful, and they may promote group awareness as an alternative method.

20. It is developmentally appropriate that infants and toddlers from non-English speaking families be educated in English language classrooms.

Early childhood teachers should make every effort to develop proficiency in the languages of the children and families served. Language is a significant attribute of ethnic diversity and culture. Language and "culture are inseparable, through socialization into our culture we acquire language" (Byrnes & Cortez, 1992, p. 72). The concept is that language shapes one's view of reality. When educators rely on translators or the children to communicate, accurate information may not be provided to the parents (Lynch & Hanson, 1997).

Children from linguistically diverse backgrounds may face possible social isolation within their classroom. The inability to communicate may result in withdrawal and frustration. Many children in this situation develop nonverbal communication skills which in many cases result in inappropriate behaviors (Copple, 2003). Research in child development has found that children who keep their home language as they learn a second language do better in school (Collier, 1987; Tabors, 2003). When children develop a solid foundation in their native language literacy, they are better able to learn English and other subjects (McLaughlin & McLeod, 1996).

In a study of 40,000 school-age children, whose primary language was other than English, it was shown that when children were permitted to develop their primary language first to high levels of proficiency and then learn English, they matched the levels of academic success of native English-speakers. This was accomplished by the time the nonnative speaking children reached sixth grade and after 4 to 7 years of schooling in English speaking classrooms (Sanchez, 1999).

Learning to speak is only one facet in what is termed as "communicative competence, which includes gestures, visual and vocal expressiveness, and such language-driven elements as speech, reading, and writing....This is particularly true for students learning a second language - and thus a second cultural context" (Garcia, 1998, p. 25).

Thus, CAS has 20 items in 5 sections. All are based on established research and literature in the field of cultural diversity in early childhood education.

Content Validity for the Cultural Attitude Survey

Content validity refers to the "degree to which a test measures an intended content area" (Gay, 1987, p. 129). Content validity requires both item validity and sampling validity. Item validity focuses on if a test item represents measurement in the designated content area. Sampling validity focuses on "how well the test samples the total content area" (p. 129). This is a critical component because one cannot test each and every aspect of a content area. In essence, content validity addresses if the question asked generate responses that can be related to a total concept.

Pilot Study

After the initial construction of the survey was completed a pilot study was conducted in order to further establish content validity through sampling validity. The Cultural Attitude Survey was implemented on three separate occasions utilizing a sample population similar to the one to be studied. The first sample contained three CDA certified teachers along with four bachelor degree educators who provide technical assistance and early childhood education as adjunct faculty in the Tulsa area. All of the participants in the first group one were White, middle-class and female. The second sample contained 29 special education and education majors currently enrolled at a local college; there were 27 females and 2 males, and all participants were White. The third group contained 27 early childhood teachers from two child care centers; one program serves low-income families, and the second is in a middle-class community. This sample included 26 females and 1 male and a was of mixed racial composition.

In order to establish content validity, survey responses were analyzed by looking at the correlation between individual responses to items in a section and the total score for each section of the survey. This procedure was used because each item is part of the overall concept, and in order for the item to be useful, it must contribute to the total score. In order to do this, it must have a moderate to strong positive correlation.

The initial survey was divided into the two construct sections of cultural development and best practices. Any statement that scored in the negative or showed a low correlation, below a .2 was reworded for the next pilot study. Through analysis of the third pilot study, it was determined that several of the items in the first section on cultural development were continuing to show weakness, and these three items were removed from the section. When the five remaining items were analyzed through bivariate correlations, a strong correlation was found between the individual item score and the total score for the grouping. Since these items dealt with Cultural Understanding and demonstrated a positive correlation between the individual items and the total score for these items, the section was sound. The three items removed from the first section were then analyzed to assess correlation between the items and the total score tabulated for the three items. Those items demonstrated a strong correlation as a unit as well. As a result, these three items were grouped as a section. Since these three items all dealt with Cultural Behaviors and demonstrated a positive correlation, the section was sound.

The same procedure was used for the section pertaining to best practice. Several items grouped together to form strong correlations. As groups formed the content of the statements were reviewed to assess the focus and content of the statements and to further assess if there was a relationship between the content of each statement as they were grouped.

As a result of this item analysis process, five definitive sections were established for CAS, each focusing on a different aspect of cultural diversity. The five focus area are (a) Cultural Behaviors, (b) Cultural Understanding, (c) Family Practices, (d) Dominant Culture, and (e) Educator Practices. Cultural Behaviors statements focus on the development and the understanding of cultural behavior patterns. Cultural Understanding refers to an individuals understanding of and how outside influences effect cultural development. Family Practices refers to the ways in which culture impacts family practices. Dominant Culture refers to best practice issues in relationship to countering dominant cultural influences in the early childhood classroom. Educator Practices refers to how classroom teachers implement what they believe to be best practice when working the children and families from diverse cultures.

Pearson r is "a measure of correlation appropriate when the data represents either interval or ratio scales, it takes into account each and every score and produces a coefficient" (Gay & Arisian, 2000, p. 626). An overall correlation of .4 was used to establish valid correlations for each of the five sections of the survey. Table 1 shows the results when a Pearson *r* was run on each statement in relation to the total score for each of the five sections of the survey.

Table 1: Correlations for the Pilot Study

CAS	$\underline{r}$	$\underline{r}^2$	$\underline{p}$
Cultural Behaviors			
Q1	.457	.209	.013
Q2	.559	.312	.002
Q3	.619	.383	.000
Q4	.532	.283	.003
Q5	.417	.174	.024
Cultural Understanding			
Q6	.586	.343	.001
Q7	.780	.608	.000
Q8	.768	.590	.000
Family Practice			
Q9	.647	.419	.000
Q10	.434	.188	.019
Q11	.609	.371	.000
Q12	.710	.504	.000
Dominant Culture			
Q13	.809	.654	.000
Q14	.816	.666	.000

Q15	.913	.834	.000
Q16	.749	.561	.000
Educator Practice			
Q17	.362	.131	.053
Q18	.719	.517	.000
Q19	.659	.434	.000
Q20	.791	.626	.000

"Possibly the most valid and useful interpretation of the correlation coefficient is achieved by squaring it. ....Thus, r^2 is that proportion of the variance of one measure which is accounted for by the other (Roscoe, 1975, pp. 101-102). The r^2 for each item was calculated in an exploratory effort to get an overall view of the strength of the contribution of each item in the section. Each item explained the total amount of the variance in the sectional scores as follows: Under 20%-3, 20-29%-2, 30-39%-4, 40-49%-2, 50-59%-4, 60-69%-4, and Over 69%-1 (see Table 1). Thus, the pilot study produced a form of CAS with content validity in which each item contributed strongly to the concept it measured and to the overall survey score.

A possible limitation within the scoring of CAS is in order to assess attitudes and knowledge of culturally appropriate care and education, nine of the items were reworded to give an inaccurate statement. In item 1, 2, and 3 participants may respond correctly, but it is unknown if their belief or knowledge is correct or incorrect. For example, in Item 1 it says that children understand their cultural identity by adolescence. A response of strongly disagree is correct, but the participant may believe that it does not occur until adulthood rather than the correct answer of by age 5. Even though these items each showed a strong correlation between participant response and total score, it is recommended that they be reworded back to positive statements for future studies.

Correlations for Sample

The content validity for CAS was also verified for the teachers and faculty in the study. In order to check the consistency between the responses in the field tests and responses for the sample (see Table 7), an item analysis using correlation similar to the one conducted in the field test was conducted before analyzing the data to answer the research questions. The r^2 for each item was calculated in an exploratory effort in order to ascertain the overall strength and contribution of each item to the total score of the section.

Table 2: Correlations for CAS items to Section Scores for Teachers and Faculty in the Study

CAS Items	Teachers			Faculty		
Sections	r	r^2	p	r	r^2	p
Cultural Behaviors						

Q1	.548	.300	.000	.578	.334	.002
Q2	.434	.188	.000	.322	.104	.109
Q3	.738	.545	.000	.803	.645	.000
Q4	.482	.232	.000	.837	.701	.000
Q5	.339	.115	.007	.396	.157	.045
Cultural Understanding						
Q6	.667	.445	.000	.811	.658	.000
Q7	.457	.209	.000	.338	.114	.091
Q8	.705	.497	.000	.543	.295	.004
Family Practice						
Q9	.573	.328	.000	.789	.623	.000
Q10	.512	.262	.000	.821	.674	.000
Q11	.607	.368	.000	.627	.393	.001
Q12	.688	.473	.000	.755	.570	.000
Dominant Culture						
Q13	.692	.479	.000	.858	.736	.000
Q14	.703	.494	.000	.784	.615	.000
Q15	.683	.466	.000	.532	.283	.005
Q16	.757	.573	.000	.896	.803	.000
Educator Practice						
Q17	.325	.106	.009	.626	.392	.001
Q18	.571	.326	.000	.666	.444	.000
Q19	.459	.211	.000	.311	.097	.122
Q20	.577	.333	.000	.746	.557	.000

A bivariate correlation was conducted for the total population by combining the sectional scores of the faculty and the teachers (see Table 8). The r^2 for each item was calculated in order to determine the strength and contribution of each item to the total score.

Table 3: Correlation for CAS items to Section Scores for the Total population

CAS Items	Total Population			
Sections	r	r^2	p	N
Cultural Behaviors				
Q1	.518	.268	.000	89
Q2	.479	.229	.000	89
Q3	.676	.457	.000	89
Q4	.355	.126	.001	89
Q5	.309	.095	.003	89
Cultural Understanding				
Q6	.511	.261	.000	89
Q7	.248	.062	.019	89
Q8	.513	.263	.000	89
Family Practice				
Q9	.630	.397	.000	89
Q10	.619	.383	.000	89
Q11	.608	.370	.000	89
Q12	.723	.523	.000	89
Dominant Culture				
Q13	.735	.540	.000	89
Q14	.721	.520	.000	89
Q15	.653	.426	.000	89
Q16	.788	.621	.000	89
Educator Practice				
Q17	.394	.155	.000	89

Q18	.653	.426	.000	89
Q19	.447	.200	.000	89
Q20	.663	.440	.000	89

Cultural Appreciation in Lifelong Learning

Cultural diversity was an issue rarely discussed in early childhood programs 25 or 30 years ago. For many early childhood professionals, cultural diversity was not a subject addressed in their undergraduate or graduate programs. Currently, it is the responsibility of teacher educators to prepare teachers with the "knowledge, skills, attitudes, and dispositions needed to work effectively with a diverse student population" (Melnick & Zeichner, 1998, p. 87).

Studies have been conducted nationally to look at the demographic characteristics of early childhood faculty and students at institutions of higher education. These studies revealed that over 80% of the faculty was White and non-Hispanic (Early & Winton, 2001). The majority of students enrolled in teacher preparation programs were White, middle-class, and monolingual (Melnick & Zeichner, 1998). In order to prepare future teachers faculty must "expand and apply their knowledge about diversity issues on an ongoing basis (Chang, Muckelroy, & Pulido-Tobiassen, 1996).

For teachers practicing in the field, a critical and intrinsic element identified for early childhood teachers is one in which diversity is valued and differences are respected and accepted (Center for Effective Collaboration and Practice, 2003; Derman-Sparks, 1989).

> There are places, but not many, where diversity really works and greatly enriches the organization. Based on appreciation and understanding grounded in respect, these child care centers have a basic belief that good care and education comes in different forms--that what is good care is allowed to be arguable. There is a high tolerance for difference. In most organizations, the earnest proclamation of valuing differences is instantly contradicted by talking to those who are different. (Greenman, 1992, p. 140)

Asking individuals if they value diversity may bring a different and unreliable response compared to using an instrument with established validity and reliability that assesses cultural appreciation. Therefore, the Cultural Appreciation of Lifelong Learners (CALL) was design in "an effort to have an instrument which would rapidly, easily, and accurately assess cultural appreciation groups in adults" (Tapp, 2002, p. 175). The instrument was designed to assess where an individual fell within a spectrum of cultural appreciation groups and not to label an individual as appreciative or bigoted.

CALL was used in this study to assess and describe the appreciation perspectives of early childhood faculty. CALL is the only instrument found that was able to assess cultural appreciation in a quick easy format. CALL is not an instrument that is intended to label individuals as supporting or not supporting cultural diversity, but it is an instrument that identifies an individual's cultural appreciation group as one based on a community/worldviews or an individualistic perspective.

The ability to assess a community/worldviews versus an individualistic perspective is the strength of CALL. The principals on which this country was founded allow for and support individual perspectives. Religious choice, political affiliation, and personal values are a few of the choices individuals may self-determine. Nevertheless, educating young children is a community and public issue. Some may say "it takes a village" or that education is part of a society's responsibility to its people. In remarks made at a ceremony honoring Wilma Mankiller and Tom Porter, John Mohawk (2002) remarked:

> Here is some news that most Americans don't seem to get. The society is responsible for most things we have. I understand the principle of thinking that individuals are responsible for things, but I have to say, this is not true. It is as a whole that society provides us with the things that we enjoy and need. It does not provide our relatives and friendships and our relationships, but the other things that we need. (p. 52)

In professions that work with a culturally diverse public, a community/worldviews is necessary for effective practice.

> Racial, cultural, and linguistic diversity is the reality within and outside of the borders of the United States. The question is, will we raise children who can live and work together respectively and equitably? Our own adult generations have not achieved this vision. The future of our society depends on fostering children better equipped than ourselves for the task. To begin, we must work to change ourselves and our interactions with children. (Chang, Muckelroy, & Pulido-Tobiassen, 1996, p. 13)

Design

The design of CALL parallels the one's used to construct the Assessing The Learning Strategies of AdultS (ATLAS). ATLAS is an instruments which identifies preferred learning strategies of adults (Conti & Kolody, 1999). Both ATLAS and CALL utilize a "flow-chart design with a limited number of questions. The accuracy of these instruments rest in the validity of each, very precise question which is based upon the results of powerful multivariate statistics" (p. 16).

As a result of taking CALL, individuals are placed in one of four groups denoting perspectives of cultural appreciation. Based on Sternberg's method of naming groups (Sternberg, 1990), the CALL groups were given names that would not reflect any form of bias. CALL groups are labeled as (a) Group 1--Chris; (b) Group 2--Alex; (c) Group 3--Lee; and (d) Group 4--Lynn; collectively, the first letter of the name ofo the groups spell CALL.

In CALL, the Chris group is described as those who "enthusiastically embrace cultural diversity. They feel that firmly established societal forces are often repressive to culturally diverse groups" (Tapp, 2004, p. 4). The Alex group is described as those who "appreciate cultural diversity and felt that societal forces have greatly impacted and have limited opportunities for culturally diverse groups" (p. 4). The Lee group is described as those who "believe that individuals are responsible for their own situation. They believe that oppression and racism are not deeply rooted in society and are not aware of many institutional barriers that restrict minority groups" (p. 5). The Lynn group is described as those who "believe that individuals are responsible for their own situation. They believe that oppression and racism are not deeply rooted in society, and they feel that too much attention has been directed toward multicultural issues and cultural diversity" (p. 5).

