PRACTICE WHAT THEY PREACH?: HOW PRE-SERVICE TEACHERS' SELF-EFFICACY IN CULTURALLY RELEVANT TEACHING PRACTICES ALIGNS WITH THEIR PERCEPTIONS OF DIVERSITY

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Abstract

In this qualitative content analysis, we addressed the following research questions: (a) How do pre-service teachers perceive their self-efficacy in creating and enacting culturally relevant curriculum and a culturally inclusive classroom environment? (b) How do pre-service teachers' perceptions of race and diversity align with their perceptions of self-efficacy to engage culturally relevant teaching practices? Both participants indicated the importance of the teacher education institution in influencing their self-efficacy in teaching culturally responsive curriculum. Results indicate that participants saw value in building rapport, embracing diversity, and sharing life experiences.

Keywords: self-efficacy, pre-service teachers, teacher preparation, culturally responsive teaching

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Minoritized students consistently underperform within educational spheres due to an obstacle course of societal, economic, and racial barriers not present for their White counterparts (Hung et al., 2020; Wang et al., 2015). One of these barriers is the lack of diverse cultures and races represented within many classroom environments. Students who feel their culture is supported within the classroom are more likely to take ownership of their learning and feel more connected to educators who make them feel valued (Fuglei, 2014; Walness & Crawford, 2016). Thus teachers must create inclusive classrooms where diverse students feel valued and why the current study was necessary. Next, we present important educational theories that helped to frame this study and were used to analyze the data.

In this work, delineating the difference between race and culture is crucial. For this study, race can be defined as the way in which society groups people based upon shared physical, geographic, historical, and cultural aspects. Race is the "physical differences that groups and cultures consider socially significant" (APA, 2020, p. 142). Alternatively, culture is the characteristics and knowledge developed through a combination of history, tradition, heritage, languages, ancestry, practices, and beliefs that create a unique, shared experience (APA, 2020).

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Culturally Responsive Teaching, Race-related Teaching Practices, and Multiculturalism

The importance for classroom cultural responsiveness is growing as educators develop their understanding of the impact of cultural relevance. This shift has spurred new practices and theories surrounding Culturally Responsive Teaching (CRT) and Race-Related Teaching Practices (RRTP). CRT is a conceptual framework that positions the recognition of students' cultural backgrounds, interests, and experiences within the classroom as crucial to students' performance (Ladson-Billings, 1994). CRT is teaching that "seeks to empower students educationally and to expand their capabilities in other spheres" by incorporating their cultures within the classroom (Fuglei, 2014, para. 2). CRT requires teachers to make a concerted effort to know their students as people (Fuglei, 2014). It also requires teachers to take the role of facilitator of, not keeper of, knowledge. Furthermore, Fuglei (2014) explained the importance of showing students that their culture and traditions matter and teaching them how to exist within a space that requires "code-switching," the ability to adapt one's language and behavior to the White-centered situation. CRT is supported in educational research literature and connects to RRTP. RRTP includes ways teachers should best "address race so young children can develop their own positive racial identity, build relationships across races, and recognize and stand up to race-related injustices" (Walness & Crawford, 2016, p.1448). CRT can be used to address race and identity effectively in classrooms (e.g. allowing students to talk about issues of race within classroom discussions; Walness & Crawford, 2016). Both CRT and RRTPs are important because when educators explicitly and purposefully address

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race and culture, it benefits all students, not just students of color, because White students grow in their understanding of the historical impact of racialization (e.g., Fuglei, 2014).

Similarly, multiculturalism is grounded in embracing how varying cultures contribute to diversity. "Teachers need in-depth knowledge about ethnic cultures and experiences to integrate ethnic content, experiences, and points of view into the curriculum" (Banks, 1989, p. 245). Multi-culturalism "argues for the recognition of group differences and offers a positive view of cultural maintenance" (Ng Tseung-Wong & Verkuyten, 2015, p. 680). As an ideology, multiculturalism is the foundation of CRT. Recognizing cultural differences and viewing them in an affirming light is key to CRT. The three core tenets of CRT are: a) student learning and achievement, b) the affir-mation of students' cultural competence, and c) the facilitation of a critical consciousness which encourages students' understanding of and critiques against major institutions (Ladson-Billings, 1994).