Construct Validity

Construct validity for CALL was established by using items from two existing instruments, the Multicultural Counseling Knowledge and Awareness Scale (Ponterotto, Reiger, Barrett, & Sparks, 1994, p. 317) and the Quick discrimination Index (Ponterotto, et al., 1995, p. 1028). The Multicultural Counseling Knowledge and Awareness Scale was developed to assess the effects of instructional strategies in multicultural counseling development in students. The Quick Discrimination Index was created in order to draw upon the cognitive and affective elements of prejudicial attitudes. Validity for both the Multicultural Counseling Knowledge and Awareness Scale and the Quick Discrimination Index have been reported in published documents (Tapp, 2002, p. 132).

To establish construct validity for CALL, the items from the Multicultural Counseling Knowledge and Awareness Scale (Ponterotto, Reiger, Barrett, & Sparks, 1994, p. 317) and the items from the Quick Discrimination Index (Ponterotto, et al.,1995, p. 1027) were administered to 756 employees of the Oklahoma Department of Human Services. Various analyses were conducted using the scores from both the Multicultural Counseling Knowledge and Awareness Scale and the Quick Discrimination Index, along with demographic information which demonstrated the instruments pertained to the Department of Human Service employees in a similar way as to other populations where these instruments have been implemented. An additional factor analysis was conducted to further confirm these findings.

These analyses confirmed the construct validity for both instruments applied to this population of Oklahoma Department of Human Service employees in a similar manner to other populations using these instruments. "Since the items from the two original instruments have established construct validity and are related to the DHS group, the pool of items for the Cultural Appreciation in Lifelong Learning instrument have construct validity" (Tapp, 2002, p. 133).

Responses from the 768 Department of Human Services employees to the 62 items from the Multicultural Counseling Knowledge and Awareness Scale and the Quick Discrimination Index were used in a cluster analysis to identify various groups of cultural awareness. Agglomerative hierarchical clustering was used to analyze the responses. This procedure formed clusters:

> By grouping cases into bigger and bigger clusters until all cases are members of a single cluster....At every step, either individual cases are added to clusters or already existing clusters are combined. Once a cluster is formed, it cannot be split; it can only be combined with other clusters. Thus, hierarchical clustering methods do not allow cases to separate from clusters to which they have not been allocated. (Norusis, 1988, p. B-73)

Clusters were combined using the Ward's method. Ward's method combines clusters by optimizing "the minimum variance within the clusters and tends to find clusters of relatively equal sizes" (Aldenderfer & Blashfield, 1984, p. 43).

To best represent the data, a four-cluster solution was selected which produced four distinct groups of approximately equal size. Each cluster represented slightly more or less than 25% of the total group. The four groups produced differed in their perspectives of cultural appreciation (Tapp, 2002). Of the four groups identified, one enthusiastically embraces cultural diversity, one appreciates cultural diversity, one does not eagerly embrace cultural diversity, and one group opposes cultural diversity. Since the items from the two original instruments have established construct validity, the pool of items for Cultural Appreciation in Lifelong Learners has construct validity (p. 134).

Content Validity

For the CALL instrument, content validity concentrated on developing items that would accurately place participants in one of the four identified cultural appreciation groups (Tapp, 2002). A progression of two-group discriminant analyses were administered to produce data for constructing the items for CALL. The 62 items from the Multicultural Counseling Knowledge and Awareness Scale and the Quick Discrimination Index were used as the discriminating variables (139). At each phase of this process, "the findings from the structure matrix for discriminant analysis was employed to determine the wording of the items" (p. 163). Each analysis was used to develop a page in the flow-chart design of CALL. The first discriminant analysis used all 768 participants "placed them in groups, at the two-cluster stage of the cluster analysis" (p. 139). The ideology that separate these two groups was their commitment to traditional values. Participants in the higher scoring groups embrace cultural diversity espousing a community, global, or worldview outlook. This is an outlook in which societal influences impact individuals. There were 433 participants in this group, and they scored higher on the items and perceived diversity issues as related to societal causes then the other group. Participants in the lower scoring groups held a more individualistic perspective in which an individual, not society, determines a person's social situation. The 335 participants in this group scored lower on the items and perceived diversity issues from the individual perspective.

A two-step process was used when analyzing the results from this two-cluster solution. First, the discriminant function correctly placed 91.0% of the cases with 89.6% in the highest scoring group and 92.8% in the lowest scoring group. The second step was to examine the structure matrix. For CALL, "the variables from the structure matrix were used to identify the process that separates the groups and then word the items for soliciting the placement in these groups" (Tapp, 2002, p. 140).

Two additional discriminant analysis were conducted to get the other items in CALL. One was conducted on the two groups that made up the high-scoring group of 433; the other was on the two groups that made up the low-scoring groups. In one of the discriminant analysis conducted on the 433 participants from the societal causes group, 197 participants scored higher on the items that viewed traditional values as limiting multicultural groups, and 236 participants scored lower on the items that viewed traditional values as being somewhat useful to multicultural groups. The discriminant function from this analysis was 91% accurate in placing the participants in the correct group.

Finally, a discriminant analysis was conducted with the 335 participants from the individual perspective group. The group of 158 participants scored higher on items and knowledge concerning cultural diversity. This group embraced cultural diversity and believe that society often represses minority groups. The group of 177 participants scored lower on the items indicating that they have some knowledge of cultural issues but that they have selected not to support cultural diversity. The discriminant analysis was 90.4% accurate (Tapp, 2002, pp. 138-143).

Criterion-Related Validity

Criterion-related validity "compares an instrument's scores with external criteria known or believed to measure the attribute under study" (Kerlinger, 1973, p. 459). Criterion-related validity has two versions, concurrent and predictive validity. Concurrent validity is "determined by establishing relationship or discrimination. The relationship method involves determining the relationship between scores on the test and scores on some other established test or criterion" (Gay, 1987, p. 132). The discriminate method of establishing concurrent validity involves ascertaining if test scores can be used to discriminate between individuals who have certain characteristics and those that do not (p. 132).

Originally the DHS participants were to be re-surveyed and their CALL score compared with their initial responses to the Multicultural Counseling Knowledge and Awareness Scale and the Quick Discrimination Index. Due to a computer virus at the Oklahoma Department of Human Services, the original participants could not be accessed to establish criterion-related validity. Instead, a comparison of the means of the original sample of Department of Human Service participants with those from an equivalent sample group from the Oklahoma State Department of Vocational Rehabilitative Services were used to establish criterion-related validity. In order to use vocational rehabilitative participants as an equivalent sample, they were asked demographic information pertaining to age, gender, and ethnicity. The results from this information was nearly identical to those of the Department of Human Services sample. Therefore the Department of Vocational and Rehabilitative Services sample was an equivalent group to use to establish criterion-related validity (Tapp, 2002).

Predictive validity is the degree to which an instrument can forecast how an individual will do in a future situation (Gay, 1987). Predictive validity is important for instruments used to categorize individuals. The predictive validity of an instrument "is determined by establishing the relationship between scores on the test and some measure of success in the situation of interest. The test used is referred to as the predictor, and the behavior predicted is referred to as the criterion" (p. 133).

In order to ascertain criterion-related validity the vocational rehabilitative participants were asked to respond to CALL and to then respond to the items from the Multicultural Counseling Knowledge and Awareness Scale and the Quick Discrimination Index for the items in the structure matrix of the discriminant analysis that was used to name each group. A "one-sample t-test comparison of the means for both groups were made. The scores of the second sample were found to be congruous with the standard set by the original sample" (Tapp, 2002, p. 165).

For both the Department of Human Service (DHS) sample and the vocational rehabilitative sample, there were no significant differences in the high scoring group which perceives diversity issues as relating to societal causes. There were significant differences between the DHS sample and the vocational rehabilitative sample for the low scoring group which perceives diversity as individualistic. Scores for the vocational rehabilitative sample tended to be one increment higher on the response scale for this item though still lower than the scores from both the DHS sample and the vocational rehabilitative sample from the high scoring group. Thus, the pattern of mean scores for the cluster groups was the same for both the DHS sample and the vocational rehabilitative sample (Tapp, 2002).

Groups disagreed on how accurate CALL was in describing them. In all, 69% of all participants agreed that CALL accurately described them although accuracy between individual groups was not evenly distributed. The societal groups, Cluster 1 and 2, felt that they were accurately described. In the individualistic groups, Cluster 3 and 4, most felt that CALL was inaccurate in describing them although their responses to the items from the cultural competency scale supported their description (Tapp, 2002). Overall:

> The comparison between the groups of items used to form CALL supports the patterns of differences found in the DHS sample and those used for constructing CALL....Based on the findings that the vocational rehabilitative scores were found to be consistent with the standard provided by the DHS scores, CALL was judged to have criterion-related validity. (Tapp, 2002, p. 157)

Reliability

Reliability refers to "the degree to which a test consistently measures whatever it is measuring" (Gay & Airasian, 2000, p. 169). Reliability when related to a research instruments "may be defined as the level of internal consistency or stability of the measuring device over time" (Borg & Gall, 1989, p. 257). The reliability level of the instrument chosen is determined largely by the type of research. A high coefficient denotes high reliability. A test with perfect reliability would have a coefficient of 1.00 (Gay, 1987).

Reliability for CALL was established by measuring stability over a period of time. Stability refers to the "degree with which scores on a test are consistent over time" (Gay & Airasian, 2000, p. 169). Oklahoma State University graduate students in the adult education program participated in the test-retest process with a 3-week interval between implementation of CALL (Tapp, 2002).

Test-retest reliability is the extent to which test scores are consistent over a period of time. This is also referred to as the stability of a test. With the test-retest method the "reliability coefficient is frequently referred to as the coefficient of stability.... which reflects high reliability to the extent that they are close to 1.00" (Huck, 2000, p. 87). For CALL this process yielded a correlation coefficient of .86, confirming its reliability (Tapp, 2002, p. 165).

Procedures

For this research study, data were gathered electronically by means of a survey and an instrument located on the researcher's web-site. Institutional Review Board approval was received on January 7, 2004. To collect demographic characteristics, a combination of identified choice questions and characteristic specific questions were asked. These questions gathered age, gender, race, educational attainment, and job-related information (See Appendix A). The Cultural Attitude Survey (see Appendix B) and Cultural Appreciation in Lifelong Learners (see Appendix

C) instrument were posted in order to assess cultural attitudes and cultural appreciation groups.

Each college and university's early childhood education department was notified in advance about the research, how to identify the survey, and the date that the survey was to be sent out to faculty members (see Appendix D). Faculty members were e-mailed a request on February 16, 2004, to voluntarily participate in the study (see Appendix E). Those who consented to participate then clicked on the Internet address that linked them with the researcher's web-site. Upon completion of the survey, participants submitted their responses by e-mail. Data collection was concluded on March 8, 2004.

The researcher met with site supervisors for each of the Early Head Start and Head Start programs to inform them of how to electronically identify and complete the survey. Site supervisors were e-mailed the letter of consent on February 4, 2004, along with the researcher's web-site (see Appendix F). Teachers who volunteered to participate in the study then individually completed the survey located on the web-site. For both the faculty and teachers their voluntary action to click over from the e-mail to the survey gave the researcher the electronic signature that the participant voluntarily agreed to participate. Participants were given complete anonymity. There were no identifiers on the responses to indicate who had participated in the survey. In the teacher sample, many used the supervisors computer to complete and submit the survey. Data collection was concluded on March 4, 2004. All data was then downloaded to a data management file.

CHAPTER 4

FINDINGS

The Participants

This study had two groups of participants. They were full-time early childhood faculty at colleges and universities in Oklahoma and early childhood teachers currently employed with The Community Action Project of Tulsa. In order to assess demographic characteristics a frequency distribution was conducted on both groups of participants. A frequency distribution shows "how many subjects were similar in the sense that measured against the dependent variable, they end up in the same category or had the same score" (Huck, 2000, pp. 19-20). Demographic characteristics from this study were then compared to variables within the study and to a national study through the use of cross-tabulations. A cross-tabulations is a "table that contains counts of the number of times various combinations of values of two variables occur" (Norusis, 2000, p. 111).

Faculty

The profile of Oklahoma's early childhood faculty supports general stereotypes of the early care and education profession as being female driven and dominated. This concept is based on a long held perception that early care and education is a nurturing-based profession and is a need for only working mothers (Rust, 1993). "Most teacher educators are like their students ... they are overwhelmingly Caucasian, monolingual, and culturally encapsulated" (Melnick & Zeichner, 1998, p. 89). Of the 26 faculty participating in this study, all were female. The median age was 46.5 with an age range from 33 to 63 years. The median years of teaching experience in higher education was 10 years with a range of 1 to 32 years of teaching experience. None of the Oklahoma faculty participants were bilingual.

The racial composition mirrors that of the most recent and comprehensive national profile developed by Early and Winton in 2001. In this study, 1,244 institutions of higher education offering early childhood programing were identified. Six-hundred programs were included in the original sample, but it was later discovered that 59 of those programs did not have an early childhood program. Eighty-one percent, or 438 institutions of higher education, responded to questions regarding faculty demographics and programing.

Like the national study, the overwhelming majority of faculty in Oklahoma are White, and the numbers of Whites is about 5% higher (see Table 2). The distribution of non-

Whites reflect Oklahoma's geographic location and history. The Native American and Hispanic population are slightly larger than the national sample while the African American and Asian groups are smaller. However, like the national pattern the faculty are primarily White with a few other minority groups.

Table 4: Oklahoma Faculty Racial Demographics Compared to National Study

	African American		Native American		Asian		Hispanic		White	
	%	No	%	No	%	No	%	No	%	No
National	7.4	--	1.5	--	2	--	2.5	--	83.6	--
Oklahoma	3.8	1	3.8	1	--	--	3.8%	1	88.5	23

Current national trends suggest that the majority of early childhood faculty have a master's degree but not a doctorate. Faculty at 4-year institutions are also more likely to have a doctorate degree than faculty at 2-year institutions (Early & Winton, 2001). Seven faculty from 2-year institutions and 19 faculty from 4-year institutions responded to this survey (see Table 3).

Table 5: Oklahoma Faculty Educational Attainment Compared to National Study

Institutions	Bachelors Degree		Master's Degree		Doctorate Degree	
	%	No	%	No	%	No
2-Year Institutions						
National	24.6	--	66.4	--	8.2	--

Oklahoma	14.3%	1	57.1%	4	28.6%	2
4-year Institution						
National	2.6%	--	41.1%	--	56.3%	--
Oklahoma	0	0	36.8%	7	63.2%	12

The majority (61.5%) of faculty participants indicated that course work in cultural diversity was a part of their undergraduate or graduate work, and 96.2% stated that it has been a part of their continuing professional development. Currently, 4 of the participants are teaching classes whose focuses is on cultural diversity. Of those respondents, 2 are teaching at a 2-year program, and 2 are at a 4-year program.

For children, all development and learning occurs within and is influenced by cultural contexts. Due to the wide diversity within communities and among families, professionals working with children should be prepared to provide culturally competent services (NAEYC Guidelines for Preparation of Early Childhood Professionals, 1996). "Recommended practices for personnel competence indicate that cultural and ethnic diversity must be addressed in both didactic program content and through field experiences to prepare professionals to respect the diversity of cultures found in a community" (p. 36).

In responding to required course work focused on cultural diversity, 60% of the participants responded that it was a program requirement. At the national level, 43.2% of bachelor degree programs require one or more courses, and 43.4% of associate degree programs require one or more courses in working with children and families from diverse cultural backgrounds (Early & Winton, 2001). In Oklahoma, 1 (16.7%) participant at an associate degree program and 14 (73.7%) participants at bachelor degree programs indicated that course work focusing on cultural diversity was required.

Research has demonstrated that field-based experiences in multicultural communities can have a significant effect on pre-service teachers' attitudes about culturally diverse student populations (Cruz, 1997). Nationally, 78.1% of the bachelor degree programs and 60.9% of the associate degree programs include practica requirements in working with children and families from diverse ethnic and cultural backgrounds. In Oklahoma, 73.7% (14) of the participants, from bachelor degree programs and 28.6%(2) of the participants from associate degree programs indicated that their program required student-teaching experience in a culturally diverse setting.

The Teachers

The 63 teachers profiled in this study were all employed by The Community Action Project of Tulsa (CAPTC). This organization implements Head Start and Early Head Start programing in both Tulsa and Owasso, Oklahoma. All were female. Ages of participants ranged from 23 to 57 with a median age of 40. Of the 63 participants, 4 teach in the Early Head Start program, and 56 teach in the Head Start program. The median years of experience was 8 with a range of 2 to 30 years. Thirty-five of the teachers were single, and 28 were married. Of the 35 single teachers, 80% had children, and 78.6% of the married teachers had children. Although bilingual data was not collected in the study, three of the eligible 89 participants were identified as bilingual (Rowland, personal communication, 2004).

National statistics are available for center-based care, which includes Head Start programing. However, this research is limited, and the last data collected was in the early to mid 1990's (Center for the Child Care Workforce, 2001). Nationally, females compose 97% and males 3% of teachers and assistants in center-based care (Helburn, 1995). The age distribution of center-based teachers and assistants nationally was as follows: 7% were 18 or younger, 34% were 19 to 25, 17% were 26 to 30, 34% were 31 to 50, and 7% were 51 or older (Whitebook, 2003).

Racial composition for CAPTC teachers in this study differ from the last national study conducted in 1995 on center-based staff (Helburn, 1995). Participants in this study showed greater diversity for African American teachers (11%)and Native American teachers (11.1%), but less diversity for Asian teachers (-.2%), Hispanic teachers (-6.2%), and White teachers(-19.2%)(see Table 4). Teachers who identified themselves as Other were not identified in the national study.

Table 6: Distribution of National and CAPTC Racial Demographics

	National		CAPTC	
	%	No	%	No
African American	16	--	27	17
Asian	3	--	3.2	2
Hispanic	11	--	4.8	3
Native American	--	--	11.1	7
White	70	--	50.8	32
Other	--	--	3.2	2

National awareness of the importance of early care and educational experiences for young children and its' impact on school readiness and future academic achievement has led many states to raise teacher qualifications (Whitebrook, 2003). Research addressing the relationship between teacher educational attainment and positive children outcomes have been well documented (Bowman, Donovan, & Burns, 2001; Campbell & Ramey, 1995; Howes & Brown, 2000; Scheweinhart, Barnes, & Weikart, 1993). Head Start has raised its standards by requiring 53% of teachers with a minimum of an associates degree by the fall of 2003 and the pending reauthorization bill for Head Start will require 50% of their teachers to have a bachelor's degree by 2008 (Whitebook, 2003).

Educational attainment for teachers in this study found that 38.1% (24) were CDA certified, 22.2% (14) had associate degrees, 31.7% (20) had bachelor degrees, and 7.9% (5) had a master's degree. Only teachers meeting the master teacher qualification were included in this study; 53.6% of CAPTC teachers do not meet this qualification. Nationally, averages for Head Start teachers are 35% have a CDA, 23% have an associates, and 29% have a bachelors degree (National Institute for Early Education Research, 2003). Thus, teachers in this study were very similar to the national average in educational attainment.

National studies have shown that while the diversity of the children being served is growing, the majority of bachelor degree teachers and those currently in teacher preparation programs are White and middle-class (Nieto, 2000). Teachers in this study show a similar pattern of race and educational attainment as well (see Table 5). Chi-square analysis on race and education showed a significant difference (χ^2 = 32.86, df = 15, p = .005). A chi-square analysis is a "nonparametric test of significance appropriate when the data are in the form of frequency counts; it compares proportions actually observed in a study with proportions expected to see if they are significantly different" (Gay & Airasian, 2000, p. 622). Significance for this study was p = .05).

Table 7: Cross-tabulations for Race and Educational Attainment

Education	CDA		Associates		Bachelor		Maters	
	%	No	%	No	%	No	%	No
African American	50%	12	28.6	4	--	--	20	1
Asian	4.2	1	7.1	1	--	--	--	--
Hispanic	--	--	14.3	2	5%	1	--	--
Native American	16.7	4	14.3	2	5	1	--	--
White	20.8	5	35.75	5	90	18	80	4
Other	8.3	2	--	--	--	--	--	--

The National Council for Accreditation of Teacher Education (NCATE), which accredits colleges of education, has included multicultural education in its standards since 1978. Although only 500 of 1,200 teacher preparation programs are NCATE members, they prepare 70% of new teachers annually (Gollnick, 1995). Yet, only 19% of the participants stated that they were required to take any course work in which the sole focus was on cultural diversity. Those with required course work were distributed as follows: 2 participants with a CDA, 4 with an associates, 4 with a bachelor degree , and 2 with a master's degree.

Ninety-two percent of the teachers stated that working with culturally diverse children and families has been a part of their professional development. In a national report, it found that only 20% of teachers felt that they were prepared to work with the children and families from culturally diverse backgrounds (Van Hook, 2000). In this study 57.1% of the participants felt that they were adequately prepared to work with a culturally diverse population. The majority of African American, Asian, and Native American teachers felt that they were adequately prepared to work with culturally diverse families. While the majority of Hispanic and White teaches felt that they were not prepares (see Table 6). When looking at being prepared to work with culturally diverse children and families by race a significant differences were found ($\chi^2 = 15.407$, df = 5, p = .009).

Table 8: Distribution by Race in Being Prepared to Work with Diverse Children

	Yes		No	
	%	No	%	No
African American	38.9	14	7.7	2

Asian	5.6	2	--	--
Hispanic	2.8	1	7.7	2
Native American	13.9	5	7.7	2
White	33.3	12	76.9	20
Other	5.6	2	--	--

Summary

Although a higher level of racial diversity exists with in the CAPTC teaching staff than in national studies, many similarity to the national profile exist. An overwhelming lack of diversity by race, gender, and educational attainment was clearly identified in the data collected.

The Cultural Attitude Survey

The Cultural Attitude Survey (CAS) was designed to assess participants attitude and knowledge regarding 20 statements pertaining to cultural diversity. The survey is based on two major constructs: cultural identity and best practice. Within those constructs, five concepts are addressed: Cultural Behaviors, Cultural Understanding, Family Practices, Dominant Cultural, and Educator Practices. Quantitative data were gathered for each statement with a 6-point Likert scale ranging from a scale: 6--Strongly Agree, 5--Agree, 4--Somewhat Agree, 3--Somewhat Disagree, 2--Disagree, and 1--Strongly Disagree. The items for the final form of CAS used in this study and the five sections of CAS were determined by field tests.

Responses to CAS

Each of the five sections of the Cultural Attitude Survey (CAS) was scored individually for both teachers and faculty in order to assess knowledge and attitudes each of the individual concepts in CAS. A total score was tabulated for each section to establish a composite score for overall knowledge and attitudes toward a concept of cultural diversity.

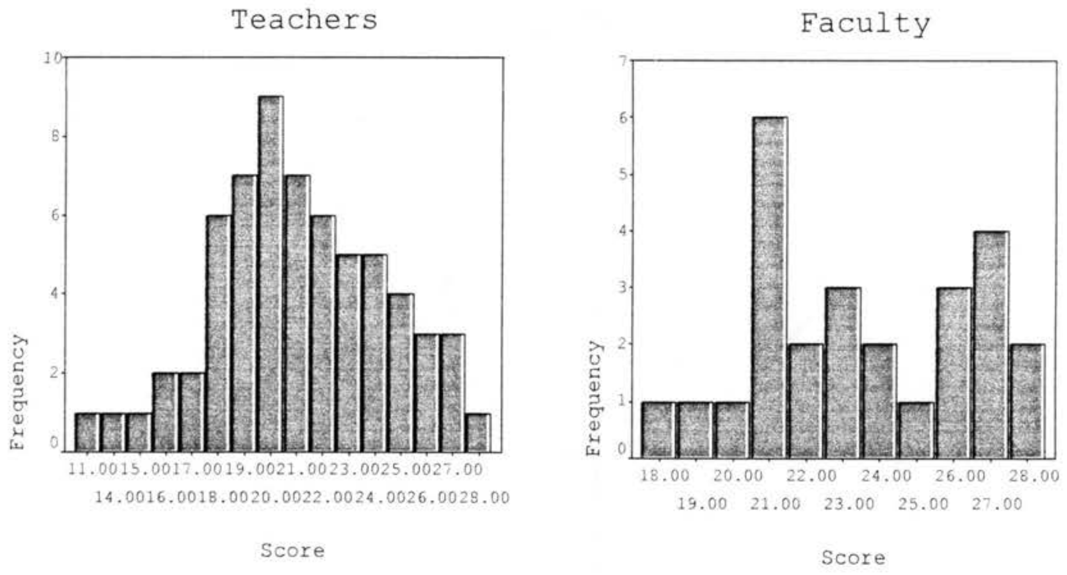
Section 1: Cultural Behaviors

The Cultural Behavior section dealt with concepts dealing with the establishment and understanding of cultural behaviors. In this section there were 5 items. With a 6-point Likert scale scores would range from 5 to 30, with a midpoint of 17.5. These items address the behavior patterns associated with cultural groups relating to identity and development. Teacher's scores ranged from a low of 11 to a high of 28(see Figure 1). The mean score for teachers was a 21.1, with a standard deviation of 3.42.

For faculty, scores ranged form a low of 18 to a high of 28. The mean score for faculty was a 23.5, 6 with a standard deviation of 2.94 (see Figure 1). The mean score for the faculty was approximately 2 points above the teachers mean score.

Figure 1: Frequency of Cultural Behavior Scores for Faculty

and Teachers

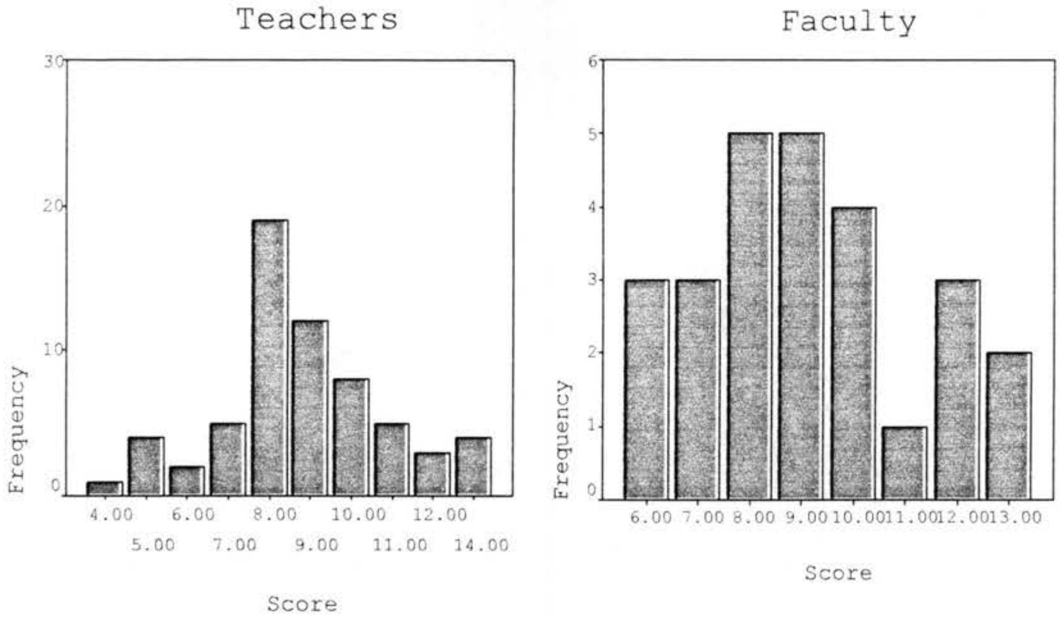


Section 2: Cultural Understanding

The cultural understand section dealt with the understanding of cultural practices and behaviors. There were 3 items. With a 6-point Likert scale scores would range from 3 to 18, with a midpoint of 10.5. Items in this section addressed the understanding of behavioral tendencies by cultural groups. Teacher's scored ranged from a low of 4 to a high of 14. The mean score for teachers was 8.9, with a standard deviation of 2.19 (see Figure 2).

For faculty, scores ranged from a low of 6 to a high of 13. The faculty mean score was also a 9.1, with a standard deviation of 2.10 (see Figure 2). The mean score for the faculty was only .2 higher then the teachers.

Figure 2: Frequency of Cultural Understanding Scores for Faculty and Teachers

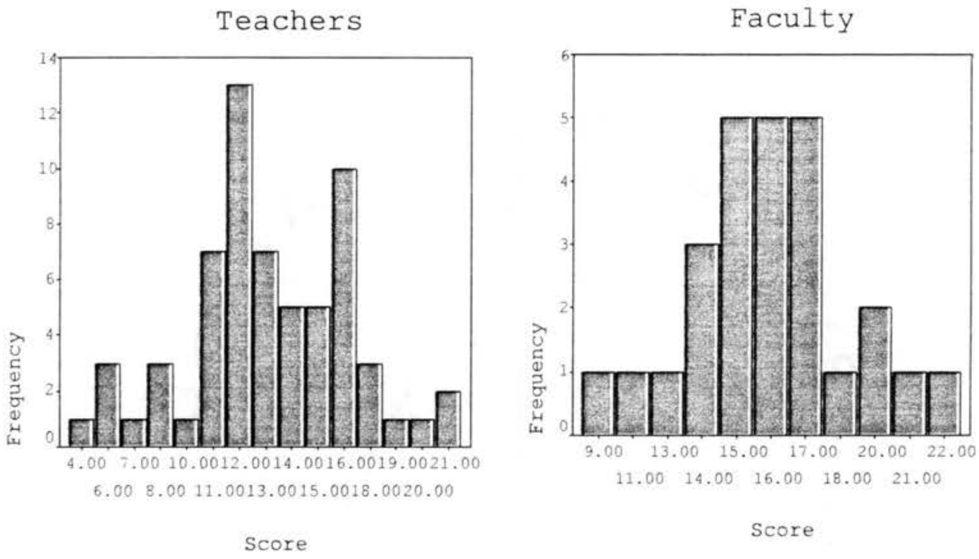


Section 3: Family Practices

The family practice section dealt with cultural child rearing practices and beliefs. There were 4 items. With a possible score ranging from 4 to 24, with a midpoint score of 14. Items in this section related to family practices in the home and educator's relationships with families. Teacher's scores ranged from a low of 4 to a high of 21. The mean score for teachers in this section was 13.1, with a standard deviation of 3.57 (see Figure 3).

For faculty, scores ranged from a low of 9 to a high of 22. The mean score for faculty was a 16, with a standard deviation of 2.84 (see Figure 3). The mean score for the faculty was almost 3 points higher then the teachers.

Figure 3: Frequency of Family Practices Scores for Faculty and Teachers

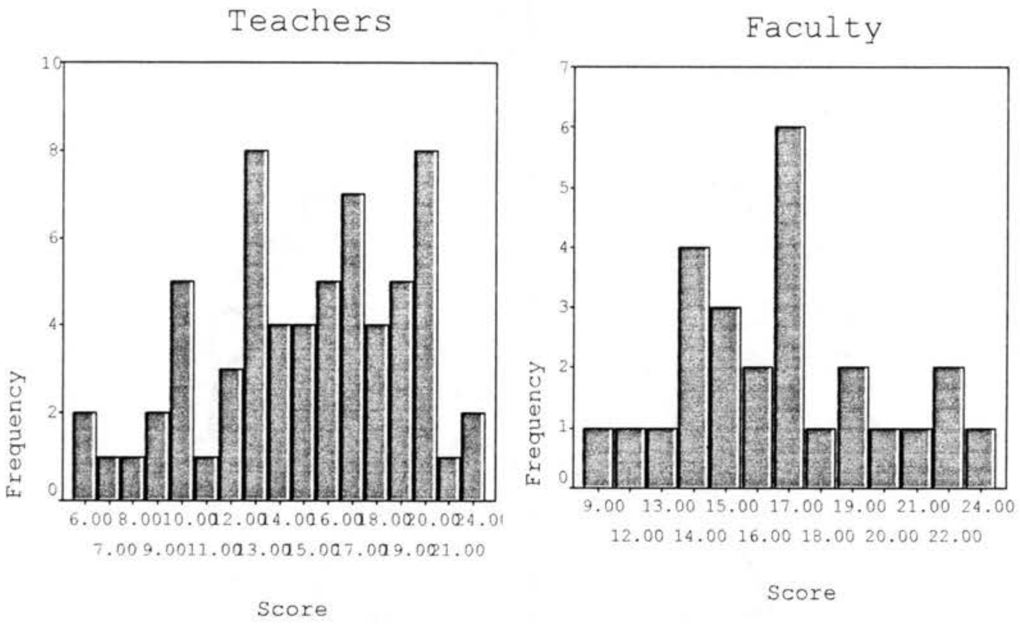


Section 4: Dominant Culture

The Dominant Culture section dealt with practices of dominant, White, middle-class individuals. There were 4 items. With a possible score ranging from 4 to 24, with a midpoint score of 14. Items address how a teacher would counter dominant cultural practices in the classroom. Teacher's scores ranged from a low of 6 to a high of 24. The mean score for teachers in this section was 15.19, with a standard deviation of 4.20 (see Figure 4).

For faculty, scores ranged from a low of 9 to a high of 24. The mean score for faculty was a 16.7, with a standard deviation of 3.38 (see Figure 4). The mean score for the faculty was .8 higher then the teachers.

Figure 4: Frequency of Dominant Culture Scores for Faculty and Teachers

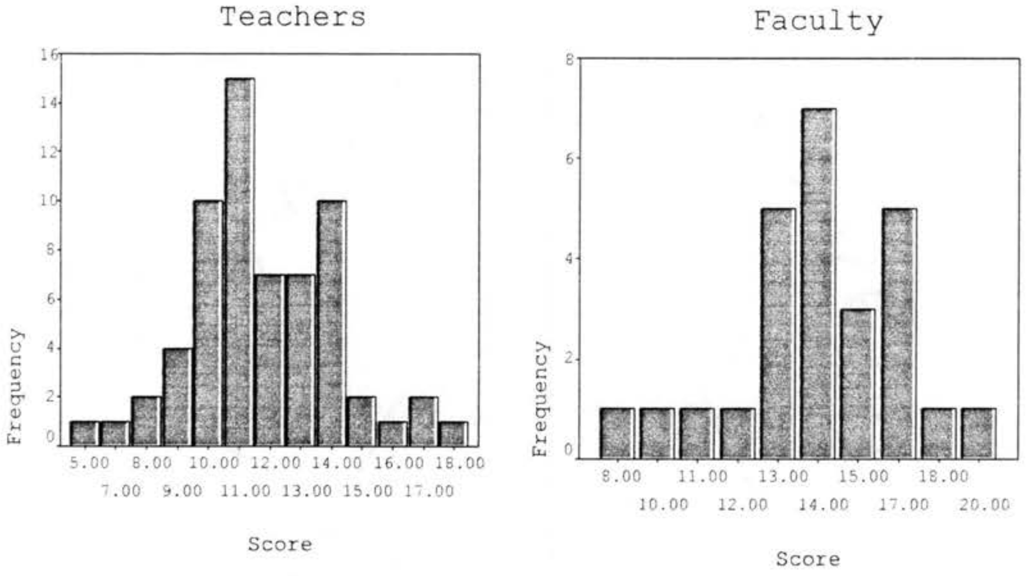


Section 5: Educator Practice

The Educator Practice section dealt with educators beliefs of appropriate cultural practices. There were 4 items. With a possible score ranging from 4 to 24, with a midpoint score of 14. The items in this section addresses how educators supported cultural diversity within their classrooms. Teacher's scores ranged from a low of 5 to a high of 18. The mean score for teachers in this section was 11.78, with a standard deviation of 2.41 (see Figure 5).

For faculty, scores ranged from a low of 8 to a high of 20. The mean score for faculty was a 14.31, with a standard deviation of 2.59 (see Figure 5). The mean score for the faculty was 2.6 points higher then the teachers.

Figure 5: Frequency of Educator Practice Scores for Faculty and Teacher

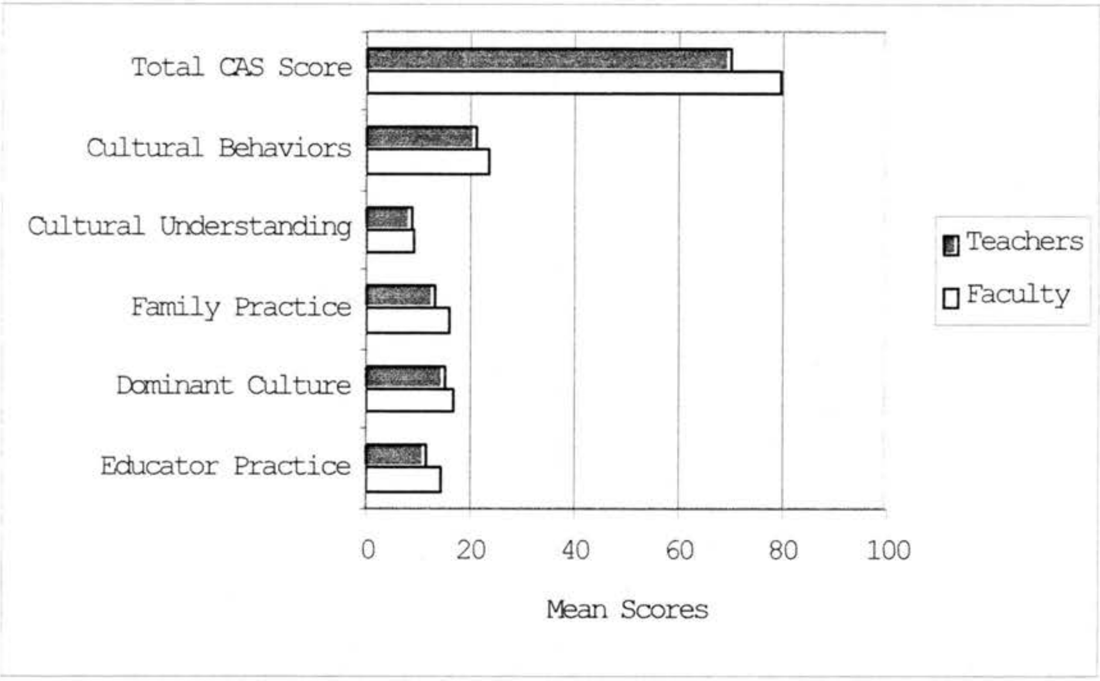

Teachers

Faculty

Total CAS Scores

The total score consisted of the sum of all the responses. On a 6-point Likert scale responses could range from 20 to 120 with a midpoint of 70. For the teachers scores ranged from a low of 47 to a high of 92. The mean score for the teachers was 70.03 with a standard deviation of 7.94. For the faculty, there was a range from a low of 65 to a high of 96. The mean score for faculty was 79.62 with a standard deviation of 7.79. The faculty scored higher than the teachers on all scales and scored 9.17 higher on the total score (see Figure 6).

Figure 6: Frequency of CAS Mean Scores for Teachers and Faculty



Differences Due to CAS

A t-test for independent samples was used to determine if there was a significant difference between the CAS mean scores for the faculty and for the teachers. A t-test is a "parametric test of significance used to determine significant difference between the mean of two independent samples at a selected probability level" (Gay & Airasian, 2000, p. 629). Significant differences were found on the Total CAS Scores between the teachers and faculty and on four of the sections of the CAS (see Table 9). The sections with differences were Cultural Behaviors, Cultural Understanding, Family Practice, Educator Practice, and Total

Score. No differences were found in the area of Dominant Culture. On all sections with a significant difference the faculty scored higher than the teachers.

Table 9: t-test for Faculty and Teachers on CAS

Variable	t	df	p	Difference
Behaviors	9.01	87	.000	6.28
Understanding	6.03	87	.000	3.60
Family	3.65	87	.000	2.87
Dominance	1.62	87	.110	1.50
Educator	4.40	87	.000	2.53
Total	5.21	87	.000	9.58

Demographics and CAS Scores

The relationship between CAS scores and the demographic variables of race and education were explored with analysis of variance. A one-way analysis of variance was conducted. A one-way analysis of variance allows the researcher to "use the data in the sample for the purpose of making a single inferential statement concerning the means of the study's population (Huck, 2000, 324). For the purpose of this analysis, race was divided into the seven groups of White, Hispanic, African-American, Asian, Native American, Pacific-Islander, and Other. Education was divided into four group of Child Development Associate certificate, associate, bachelor, and master's degree. Due to the small number of faculty participants, only teachers were included in this analysis. For race, there were no significant differences (see Table 10). For education, the only section with a significant difference was Cultural Understanding (see Table 10).

Table 10: ANOVA for CAS and Demographic Characteristics

Source	SS	df	MS	F	p
Race					
Behavior					
Between	38.96	5	7.79	0.85	0.520
Within	521.93	57	9.16		
Understanding					
Between	15.84	5	3.17	0.41	0.842
Within	443.01	57	7.77		
Family					
Between	68.40	5	13.68	1.08	0.382
Within	722.59	57	12.68		
Dominance					
Between	66.15	5	13.23	0.73	0.602
Within	1029.57	57	18.06		
Educator					
Between	16.26	5	3.25	0.54	0.747
Within	344.62	57	6.05		
Total					
Between	396.72	5	79.34	1.29	0.282
Within	3515.22	57	61.67		
Education					
Behavior					
Between	39.60	3	13.20	1.49	0.226
Within	521.29	59	8.84		
Understanding					
Between	70.47	3	23.49	3.57	0.019
Within	388.38	59	6.58		
Family					
Between	13.56	3	4.52	0.34	0.794
Within	777.43	59	13.18		
Dominance					
Between	48.67	3	16.22	0.91	0.440
Within	1047.05	59	17.75		
Educator					
Between	5.18	3	1.73	0.29	0.835
Within	355.71	59	6.03		
Total					
Between	54.07	3	18.02	0.28	0.843

Within	3857.86	59	65.39		

Further Investigation of CAS

Cluster Analysis--Teachers

Cluster analysis was used to explore for groups among the teachers and faculty based on the items in the Cultural Attitude Survey. In order to define groups, "cluster analysis is a powerful multivariate tool available to adult educators for inductively identifying groups which inherently exist in the data. Its' power lies in its ability to examine the person in a holistic manner rather than a set of unrelated variables" (Conti, 1996, p. 67). After the groups were identified, discriminant analysis was used to analyze how variables interrelated to explain how the groups were formed. With discriminant analysis there is "a fusion of three key functions of statistical analysis - data reduction, inference, and identification among variables" (Kachigan, 1991, p. 235).

A 4-cluster solution was selected as the best solution for the data. Each of these groups combined with one other group at the 2-cluster level. Therefore, the groups were analyzed at the 2-cluster and 4-cluster levels to determine what separates the groups. At the 2-cluster level, 28 participants formed a high scoring group, and 35 participants were identified in the low scoring group.

The discriminant function at the 2-group level was 95.2% accurate in placing members in the correct group. The structure matrix for this analysis revealed that questions 14, 16, and 19 were what separated the groups. Question 14 and 16 focus on countering dominant culture related to family economic levels and the dominance of white, middle-class images. Question 19 focused on educator practice at fostering independence in children. The thread that ties these three items together is fostering the ideal that all children from all racial, cultural, and economic levels should be valued and held in high-esteem. If all children are valued then as educators, no differentiation will be made in fostering children's development of independence.

At the 4-cluster level, two separate discriminant analysis were conducted. One was with the high scoring group of 28, and the other was with the low scoring group of 35. The high-scoring group of 28 split into two equal groups of 14. The items that separated these groups were Question 1, 13, and 19. Question 1 focuses on when children understand their primary culture, Questions 14 addresses countering the dominance of middle-class images, and Question 19 focus on developing independent skills. All three of these questions are interrelated based upon the understanding of cultural expectations. Children by the age of five have established and understand their primary culture. By this age children also understand and have exposure to the dominant White, middle-class value system that promotes and values individuals based on economic upward mobility and independence. This discriminant function was 100% accurate in placing members in their correct groups.

At the 4- cluster level, the low scoring group divided into one group of 14 and one group of 21. The items separating these groups were Questions 1 and 8. Question 1 focuses on a child's understanding of their primary culture and Question 8 focuses on influences affecting cultural behaviors. These two questions both address a child's understanding and expected behaviors based upon their primary culture, which may include changes as they grow due to poverty or higher education. This discriminant function was also 100% accurate in placing members in their correct groups.

Cluster Analysis--Faculty

A 2-cluster solution was selected as the best solution for the data. At the 2-cluster level, 15 participants formed a high scoring group, and 11 participants were identified in the low scoring. The discriminant function at the 2-group level was 96.2% accurate in placing the members in the correct groups. The structure matrix for this analysis revealed that the items separating the groups were Questions 6, 7, 14, 15, and 18. These items relate to cultural tendencies, countering dominant cultures and the use of holidays to learn about diversity. The main themes that tie these questions together are the wide variations of behaviors within a culture, and countering dominant cultural images. This breaks down to developing an understanding of each individual family's cultural practices and not to classify a family based on cultural tendencies which may or may not be accurate.

CAS Items Below the Midpoint Score

Faculty

When looking at the midpoint score for each individual item, the faculty scored below the midpoint on Questions 4 and 19. Question 4 refers to what is the first step to becoming inter-culturally effective in learning about other cultures. Faculty indicated that the first step was to learn about other cultures (76.9%). A basic construct in cultural awareness is that one must first learn to become culturally self-aware before you can begin to become inter-culturally effective (Lynch & Hanson, 1997). Question 19 addresses fostering independent skills in young children. The faculty overwhelmingly (96.2%) agreed with this statement. Functioning independently is highly valued in the dominant culture and a critical skill for children to develop if they are to be successful in traditional school systems.

Teachers

When looking at the midpoint score for each individual item, the teachers as a group scored below the midpoint on Questions 4, 6, 11, 18, and 20. Question 4 refers to what is the first step to becoming inter-culturally effective in learning about other cultures. For teachers, 79.4% agreed with the item. Question 6 refers to cultural practices displaying distinct similarities within groups. Although 87.5% of the teachers agreed, research and literature indicate that there are as many differences as there are similarities (Lynch & Hanson, 1997). Question 11 addresses the belief held in some cultures that if a mother fosters independent skills in her young child then she is not being a good mother (p. 458) Question 18 refers to using holidays to teach diversity, and 73% of teachers agreed. In early childhood education, children tend to learn the stereotypes rather then the true meaning of a holiday (Derman-Sparks, 1989). Question 20 addresses non-English speaking infants and toddlers being immersed in English language classrooms, and 85.7% of the teachers agreed. Many teachers and non-English speaking families do not understand the impact on a child's cognitive, social, and emotional development that occurs during the years it takes a child to learn to speak English (Tabors, 2003).

Cultural Appreciation of Lifelong Learners

The Cultural Appreciation of Lifelong Learners (CALL) is designed to assess an individual's perspective of cultural appreciation (Tapp, 2002). Of the four groups that are identified by CALL, two groups (Chris and Alex) are defined as having a worldview perspective, and two groups (Lee and Lynn)are defined as having an individualistic perspective. A total of 24 faculty and 60 teachers completed CALL.

The two worldview groups are the Chris group which is described as enthusiastically accepting of culturally diverse groups and believe that racial discrimination is deeply rooted within American society. The Alex group also appreciates cultural diversity and understands the role society has played in repressing minorities, but they also believe that diverse cultural groups may benefit from some traditional mainstream values (Tapp, 2002).

The two individualistic perspective groups are the Lee group which believes that all individuals are responsible for their life situation and are unaware of any barriers which would restrict minority groups. Their knowledge of culturally diverse groups is limited, but they acknowledge that minority groups face more challenges than Whites. The Lynn group advocates individualism and believe that each individual controls their own situation. They feel that racism and oppression are not inherent in society and that issues of diversity are receiving too much attention (Tapp, 2002).

In the worldview perspective, 38.5% of the faculty and 20.6% of the teachers were identified in the Chris group while 26.9% of the faculty and 31.7% of the teachers were identified in the Alex group. In the individualistic perspective, 15.4% of the faculty and 28.6% of the teachers were identified in the Lee group while 11.5% of the faculty and 14.3% of the teachers were identified in the Lynn group (see Table 11).

Table 11: Distribution of CALL Groups for Faculty and Teachers

CALL	Faculty		Teachers	
	Frequency	Percent	Frequency	Percent
Chris Group (worldview)	10	38.5%	13	20.6%
Alex Group (worldview)	7	26.9%	20	31.7%
Lee Group (individualistic)	4	15.4%	18	28.6%
Lynn Group (individualistic)	3	11.5%	9	14.3%

To assess if any differences existed between the distribution of faculty and teacher in CALL, a chi-square test for contingency tables was conducted. This "chi-square test is used to determine whether there is a relationship between the two nominal variables" (Roscoe, 1979, p. 254). No significant differences were found ($\chi^2 = 3.84$, df = 3, p = .28).

In the original research on CALL (Tapp, 2001), the distribution groupings of social workers at the Oklahoma Department of Human Services distributed into the following groups (see Table 12).

Table 12: Distribution of CALL Groups for Social Workers at Oklahoma Department of Human Services

Solution	Total Group (n=768)			
Two Group	This group scored higher on items and perceived diversity issues as related to societal causes (n=433)		This group scored lower on the items and perceived diversity issues from the individual perspective (n=335)	
Four Group	This group scored higher on the items and viewed traditional values as limiting multi-cultural groups. (n=197)	This group scored lower on the items and viewed traditional values as being somewhat useful to multi-cultural groups. (n=236)	This group scored higher on the items and acknowledged a lack of knowledge concerning cultural diversity. (n=158)	This group scored lower on the items, has some knowledge of cultural issues, but has selected not to support cultural diversity. (n=177)

To see if the participants in this study followed the same distribution patterns found in the original research by Tapp (2001), a non-parametric chi-square analysis was conducted on the faculty, the teachers, and the faculty and teachers combined (see Table 13). This test is used to determine whether an observed frequency distribution departs significantly from a hypothesized or expected frequency distribution (Roscoe, 1979, p. 247). No significant difference were found from the observed groups of teachers (χ^2 = 4.78, df = 3, p = .189), the faculty (χ^2 = 3.753, df = 3, p = .289), and teachers and faculty combined (χ^2 = 4.237, df = 3, p = 2.37) compared to the expected group of social workers at the Oklahoma Department of Human Services.

Table 13: Non-Parametric Chi-Square for Teachers and Faculty Compared to Norms for CALL.

Group	Observed N	Expected N	Residual
Teachers			
Chris	13	15.4	-2.4
Alex	20	18.4	1.6
Lee	18	12.3	5.7
Lynn	9	13.8	-4.8
Total	60		
Faculty			
Chris	10	6.2	3.8
Alex	7	7.4	-.4
Lee	4	4.9	-.9
Lynn	3	5.5	-2.5
Total	24		
Total Group			

Chris	23	21.6	1.4
Alex	27	25.8	1.2
Lee	22	17.3	4.7
Lynn	12	19.4	-7.4
Total	84		

CALL and Demographic Characteristics

The relationship between CALL groups and demographic characteristics was examined using chi-square analysis. For teacher's a chi-square analysis of their CALL groups and the demographic characteristics of educational attainment (χ^2 = 11.89, *df* = 9, *p* = .22) and race (χ^2 = 19.07, *df* = 15, *p* = .21)revealed no significant difference (see Table 14).

Table 14: Chi Square Analysis for CALL Groups by Education And Race for Teachers

Group	Chris	Alex	Lee	Lynn	Total
Education					
CDA	7	4	9	3	23
Associates	5	4	2	2	13
Bachelors	1	10	5	3	19
Masters	0	2	2	1	5
Total	13	20	18	9	60
Race					
African American	7	3	5	1	16
Asian	1	1	--	--	2
Hispanic	2	--	--	1	3

Native American	1	2	2	2	7
White	2	13	10	5	30
Other	--	1	1	--	2
Total	13	20	18	9	60

Due to the small number of faculty participants, cross-tabulations was used in an exploratory manner in order to look at the relationships between CALL groups and demographic characteristics. No major differences were noted between CALL groups and faculty's educational levels. When looking at where the faculty taught and their CALL groups, it was found that at 2-year programs, 85.7% of the faculty were in the worldview groups and 14.3% were in the individualistic groups. At the 4-year programs, 64.7% were in the worldview groups and 35.3% were in the individualistic groups. No significant difference was found between CALL groups and 2- or 4-year colleges ($\chi^2 = 2.01$, *df* = 6, *p* = .92)

CALL and CAS

To examine for differences between CALL groups and CAS scores a one-way analysis of variance (ANOVA) was selected. For the teachers, no significant differences were found between CALL groups and Total CAS Score or CAS sectional scores (see Table 15).

Table 15: ANOVA for CALL and CAS for Teachers

Source	Sum of Squares	df	MS	F	P
Total Score					
Between	82.51	3	27.50	.413	.744
Within	3730.475	56	66.616		
Behavior					
Between	12.403	3	4.134	.431	.731
Within	536.847	56	9.587		
Understanding					
Between	13.337	3	4.446	.563	.642
Within	442.397	56	7.900		
Family					
Between	67.676	3	22.559	1.833	.152
Within	689.308	56	12.309		
Dominance					
Between	51.768	3	17.256	.959	.419
Within	1008.166	56	18.003		
Educator					
Between	25.647	3	8.549	1.466	.234
Within	325.536	56	5.831		

Due to the small number of faculty participants a one-way analysis of variance was used in an exploratory method to look at CALL groups and CAS sectional and total scores (see Table 16). A significant difference was found on the faculty's Total CAS Score and the section on Dominant Culture.

Table 16: ANOVA for CALL and CAS for Faculty

	Sum of Squares	df	Mean Square	F	P
Total Score					

Between	476.513	3	158.838	3.188	.046
Within	996.445	20	49.82		
Behavior					
Between	26.558	3	8.853	1.033	.399
Within	171.400	20	8.570		
Understanding					
Between	1.451	3	.484	.090	.965
Within	107.174	20	5.359		
Family					
Between	47.960	3	15.987	2.133	.128
Within	149.874	20	7.494		
Dominance					
Between	94.969	3	31.656	3.376	.039
Within	187.531	20	9.377		
Educator					
Between	24.677	3	8.226	1.156	.351
Within	142.281	20	7.114		

Since the *F* test indicated that two of the groups mean scores were significantly different, the post hoc Tukey test was used. A post hoc test is used to understand why the ANOVA yielded a significant *F* (Huck, 2000). The Chris group mean score was almost 14 points higher then the Lynn group on the faculty's Total Score for CAS. For Dominant Culture the post hoc once again showed that the Chris group scored higher than the Lynn group by approximately 7 points. In both cases the Chris (worldview) group scored significantly higher then the Lynn (individualistic) group.

A one-way analysis of variance was conducted on faculty and teachers combined scores. A significant difference was found on the Family Practice section and the Total CAS Score (see Table 17).

Table 17: ANOVA for CALL and CAS for Combined Group of Teachers and Faculty

	Sum of Squares	df	MS	F	P
Total Score					
Between	711.089	3	237.030	3.033	.034
Within	6252.197	80	78.172		
Behavior					
Between	83.584	3	27.861	1.683	.177
Within					
Understanding					
Between	31.043	3	10.348	1.094	.356
Within	756.516	80	12.371		
Family					
Between	126.375	3	42.125	3.405	.022
Within	989.660	80	12.371		
Dominance					
Between	68.865	3	22.955	1.387	.253
Within	1324.087	80	16.551		
Educator					
Between	38.678	3	12.893	1.753	.163
Within	588.322	80	7.354		

The Tukey post hoc revealed once again that the difference was between the Chris and Lynn groups. For Total Score, the Chris group scored approximately 7 points higher than the Lynn Group. For Family Practice, the Chris group scored 3 points higher than the Lynn group. In both cases the Chris (worldview) group scored significantly higher then the Lynn (individualistic) group.

CHAPTER 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary of the Study

Current political, economic, social, and demographic changes have led to a focus on developing a better understanding of culturally diverse practices and beliefs amongst the children and families served in the early childhood community. Over the past several decades, the demographic characteristics of this countries youngest children has changed dramatically. The number of children who are being cared for outside of the home is now almost 70% (Washington & Andrews, 1998, p. 11), compared to 13% in 1948 (Child Care Action Campaign, 2002). By 2010 no one single ethnic group will make-up a majority, and over 50% of the children will be considered children of color (Washington & Andrews, 1998, p. 1).

Children living in poverty and children of color continue to fall behind their White, middle-class counterparts in achieving academic success (Gay, 2002; Howard, 1999). It is maintained that higher academic success for White, middle-class students in school is due to the benefits that they receive:

> From culturally centered or culturally responsive teaching. The entire educational enterprise--from its structure to its procedures, policies, images, symbols, sanctions, and actions--is grounded in

> the cultural values, assumptions, beliefs, heritages, content, decorum, and protocols of European Americans. (Gay, 2002, p. 156)

Basic care-giving rituals such as the way in which a mother speaks, feeds, or puts a child to sleep is grounded in cultural practice (Lynch & Hanson, 1997). Due to the fact that:

> Learning takes place in particular sociocultural contexts, a misfit or mismatch between the cultural systems of the school and the homes and communities of various ethnic groups can jeopardize the success of the teaching-learning process. Culturally different students--especially those from highly visible, historically oppressed racial minority groups such as Latinos, African Americans, and Native Americans--have less opportunity to learn when school lessons and other activities are conducted, or socially organized, in a manner inconsistent with the values and norms of their home culture. (Au & Kawakami, 1994b, p. 6)

Early care and education for children was once experienced in the secure surroundings of the home with parents and family members until the children entered kindergarten. Today, the care and education for the majority of children under the age of 5 is being shared with individuals outside the home; moreover, many of them have little or no training in early childhood education (National Child Care Information Center, 2002). Profound dilemmas for the raising of children have:

> Been created by factors, largely technological but political as well, which have destroyed the family's role as society's fundamental building

> block and primary welfare institution. ....This means that the responsibility for, and authority over, children has shifted from parents to agents of the state. Yet children's psychological and social development depends upon their receiving personal care and attention from adults, not as agents, but as persons (as exemplified by parents or other family members). There is, then, for children a continuing loss of parent care and attention without a corresponding increase from another source. (Coleman, 1990, pp. 607-608)

Due to the fact that there is minimal requirements to teach in child care, programs attract individuals for employment who have few skills and little education. The average child care worker in Oklahoma earns $6.82 an hour; this is well below the state average of $14.82 for all industry (Snead, 2004). This annual salary of $13,587.70 places child care teachers in poverty. For teachers with educational degrees, wages are still far below their public school counterparts (Barnett, 2003).

Early childhood teachers graduating from institutions of higher education continue to be females who come from mostly White, middle-class, and monolingual backgrounds (Nieto, 2000). The faculty that educates them at these institutions reflect the same demographics (Early & Winton, 2001). Research suggests that many early childhood programs currently prepare their students for "working effectively with one socioeconomic group, the middle-class, and with the mainstream culture" (Van Hook, 2000, p. 68).

If early childhood teachers are to work effectively with children from diverse cultural backgrounds, then the institutions which they attend must be prepared and committed to providing the course-work and field experiences to meet this need. Early childhood faculty need to be knowledgeable and experienced in multicultural education, not only at an early childhood level but also for what constitutes appropriate multicultural education for college students (Gutierrez-Gomez, 2002). The National Council for Accreditation of Teacher Education standards require institutions of higher education to substantiate how they will include new knowledge about teaching strategies, subject matter, learning styles, and student diversity into their teacher preparation programs (Holm & Horn, 2003).

As this country quickly moves toward the day when no one race will be in the majority, individuals will need to learn to work together if this nation is ever to "move beyond the injustice, intolerance, resentment, and anger that has been such weighty baggage in U.S. history" (Washington & Andrews, 1998, p. 14). It is not the change in demographic numbers that divides the races, but it is the attitudes which foster misunderstanding and exclusion (p. 31).

Therefore, the purpose of this study was to describe the demographic characteristics, cultural attitudes, and cultural appreciation perspectives of full-time early childhood faculty at 2-year and 4-year colleges and universities in Oklahoma and of early childhood teachers currently who are working for the Tulsa Community Action Project and who have obtained a Child Development Associate credential (CDA) or an associate, bachelor, or master's degree in early childhood education or a related field. Data was gathered to assess (a) demographic information along with some specific information relating to educational diversity issues,(b) cultural attitudes and knowledge for each of the five sections of the Cultural Attitude Survey (CAS), which was developed for this study, © cultural appreciation groups using The Cultural Appreciation of Lifelong Learners (CALL) instrument, (d) the relationship between CAS scores and demographic information, (e) the relationship between CALL groups and demographic information, and (e) the interaction between CAS scores and CALL groups. In addition, cluster analysis was used to explore for groups among the teachers and among the faculty.

This study used a descriptive research design utilizing the Internet to gather information. The entire population of full-time early childhood faculty in Oklahoma was targeted, and master teachers from the Community Action Project of

Tulsa were included in the sample. Twenty-six faculty and 63 teachers participated in the study.

Summary of the Findings

The findings for this study were described for both faculty and teachers in the sample and were divided into four distinct areas: demographic characteristics, cultural attitudes, cultural appreciation groups, and an assessment of the relationship between attitudes and appreciation.

Demographic data revealed that faculty participants fit the National profile and were predominantly White (88.5%), female (100%), and monolingual (100%). The average age was 46.5 with 10 years of teaching experience in higher education. One faculty participant had a bachelors degree, 11 had masters degrees, and 14 had doctoral degrees.

Regarding course work in cultural diversity, 61.5% responded that it was a part of their undergraduate or graduate work, and 96.2% stated that it has been a part of their professional development. Currently four of the faculty are teaching courses in which the sole focus is cultural diversity. Only one participant at a 2-year college program indicated that course work in cultural diversity was required while 14 participants at 4-year colleges stated that cultural diversity course work was required. Two participants from 2-year programs and 14 from 4-year programs indicated that field work with culturally diverse children was required.

The 63 teachers who participated did not fit all categories of the national profile. Greater racial diversity was seen in the number of African American and Native American master teachers. Racial composition for the teachers were 17 African Americans, 2 Asians, 3 Hispanics, 7 Native Americans, 32 White, and 2 Other. Similar to the national profile, all of the teachers were female with an average age of 40. Their median years of experience was 8. For educational attainment, 24 teacher participants had CDA certificates, 14 had associate degrees, 20 had bachelor degrees, and 5 had master's degrees. For teachers with a bachelor or master degree's 22 of the 25 were White.

Only 19% of the teachers indicated that course-work that focused on cultural diversity was required within their degree program. Ninety-two percent stated that working with culturally diverse children and families has been a part of their professional development, and 57.1% felt that they were adequately prepared to work with culturally diverse children and families.

Results from the Cultural Attitude Survey revealed that the total scores for teachers ranged from 47 to 92 with a mean score of 70.03. Faculty scores ranged from 65 to 96, with a mean score of 79.62. The midpoint score for the survey is 70 indicating that the teachers average score was approximately at the midpoint and the faculty intrusted to prepare future teachers scored 9 points above the midpoint. Faculty scored higher than teachers on each of the five sections. When looking at the relationship between demographic characteristics and CAS sectional scores for teachers, the only significant difference was in the area of Cultural Understanding by educational attainment.

A _t_-test revealed a significant differences in the mean scores of teachers and faculty on CAS. Differences occurred in the Cultural Behavior, Cultural Understanding, Family Practices, and Educator Practices and on the total score with the faculty consistently scoring higher.

Cluster analysis revealed four distinct groups of teachers. Each group was related to one other group, and when these two groups were combined to form two larger groups, these groups differed on sensitivity to fostering independence and countering dominant cultural images. The issues dividing the two higher scoring groups related to Educator Practice and Cultural Behavior. The issues dividing the two lowest scoring groups were related to Cultural Understanding and Cultural Behavior.

For faculty, cluster analysis revealed two distinct groups. The two main issues dividing the groups related to inter-cultural effectiveness and fostering independence.

Appreciation groups according to CALL for faculty revealed that 10 scored in the Chris and 7 scored in the Alex group; these groups represent a broad worldview. Four scored in the Lee and three in the Lynn group; these groups represent an individualistic view. Teacher responses revealed that 13 scored in the Chris and 20 in the Alex group with the worldview, and 18 scored in the Lee and 9 in the Lynn groups with the individualistic view. There was no significant difference found between the observed groups and the expected group from the norming data used to create CALL. No significant differences were found between CALL groups and teacher or faculty demographic information.

A one-way analysis of variance revealed no significant differences between teachers CALL and CAS scores. A significant difference was found between faculty CALL and CAS scores in their Total Score and Dominant Culture score. When teachers and faculty scores were combined, a significant difference was found between CALL and their Total Score for CAS and their Family Practice scores. A post hoc analysis in all cases revealed that the differences were with the Chris group (worldview) scoring higher than the Lynn group (individualistic view).

Conclusions and Recommendations

The field of early childhood education has clearly placed the issue of meeting the needs of culturally diverse children and families at the forefront of requirements for effective pedagogy. As seen within this study, teachers and faculty are at the midpoint or slightly higher range in their attitudes toward and appreciation of cultural diversity.

Demographic Characteristics

> There is a lack of cultural, gender, and linguistic diversity in teachers and faculty in Early Childhood Education in Oklahoma.

Even though racial diversity exists within the participating teachers in this study, the majority of the teachers were White (50.8%). There was a significant difference between race and educational attainment. Similar to national statistics which indicate that only 9% of the 3 million k-12 public school teachers are individuals of color, the majority of participating bachelor degree teachers, 90% in this study, are White and female (National Education Association, 1992). For teachers with a CDA, 19 were of diverse minorities and 5 were White.

Oklahoma faculty participating in this study mirror national trends as well in being predominantly White and female (Early & Winton, 2001). The ability to attract and retain faculty with diverse ethnic and linguistic backgrounds has been rated as one of the biggest challenges at early childhood preparation programs (p. 297). It is difficult to learn from the experiences of others, peers, or faculty when the fundamental experiences relating to culture, race, economic status, and gender are similar within the group. Similarly, the recruitment of minority high school students into teacher preparation programs should be a focus of higher education institutions. When students of color fail to achieve academically at the secondary level, access to higher education becomes difficult to attain, and the cycle continues.

Another glaring omission is in the absence of males, at both the faculty and teacher levels. The combination of low pay and the perception of the profession as "nurturing" has not traditionally attracted men to the field. This perception needs to be addressed before headway can be made in recruiting men into the profession.

The National Association for the Education of Young Children and the National Council for Accreditation of Teacher Preparation Program professional standards deem that course work addressing cultural diversity be included in degree granting programs (National Association for the Education of Young Children, 1996). Of the 20 bachelor-degree teachers in this study, 80% indicated that course work focusing on cultural diversity was not included in their degree program. Along with cultural diversity course work, research has found that field work in multicultural settings can have a significant impact on pre-service teachers attitudes, understanding, and empathy toward culturally diverse student populations (Cruz, 1997). Of the faculty participants, 78% at 4-year programs and 23% of faculty at 2-year programs indicated that field work in diverse setting was required. This may be a new requirement at these colleges since the majority of the teachers said that course and field work was not required.

None of the faculty and only three of the teachers in this study were bilingual. Research has demonstrated the long-range cognitive gains when infants and toddlers are grounded in their primary language first prior to the introduction of English (Nai-Lin Chang & Pulido, 1994). To meet the needs of a growing population of second-language learners, teacher preparation programs need to require course-work in the area of language minority students in the following three areas; bilingual education, English as a second language, and mainstream teaching (Milk, Mercado, Sapien, 1992). The ever growing needs of second language learners must be addressed within teacher preparation programs. It is recommended that at both the secondary and higher education levels, the issue of the lack of cultural, linguistic, and gender diversity be targeted as a high priority issue.

Teacher Perceptions

> The majority of teachers of color believe that they are fully prepared to work with culturally divers children and families.

A significant difference was found in teacher's perception in their ability to work effectively with culturally diverse families by race. Even though African American teachers who participated in this study believed they were prepared to work effectively with children and families of diverse cultures, their responses in this study did not support that assumption. A chi-square analysis of teacher's perceptions, CALL groups, and CAS sectional scores revealed no significant difference.

Research has shown the need for personal transformation is not only for White teachers but also for teachers of color as well. One should not:

> Assume that, simply because of their marginal status in society, African Americans, Latino, Asian, and American Indian prospective and practicing teachers and other teachers who are different from the majority can teach students from other backgrounds...[Teachers] from backgrounds other than European American are also largely unprepared to teach students from groups other than their own. (Nieto, 1998, p. 5)

The majority of White teachers in this study felt that they were not prepared to work with culturally diverse children and families. The results of the CAS survey supports that perception. White teachers in many cases feel excluded and consider themselves a group without a culture. Many Whites who make up the dominant mainstream culture are unaware of the ways in which their culture influences their behaviors and interactions. This lack of awareness has led some mainstream White teachers to feel that they are "cultureless" (Lynch & Hanson, 1997, p. 51). In order for White teachers to feel included means defining Whites as an ethnic group with its own history and identity (Howard, 1999).

Research has shown that many White teachers feel ashamed when discussing White dominance in society and education (Howard, 1999). White teachers must be able to face feelings of inadequacy, discomfort, and guilt. This "blame and shame approach to multicultural education has sometimes exacerbated the insecurities of White teachers" (p. 6). Many White teachers believe that multicultural education is about "others". For too long, it has been us (Whites) and them (individuals of color). For open, honest, and productive dialogue to occur, individuals must believe that they have an equal voice. White teachers must be able to acknowledge the existence of White privilege, power, and abuses throughout U. S. History. Important as well is for White teachers to recognize that their compliance with current educational pedagogy contributes to the academic failure of so many children of color. Thus, for White teachers the goal is not to become culturally correct but to be committed to social healing and positive change (p.xiii).

Perceptual change may only occur if teacher are willing to honestly dialogue perceived fears and barriers to working effectively with children and families from cultures other then their own. It is critical that this process of open dialogue not only be integrated in teacher preparation programs, but also in continuing professional development for all teacher's. Effective teachers should be life-long learners dedicated to constantly improving their skills and abilities.

Cultural Attitudes

> Five major concepts exist related to cultural diversity for early childhood educators.

"There can be no significant innovation in education that does not have at its center the attitudes of the teacher" (Postman & Weingartner, 1987, p. 33). Teachers teach who they are. They bring their values, beliefs, experiences, race, gender, and social class to every interaction. The accumulation of personal experiences assist in the development of teachers' attitudes toward working with culturally diverse children and families. Attitudes can change through experience, education, and transformation. If teachers' experiences in the past have not been infused with culturally diverse experiences, then it is unlikely that they will possess the ability to work effectively with more then one cultural group.

In developing the Cultural Attitude Survey, the focus of the current literature and research identified two major constructs. One addressed the area of cultural development and identity, and the second dealt with cultural practices. Through the use of bivariate correlations, five concepts were clearly identified within those two constructs. Within cultural identity and development, two concepts were identified: cultural behaviors and cultural understanding. Under cultural practices three concepts were identified; family practices, countering dominant cultural practices, and educator practices. It is recommended that these five concepts should be used as the framework with which to infuse cultural diversity within every early childhood course. Curriculum developed for early childhood education should ask how these five concepts are addressed within that subject matter.

To further check validity for these five concepts within the Cultural Attitude Survey an exploratory factor analysis was conducted. Factor analysis "is a family of procedures for removing the redundancy from a set of correlated variables and representing the variables with a smaller set of derived variables, or factors" (Kachigan, 1991, p. 237). The preliminary factor analysis did not identify the five factors due to the small sample size. However, it tended to show the initial two concepts identified in the literature. It is recommended that enough cases, approximately 200, be collected so that a stable factor analysis may be conducted.

When constructing the individual questions within the survey, each was based on current literature and research concerning that particular concept. In order to assess attitude and knowledge, nine of the questions were reversed so that they were stated incorrectly. When reading the inverted questions, several read like criteria for NAEYC accreditation or environmental ratings scales. An example of a National Association for the Education of Young Children criteria is "I-3. Mealtime is a pleasant social and learning experience for children. Toddlers, preschoolers, and kindergartner's are encouraged to serve and feed themselves and assist with clean-up" (NAEYC Guide to Accreditation, 1998, p. 48). The Environmental Rating Scales instrument uses a range of a low of 1 to a high of 7 to evaluate early childhood programs. In the area of staff/child interactions, the following is listed as behaviors at level 5: " Staff show respect for children (Ex. Make eye contact)" (Harms, Clifford, & Cryer, 1998, p. 40). However, for some cultures self-feeding and making eye contact with adults would be considered highly inappropriate. Nonetheless, accreditation criteria and environmental rating scales are commonly used as standards of practice for high quality care and education. These practices are encouraged as developmentally appropriate for children.

Teachers participating in this study are either working in, or in the process of, becoming NAEYC accredited. Their programs are also aware of environmental rating scales since those are used in Oklahoma's Stars system (Oklahoma Department of Human Service, 2004). This leads to a confusion of trying to provide two divergent methods of care and education: one for accreditation and environments and one for culturally diverse children.

This schizophrenic approach towards standards was found in one particular response from faculty in the CAS survey on fostering independent skills in children. Overall the faculty was in almost total agreement (96.2%) that this should be encouraged. Only one faculty members "somewhat disagreed” with this statement. Independence is a highly valued trait within White, mainstream pedagogy and is contained within many developmental assessments and accreditation criteria. Children who achieve in school demonstrate independent functioning, but in some cultures interdependence is promoted. Learning to contribute to the family as a whole is highly valued. To become independent is considered rejecting of the family and selfish (Lynch & Hanson, 1997).

In many tribal cultures, interdependence is the sharing and helping for the greater benefit of the family, the clan, and the tribe (Garrett, 1993). This interdependence is seen within the learning process as well where the focus is placed on listening and respect instead of personal achievement. Among many Middle Eastern families, an emphasis is placed on parent/child attachment rather than developing independence. Middle Eastern mothers are less concerned with their children’s learning to go to the bathroom, feed themself, dress, and bath independently (Lynch & Hanson, 1997). Some view a child’s independence as a lack of love and neglect on the part of the parent (p. 458).

The early childhood profession must develop multiple methods in which individual practices can be described in ways that are culturally and developmentally appropriate. A paradigm shift in the way to assess children and define acceptable and valued practice must be undertaken. Instead of best practice or defined ways of teaching, perspective teachers need:

> Ongoing opportunities to consider multiple viewpoints and different cultural perspectives to gain a deeper appreciation for the wide-ranging cultures, backgrounds, and personalities they will encounter in today's classroom. When teachers have explored and experienced diversity through courses and internships in varying contexts, they are better prepared to understand and create meaningful connections for diverse learners. (Holm & Horn, 2003, p. 27)

Teachers and faculty responding to this survey all had completed some form of certification or degree program, and many indicated they had received professional development in cultural diversity. Yet, responses of the teachers and faculty to CAS indicated only average to above average knowledge and attitudes in the area of diversity. The majority of teachers working in child care in Oklahoma have a high school diploma and no higher education. Future research should address the cultural attitudes and appreciation perspectives of all teachers and early childhood faculty working in the field.

Cultural Appreciation

> Teachers and faculty in Oklahoma vary greatly in their perspectives on cultural appreciation.

A major road block in becoming culturally appreciative is the tendency to filter cultural practices through the lens of one's own experiences. When teachers are confronted with practices which are not in the realm of their own experience, those practices are viewed as strange or wrong. A transformation in the way in which teachers view cultural practice is critical if children from cultures other than that of the teachers are to have a chance. Respecting families does not always mean admiring their practices and behaviors; it does require that teachers work to understand how those practices make sense from a cultural and personal perspective. Respecting the children and families served means that teachers need to explore those differences and look to find the meaning that underlies them (Barrera, 2003). Teachers cannot transform schools until they transform themselves (Banks, 1991, p. xi).

The first step in understanding and appreciating the diversity in society is first understand's and appreciate's one's own culture. Cultural self-awareness begins with examining one's own heritage. Learning about one's own heritage:

> Is the first step in determining how one's values, beliefs, customs, and behaviors have been shaped by culture. This new knowledge helps individuals separate the ways of thinking, believing, and behaving that have been assumed to be universal from those based on cultural beliefs and biases. When one has explored one's own cultural heritage, the secong step of discovery can begin. (Lynch &

Hanson, 1997, p. 53)

Only in understanding and accepting one's own bias can a person become open to understanding and accepting others.

Teaching is about caring relationships. If children are to thrive, it is within an environment that supports and cares for them. It is difficult for people to care for something which they do not appreciate. Appreciation for others is not simple to define or achieve. Appreciation requires respecting the value of all humans, the acceptance of many behaviors and practices, and a willingness to stand-up for an equitable and just community for all.

If individuals do not accept:

> Multiple human realities as legitimate and of value, those who believe that they possess the truth for everyone will always control the lives of others...To actually share in the lives of others, to hear and respond to their voices, multiple knowledges, ways of knowing, and being in the world must be affirmed. Multiple human realities will require that we become comfortable with uncertainty, that we accept ambiguity. We will not recognize or understand on realities, but we must construct a view of the world in which we strive to accept, understand, and value diverse constructions and perspectives of the world. (Cannella, 1997, p. 170)

Teachers can increase their knowledge of diversity through study, but an increase in knowledge does not always lead to a change in perspective. If teachers and faculty do not appreciate and respect the diversity of the individuals they serve, then they will continue to teach from a monocultural perspective. Seven of the faculty and 27 of the teachers CALL groups were in the individualistic view. It is difficult for individuals with this perspective would be able to teach about or interact effectively with culturally diverse students or families. Attitudes, knowledge, and appreciation are all critical to effective cultural pedagogy. For faculty in preparing current and future teachers, these constructs must be individually embraced and critically intertwined within curriculum in teacher preparation programs.

Education can add to a knowledge base, but an increase in knowledge does not necessarily lead to a change in behavior in the classroom. The results of cultural attitudes and appreciation perspective of the teachers in this study demonstrated only average knowledge and attitude about cultural identity, development, and best practice. Faculty only scored slightly higher. Teachers were not observed in the classroom as to their interactions with culturally diverse children. Future research needs to investigate teacher practices in the classroom to assess culturally sensitive teacher/child interactions. In order for teachers to increase their knowledge of, attitudes toward, and classroom practices in working with culturally diverse children, a new teacher preparation model needs to be considered.

Cultural Concepts That Divide Educators

> Teachers and faculty are clearly divided in their attitudes concerning certain cultural concepts.

Culture is learned and children develop an understanding of their primary culture by age 5 (Lynch & Hanson, 1997). As children grow to adulthood, their cultural beliefs and practices become so ingrained in daily life that there is no conscious thought required. As some of those adults enter the teaching profession they bring with them a worldview based upon life experiences. Since the majority of faculty and teachers are White, middle-class, and monolingual their worldview often lack the understanding of ethnocentric practices within schools (Weisman & Garza, 2002). Even teachers from minority groups may share the worldview of the dominant culture since success at institutions of higher education often requires assimilation and adoption of the dominant groups perspectives (p. 28).

Some research studies have concluded that many preservice teachers are at varying levels of resistance to change and are not likely to achieve adequate understanding of diversity issues in their teacher education programs (Ahlquist, 1992; Goodwin, 1994). Even when positive change occurs as a result of teacher education, most attitudes remain at a superficial level (Finney & Orr, 1995).

In this study, through the use of cluster and then discriminant analysis distinct groups were formed based on the items in the Cultural Attitude Survey. For both teachers and faculty distinct cultural items divided the groups. For both teachers and faculty items relating to cultural understanding and countering dominant culture divided the groups. Even though more then 90% of the teachers and faculty stated that cultural diversity had been apart of their professional development there were distinct divisions in cultural attitude.

It is recommended that for both teacher preparation or professional development programs the Cultural Attitude Survey be used. The use of CAS may serve to foster open discussion and dialogue concerning cultural issues identified as creating division among a group. Only through open, honest discussion which reflects the experiences of many can transformational learning begin (Mezerow, 1990).

It is also recommended that future research be conducted using the Cultural Attitude Survey. Future research may look to see if any similarity or patterns develop within the items that divide groups through the use of cluster and discriminant analysis.

Teacher Preparation Programs

> Degree teachers are not adequately prepared to work with children and families of diverse

cultures.

Many teacher preparation programs have undergone programing changes in the last decade and continuously re-evaluate their effectiveness. This evaluation may include course content as well as teaching methodology. Overall the faculty participating in this study demonstrated a slightly above average for cultural appreciation and cultural knowledge and attitudes. Preparing an individual in 4 years to competently teach in an early childhood setting is a huge undertaking. Not only is there a vast knowledge base, but then the teacher must also learn to transfer that knowledge into effective classroom practice. Now teachers must also learn the skills to comfortably and competently work with children whose culture is unfamiliar and inconsistent with their own.

Several concepts within adult education are currently being incorporated into some aspects of teacher preparation programs, such as reflective practice or ways of assessing competence. In order to meet the learning needs of current teachers and new teachers entering the field, a more comprehensive model of adult education should be considered as a possible means to effectively meet the needs of a new breed of learners.

In considering academic climate, the:

> Most widely held opinion of academe is one that has ties to the cultural museum, but gives credence to diversity and multiculturalism. This is a view that originates in a liberal humanistic ideology that aims to promote cultural homomgeneity. From this perspective, problems such as racism or sexism are problems with which academe should be concerned, but these problems are essentially surface-level problems rather than structural issues. The solution to race-related issues is to change people's minds and enable more faculty and students of color to enter academe. A more inclusive curriculum is necessitated, and faculty have an obligation to understand the diversity that exists within their classroom. (Tierney, 1993, p. 138)

There are legal definitions for when an individual is considered an adult. In the field of adult education, an adult is defined in several ways. One definition refers to an adult as an individual who "is performing social roles typically assigned by our culture to those it considers to be adults--the role of worker, spouse, parent, responsible citizen, soldier, and the like" (Knowles, 1980, p. 24). With the development of Oklahoma's Department of Human Services' Reaching for the Stars program and Head Start education mandates, many current students enrolled in early childhood teacher education programs meet the definition of an adult. There has been a concerted effort on the part of the Oklahoma Department of Human Services to encourage teachers in child care to return to school. In 2003, 1,350 TEACH Scholarships were awarded to teachers currently working in Oklahoma child care centers and homes so that they could attend CDA or associate degree programs (Edge, personal communication, 2004).

The teachers within this study meet the definition of an adult learner since they are working full-time, their average age was 40, and 79% were parents. These adult-learners are no longer functioning under the pedagogological model as passive learners dependent upon faculty to define all their learning needs and learning objectives.

A New Vision

> To meet the needs of adult learners teacher preparation programs need to move from a model based on pedagogy to one of andragogy.

A possible paradigm shift in theoretical concept for teacher preparation programs would be to move from a pedagological to an andragological model. An adult education model would provide a holistic approach for early childhood preparation programs to meet the learning needs of adults returning to the classroom. A basic construct in adult learning is that adults are voluntary learners (Brookfield, 1986). Teachers in early childhood programs are being encouraged to return to school, but the decision is their own.

Within the concept of andragogy, which is the art and science of how adults learn, there are six basic assumptions. Those assumptions establish a learner-centered approach in which learners take responsibility for their own learning and which builds on their experiences. This andragological framework can provide an effective way in which early childhood faculty and teachers may begin to develop the skills and understanding of appropriate cultural care and education practices. This framework allows students to have ownership of their learning and use the instructor to provide assistance and resources to meet the students individual needs. Students move from a model of dependency to one of ownership of the learning.

When children from divergent cultures try to function within a mainstream classroom the results may be overwhelming. With so many:

> Children now being cared for outside of the home the potential for major conflict has arisen between culturally-based child rearing practices of an individual family versus those of a dominant society. The values, orientations, customs, language, norms, and culture of the family in many cases conflict with those of the broader social order. An extreme example occurs where a family has one culture, religion, or language, and the broader society has another. Included in this dimension of potential conflict are all differences with respect to social norms. (Coleman, 1990, p.603)

In many cases, children experiencing cultural conflict react in a variety of ways that may range from withdrawal to disruptive behaviors. From the teacher's perspective, a child's cultural disconnect may be the impetus to engage in self-directed learning. For the teacher, there is an immediate need to learn about an issue and then to apply what is learned in practical application. Just from this one example, all six assumptions of andragogy would apply to this teacher's development to address this situation.

The first assumption within the framework of andragogy is that adults become more self-directed in their learning as they mature. A learner with a learning need would then define the learning need and objectives and then look for ways in which to meet that need. The method with which that need is met may include a formal or informal class, workshop, peer discussion, or a variety of other methods. The method is determined by the learner, and a variety of issues might influence that decision, including learning style, cost, time commitment, and scheduling among them. In adult education, the approach:

> Will be via the route of situation, not subjects. Our academic system has grown in reverse order; subjects and teachers constitute the starting point, students are secondary. In conventional education the student is required to adjust himself to the established curriculum; in adult education the curriculum is built around the student's needs and interests. (Linderman, 1926/1961, pp. 8-9)

Though this statement was first made in 1926, the philosophy of learner-centered versus teacher-directed environment is still relevant and necessary to be able to meet the needs of adult learners.

Whenever issues of cultural practices are discussed, tensions may rise. Many teachers look at practices that differ from their own as strange or wrong. This may be because "unsettling or disturbing experiences reflect the disequilibrium that occurs as one progresses toward a more multiculturalistic perspective" (Gutierrez-Gomez, 2002, p. 32). This can be addressed if an environment is created were students felt more comfortable and safe. A safe environment for discussion is critical to the preparation of multicultural early childhood teachers (Adams, Bell, & Griffin, 1997).

Critical to the success of the self-directed learning process is setting the climate (Knowles, 1975). Five components make up Knowle's vision of climate setting:

1. Establish a warm climate in which the learners knows they are cared for.
2. Set a climate of mutual respect.
3. Set a climate conductive to dialogue.
4. Establish a climate where each individual is secure within their role. The educators role is to assist and facilitate the learner in their line of inquiry. The learner's role is to actively pursue their line of inquiry and utilize the resources provided by the educator.
5. Set a climate of mutual trust. (Knowles, 1975, pp. 9-10)

Many teachers feel that they are not prejudiced toward others, but when long held belief are challenged and new information is experienced, many individuals are uncomfortable and unsettled by the experience. It is critical for individuals to feel secure within their environment so that they may honestly and openly assess their own beliefs and bias. Concern and respect for the learner's self-worth is central to effective practice. It is critical that "attention to increasing adult's self-worth underlies all facilitation efforts" (Brookfield, 1986, p. 10).

Situations which arise within the context of the early childhood classroom are real-life situations which require a teacher to be able to learn on a continual basis. Learning experiences with which the learner engages need to be applicable to the learner's situation. For teacher preparation programs, the possibility then exists to assess the learner based upon real-life situations and experiences. Sternberg looks at measuring a learners intelligence based on problem solving in real-life, everyday situations rather than problem-solving based on out of context situations defined by an instructor (Sternberg, 1990). Early childhood faculty could then incorporate real experiences into the assessment process.

Three areas have been identified as goals in self-directed learning. First, is "the development of the learner's capacity to be self-directed" (Merriam, 2001, p.

9). For teachers in the classroom, the ability to recognize and define a problem and then to be able to access resources to address the issue is critical in order to begin the learning process. For higher education faculty, the understanding of and the ability to become self-directed is two-fold. First, is the ability to become self-directed in being able to meet their own learning needs, and secondly is the need to be able to facilitate the self-directed learning process with their students. For faculty as adult educators, it is their role "to assist adults to learn in a way that enhances their capacity to function as self-directed learners" (Mezirow, 1981, p. 137).

The second goal within self-directed learning is fostering transformational learning (Merriam, 2001, p. 8). For early childhood teachers, the examination and understanding of long held cultural beliefs and biases along with learning about the traditions and practices of other cultures may lead to tranformational learning. This process is not just adding new knowledge to an existing knowledge base, but it involves transforming the way in which one thinks. Transformational learning involves "reassessing the presuppositions on which our beliefs are based and acting on insights derived from the transformed meaning perspectives that results from such reassessments....It may involve correcting distorted assumptions--epistemic, sociocultural, or psychic--from prior learning" (Mezirow, 1990, p. 18).

Transformational learning sees critical reflection by the learner as central to the process (Mezirow, 2000). The teaching of reflective practice has become a central component within many teacher preparation programs (Holm & Horn, 2003). Current trends advocate that teachers must become skilled in the art of critical reflection and that reflective practice be incorporated into the entire teaching-learning preparation program (p. 26). Reflective practitioners "are powerful models: They question, observe, record, reflect, and try out new ideas as they strive to achieve a better understanding of how to meet the varied needs of a diverse student population" (p. 30).

As a component of effective practice, faculty should facilitate an adult-learner's ability to critically reflect. Through open discussion and dialogue:

> Learners come to appreciate that values, beliefs, behaviors, and ideologies are culturally transmitted and that they are provisional and relative. This awareness that the supposed givens of work conduct, relationships, and political allegiances are, in fact, culturally constructed mean that adults will come to question many aspects of their professional, personal, and political lives. (Brookfield, 1986, pp. 10-11)

The third goal within self-directed learning is the promotion of emancipatory learning and social action

(Merriam, 2001, p. 9). Emancipatory education includes many components; it is participatory, affective, problem-posing, situated, multicultural, dialogic, desocializing, democratic, researching, interdisciplinary, and promotes activism (Shor, 1992). Empowering education can be defined as:

> A critical-democratic pedagogy for self and social change. It is a student-centered program for multicultural democracy in school and society. It approaches individual growth as an active, cooperative, and social process, because the self and society create each other. Human beings do not invent themselves in a vacuum, and society cannot be made unless people create it together. The goals of this pedagogy are to relate personal growth to public life, by developing strong skills, academic knowledge, habits of inquiry, and critical curiosity about society, power, inequality, and change. (Shor, 1992, p. 15)

As shown by Freire, education is not neutral. Either it perpetuates compliance with political norms; or it assists individuals to deal with the realities of their world (Conti, 1977). Empowered adult-learners see themselves as pro-active rather then reactive to situations in society (Brookfield, 1986).

In order to address the issue of culturally appropriate education or multicultural education, a new approach needs to be taken to develop appropriate curriculums for teacher preparation and how to assess children. An example of an adult education model that reflects many of the concept previously discussed is the Highlander Folk School. This school, which is now known as the Highlander Research and Education Center, was established by Myles Horton in Tennessee in the 1930's (Adams, 1975).

Horton felt that education "had to develop naturally from the people themselves, from the ways they could and would learn, and had to be reinforced constantly. An educational program at Highlander isn't one workshop; it is years of process" (Adams, 1975, p. 207). Critical to addressing any educational issue is to "learn from the people; start where they are" (p. 206). Educational reform in public school programs tends to be a top down model. The individuals most affected are usually not part of the solution. Horton believed that the individuals experiencing the problem were in the best position to address the issue and create solutions.

Since its beginning, Highlander has been identified with the poor and social causes from the formation of unions to the Civil Rights Movement (Moyers, 1990, p. 1). Horton believed that the people involved in an issue understand that issue best. As a group, the people then work to identify solutions as a group. The people involved, rather than experts, create the solutions (Adams, 1975). Two words characterize the Highlander experience: ought and is. Start with "what ought to be, rather than what is" (p. 214). Education is then the vehicle to create change (p. 214). Myles Horton believed that it was his "job to provide opportunities for people to grow (not to make them grow, because no one can do that) to provide a climate that nurtures island of decency, where people can learn in such a way that they continue to grow" (Horton, Kohl, & Kohl, 1998, p. 133).

In becoming a teacher, the process does not end with graduation and receiving a degree. If teachers are to be effective they must become lifelong learners. Each new child who enter an early childhood program is unique. If teacher preparation programs are going to meet the changing needs of children, then integrating the constructs of adult education is key. To be able to meet a child's individual needs a teacher must be able to develop the skills fundamental to adult education: this is, they must be able to be self-directed, be critically reflective, be able to foster transformational learning in themselves and others, and promote emancipatory education.

The Tapestry of Early Care and Education

Historically, the approach to working with children and families of diverse cultures has been designed like a quilt. Many people of diverse backgrounds have been brought together to analyze and discuss culturally effective practice. Like a quilt, you use what fabrics are available, those individuals brought into the diversity discussion may or may not be all the voices needed to address the issues. There is a tendency to bring in "experts in the field" and not the individuals, the children, and the families who are most affected. The different visions, attitudes, and beliefs of those at the table are then joined together like patches of fabric in a quilt. Unfortunately, when those individuals most affected are not included in the design, it weakens the seams and the life of the quilt. In a quilt, patches are connected by sewing the edges together so that only the sides touch. They are always separate; never do they intertwine.

If we are to come together to create a vision of trust, respect, and understanding and to create a care and education model that assists all children to reach their potential, then we must move from the concept of a quilt to one of a tapestry. In a tapestry, yarns and threads of many hues, textures, and strengths are interwoven on a loom to create a unique design. Each thread is securely interwoven with another. Quilts, on the other hand, are sometimes referred to as patchwork--only using pieces of left over fabric available. A tapestry brings together many different textures and colors of threads and yarns. Its design is not always preplanned, but it takes shape and form through the creative process. This is a process which is not static but which is constantly evolving.

No longer can children from culturally diverse backgrounds be provided a patchwork system of care and education. Children thrive when they are wrapped in an environment that respects and values who they are. Every child deserves the right to be included in the threads of a tapestry created for the purpose of honoring those differences.

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APPENDIX A

Demographic Characteristics - Faculty

1. Gender: __ Female __ Male

2. Your Age: ___

3. Education: __ Bachelor's __ Master's __ Doctorate

4. Work Place: __ 2-year institution __ 4-year institution

5. How many years of experience so you have teaching in higher education? __

6. Were any courses with a primary focus on cultural diversity required in your undergraduate or graduate degree? ___ Yes __ No (7.) If yes, how many? ___

8. Has working with children and families from culturally diverse backgrounds been part of your professional development since graduating? __ Yes __ No

9. Are you currently teaching courses that primarily focus on cultural diversity? __ Yes __ No

10. Does your college or university require course work in your early childhood degree program with a primary focus on cultural diversity? __ Yes __ No

11. Does your college or university require student teaching experience in culturally diverse settings? __ Yes __ No

12. Race: __ African American __ Asian __ Hispanic __ Native American __ White __ Other

13. Are you bilingual? __ Yes __ No

Demographic Characteristics - Teachers

1. Gender: __ Female __ Male

2. Your Age: ___

3. Education: __ CDA or CCP __ Associate's__ Bachelor's __ Master's

4. Work Place: __ 2-year institution __ 4-year institution

5. Marital status: __ Single __ Married

6. Do you have children? __ Yes __ NO If yes, how many? ___

7. Your current teaching position: ___ Infant/Toddler Teacher ___ Preschool Teacher

8. Years of teaching experience: ___

9. Were any courses with a primary focus on cultural diversity required in your undergraduate or graduate degree? ___ Yes __ No

10. If yes, how many? ___

11. Has working with children and families from culturally diverse backgrounds been part of your professional development since graduating? __ Yes __ No

12. Do you believe that your degree program adequately prepared you to work with children and families from diverse cultures? __ Yes __ No

13. Race: __ African American __ Asian __ Hispanic __ Native American __ White __ Other

APPENDIX B

Please respond to the following statements based on what you believe to be culturally appropriate care and education. Click on the number based on the following scale: 6 = Strongly Agree, 5 = Agree, 4 = Somewhat Agree, 3 = Somewhat Disagree, 2 = Disagree, 1 = Strongly Disagree.

Cultural Attitude Survey	Response
1. A child's understanding of their primary culture is not fully understood until adolescence.	6 5 4 3 2 1
2. Established cultural behavior patterns influence how most members express their values	6 5 4 3 2 1
3. Adolescents acquire new cultural behavior patterns more easily than young children.	6 5 4 3 2 1
4. The first step in becoming inter-culturally effective should be learning about other cultural behavior patterns.	6 5 4 3 2 1
5. For families with children living with disabilities, the acceptance of the disability is influenced by cultural beliefs.	6 5 4 3 2 1
6. Individuals of the same cultural background may share tendencies, but they may not all behave in the same manner.	6 5 4 3 2 1
7. Within each cultural group, cultural practices display distinct similarities for most members.	6 5 4 3 2 1
8. Cultural identity has a greater impact on a person's behaviors than influences such as poverty or higher education.	6 5 4 3 2 1
9. Family cultural practices should serve as the primary guide for teacher-child interactions.	6 5 4 3 2 1
10. Early childhood educators should not be expected to interpret mainstream cultural practices to families.	6 5 4 3 2 1

11. If families do not practice having their infants and toddlers self-feed, then teachers should follow the feeding rituals practiced in the home.	6 5 4 3 2 1
12. Early childhood educators should be sensitive to family's perception of time in relation to expectations of arriving on time for schedule	6 5 4 3 2 1
13. For children of color more than half of the images in the environment should reflect their backgrounds in order to counter the predominance of White, cultural images in the general society.	6 5 4 3 2 1
14. For poor children, a large number of images should depict working-class life in all its variety in order to counter the dominant cultural images of middle- and upper-class life.	6 5 4 3 2 1
15. For children of color, the primary task should be building their knowledge and pride in themselves.	6 5 4 3 2 1
16. For White children, the primary task should be to introduce diversity in order to counter the White-centered images of the dominant culture.	6 5 4 3 2 1
17. Early childhood educators should assist children in developing the skills needed to challenge gender stereotypes.	6 5 4 3 2 1
18. Early childhood educators should use holidays as an effective way to teach about cultural diversity.	6 5 4 3 2 1
19. Early childhood educators should focus on the development of independent skills in children.	6 5 4 3 2 1
20. It is developmentally appropriate that infants and toddlers, from *non-English* speaking families, be educated in English language classrooms.	6 5 4 3 2 1

APPENDIX C

Cultural Appreciation in Lifelong Learners

Directions: read the following item and click on one of the two choices. This will jump to another item. After you select one of those two choices, you will find the button to submit your responses.

In our society:

1.__ Inherent forces such as oppression and racial discrimination are firmly rooted in the social structure.

2.__ Individual actions rather than social forces determine people's social situation.

(Participants who chose 1.)
I feel that:

__ My knowledge of cultural issues is somewhat limited.

__ Too much attention has been directed toward multicultural or minority issues.

(Participants who chose 2.)
I believe that:

__ Mainstream, traditional values of the social structure limit multicultural groups.

__ Mainstream traditional values offer some usefulness to multicultural groups.

Thank You for making this study possible. Please click on the Submit button to send your responses.

SUBMIT

APPENDIX D

January 30, 2004

Sally Nichols-Sharpe
11407 S. Oxford Ave
Tulsa, OK. 74137

Dear Name of Dean,

I have greatly enjoyed having the opportunity to speak to so many of you over the last few weeks. I have been encouraged by all of the support and positive responses that you have given to me about my research. As I mentioned my topics are demographic characteristics, cultural attitudes, and cultural appreciation levels of full-time early childhood faculty at colleges and universities in Oklahoma, along with a cohort group of master teachers. I hope that you will share the following information with other full-time early childhood and family development faculty in your department.

On February 10th I will send an email to each of you. My e-mail address is snsharpe@ccrctulsa.org and the title will state sallyculturalresearch. The method and tools to be used to gather data has received approval from the Institutional Review Board at Oklahoma State University. The IRB application number is ED473. If you have any questions about this approval you may contact Dr. Carol Olson at 1-405-744-5700.

When a participant opens the e-mail you will find a letter stating the nature of the research and that participation is voluntary. There are no identifiers as to who has responded to the survey. All responses are totally anonymous. There will be a website listed where the survey is located. By clicking on the website you give permission to use the data gathered. The website is divided into three sections, demographic characteristics, a 20 statement survey using a Likert scale response, and a three statement cultural appreciation instrument. The entire process should take no more than 10 to 15 minutes. When the survey is completed the participant just clicks on submit. When the research is completed I will send each department a copy of the tools used, validity and reliability for the instrument and survey, methodology for the research, and the findings. I believe that this information will be valuable to our work as individuals, educators, and the children and families who we ultimately impact. If you have any questions please do not hesitate to call me at 1-918-831-7240. I look forward to sharing the results with all of you and I hope that you will consent to participate in this study.

Sincerely,

Sally Nichols-Sharpe

APPENDIX E

Your help is needed.

Cultural Attitudes and Cultural Appreciation Research Study
Sally Nichols-Sharpe

Your expertise is vital to the success of this study and therefore your participation is critical. The purpose of this research study is to describe the cultural attitudes, cultural appreciation levels, and demographic characteristics of full-time early childhood and family relations faculty at colleges and universities in Oklahoma. A group of master teachers from the Tulsa Community Action Project will also be included in the study.

Participation in the study is strictly voluntary. All responses are anonymous and there are no identifiers when the survey is submitted. There are eleven questions relating to demographic characteristics and program requirements, a twenty-statement survey with a Likert scale response, and a three statement cultural appreciation assessment. You should be able to complete all of the items in 10 to 15 minutes.

By clicking on the link below you are giving your electronic signature to the fact that you understand you are voluntarily choosing to participate in this study. To accept this invitation to participate in the study, please click on the website address below or copy and paste it into your browser address bar:

http://www.conti-creations.com/faculty.htm

If you have any concerns or questions about your participation in this study or if you cannot reach the website, you may contact: Sally Nichols-Sharpe at either snsharpe@ccrctulsa.org or (918) 831-7240. You may also contact Dr. Carol Olson, Oklahoma State University Institutional Review Board, at (405) 744-5700, 415 Whitehurst Hall, Stillwater, Oklahoma, 74078.

Thank you for your willingness to participate in this study. Your expertise is vital to the success of this study and it is my hope that all will benefit from the results.

APPENDIX F

Your help is needed.

Cultural Attitudes and Cultural Appreciation Research Study
Sally Nichols-Sharpe

Your expertise is vital to the success of this study and therefore your participation is critical. The purpose of this research study is to describe the cultural attitudes, cultural appreciation levels, and demographic characteristics of a cohort group of master early childhood teachers from the Tulsa Community Action Project, along with full-time early childhood and family relations faculty at colleges and universities in Oklahoma

Participation in the study is strictly voluntary. All responses are anonymous and there are no identifiers when the survey is submitted. There are eleven questions relating to demographic characteristics and program requirements, a twenty-statement survey with a Likert scale response, and a three statement cultural appreciation assessment. You should be able to complete all of the items in 10 to 15 minutes.

By clicking on the link below you are giving your electronic signature to the fact that you understand you are voluntarily choosing to participate in this study. To accept this invitation to participate in the study, please click on the website address below or copy and paste it into your browser address bar:

http://www.conti-creations.com/teachers.htm

If you have any concerns or questions about your participation in this study or if you cannot reach the website, you may contact: Sally Nichols-Sharpe at either snsharpe@ccrctulsa.org or (918) 831-7240. You may also contact Dr. Carol Olson, Oklahoma State University Institutional Review Board, at (405) 744-5700, 415 Whitehurst Hall, Stillwater, Oklahoma, 74078.

Thank you for your willingness to participate in this study.

Oklahoma State University
Institutional Review Board

Protocol Expires: 1/6/2005

Date: Wednesday, January 07, 2004 IRB Application No ED0473

Proposal Title: Demographic Characteristics, Cultural Attitudes, and Cultural Appreciation Levels of Early Childcare Providers in Oklahoma

Principal Investigator(s):

Sally Nichols-Sharpe ✓	Gary J Conti
11407 S. Oxford Ave.	206 Willard
Tulsa, OK 74137	Stillwater, OK 74078

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

Dear PI :

Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact me in 415 Whitehurst (phone: 405-744-5700, colson@okstate.edu).

Sincerely,

Carol Olson

Carol Olson, Chair
Institutional Review Board

VITA

#2

Nichols-Sharpe, Sally A.

Candidate for the Degree of

Doctor of Education

Thesis: CULTURAL ATTITUDES AND CULTURAL APPRECIATION OF EARLY CHILDHOOD FACULTY AND TEACHERS IN OKLAHOMA: FROM A QUILT TO A TAPESTRY

Major Field: Adult Education

Biographical:

Personal Data: Born in Worcester, Massachusetts. On March 8, 1954. The daughter of Guy W. and Shirley H. Nichols.

Education: Graduated from Needham High School, in Needham, Massachusetts, in June 1972. Received an Associates degree in Liberal Arts from Garland Junior College in Boston, Massachusetts in May of 1974. Received a Bachelor of Science degree in Early Childhood Education from Simmons College, in Boston, Massachusetts, in May of 1974. Received a Master of Science degree from Oklahoma State University, in Stillwater, Oklahoma, in August of 2001. Completed the requirements for a Doctor of Education degree at Oklahoma State University in December, 2004.

Experience: Preschool teacher at Children's Place Nursery School from 1983-1989. Preschool teacher at Rainbow Children's Center from 1990-1993. Director of First Lutheran Preschool from 1994-1995. Director of the Moe Gimp Early Learning Center from 1995-1999. Accreditation Specialist for Success By 6, from 1999 to 2004. Assistant Professor of Education and Early Childhood Coordinator at Bacone College, 2004 to present.

Professional Memberships: National Association fro the Education of Young Children. Tulsa Area Advocates Educators and Mentor, Friends of Early Education, and the Rocky Mountain Educational Research Association.