The Lag in Application

One reason for the disconnect between the development of culturally relevant theories and the application of these theories in public school classrooms is the growing cultural divide between teachers and their students (Lambeth & Smith, 2016). While the public-school body increases in diversity, the teaching population has not kept pace. In 2015, the National Center for Education Statistics reported that 80% of teachers were White, middle-class, monolinguistic women. Thus teachers are finding themselves increasingly underprepared to teach students whose cultural experiences differ vastly from their own (Lambeth & Smith, 2016). Many pre-service teachers lack cultural awareness and feel unequipped to productively approach issues of race, especially with students of color (Dedeoglu & Lamme, 2011; Lambeth & Smith, 2016). Teach-ers often fail to recognize their biases, which influences their views of culturally and/or racially diverse students and can result in labeling students as having "deficits" based off of unidentified

biases (Fuglei, 2014; Lambeth & Smith, 2016). As a result, both students and teachers suffer a break in relationships creating an unwelcoming environment not conducive to learning (Jong et. al, 2014).

Pre-Service Teachers' Self-Efficacy

Due to the factors highlighted above, teacher preparation programs must consider intentional methods to improve pre-service teachers' self-efficacy (Tschannen-Moran et al., 1998) in CRT (Siwatu et al., 2011). Recommended best practices include providing pre-service teachers with multiple opportunities to (a) engage with authentic CRT practices, (b) teach diverse students during field experiences, and (c) observe CRT in action (Siwatu et al., 2011). Additionally, researchers have shown that teachers' self-perceptions can impact student-teacher relationships (Jong et al., 2014). According to Jong et al. (2014), "teachers with higher self-efficacy offer their students more support and positive reinforcement than teachers with lower self-efficacy" (p. 297). Therefore, research on pre-service teachers' self-efficacy for implementing CRT is worthwhile.

The Role of Educator Preparation Programs

Educator preparation programs (EPPs) are a main source of new teachers into the profession. Within EPPs, many of the teacher educators are White, middle class, and monolinguistic as well. Thus, we cannot be surprised if EPPs have difficulty preparing teacher candidates to be culturally responsive, if they themselves are not, and also have not wrestled with race for themselves (Evans-Winters & Hoff, 2011) or practiced how to teach about race in classroom contexts (Kay, 2018). Due to numerous institutional, state, and professional policies, the focus becomes compliance versus preparing teachers to be culturally responsive in their classrooms (Philip, Souto-Manning et al., 2019). The tension that exists for teacher education to balance mandates and equity has yet to be resolved, and unfortunately, both teacher candidates and classroom students

lose when they are not exploring race and racism within their classrooms.

Limitations of the Background Literature

Within the research synthesized, a common limitation was the limited scope of the study samples. Many researchers only examined the gap between White and Black students (e.g., Hung et al., 2020). This is not an accurate representation of the larger student population as other students of color (e.g., Latinx, Indigenous, or Asian groups) are becoming increasingly prevalent. For the few studies that addressed multiple groups, the demographics were still limited as they focused on one academic group (e.g., students studying STEM one university; Chemers et. al, 2011). One implication for research would be addressing performance gaps between non-Black students and their White counterparts, as well as gaps between different student groups of color. Another major limitation in the literature was that studies often focused solely on the way White teachers perceived culture and race. More research is needed on the way teachers' of color perceptions impact how they respond to cultural diversity in classrooms (Jong et. al, 2014; Lambeth & Smith, 2016).

The Present Study

The current study addressed the preparedness of pre-service teachers to educate students from cultures different than their own. Specifically, the study focused on the way pre-service teachers' perceptions of race, diversity, and culture impacted their views of CRT and RRTP in their classroom. Understanding pre-service teachers' perceptions is important because how teachers view culture and diversity could have an impact their curricular practices (Fuglei, 2014; Lambeth & Smith, 2016). Teachers' preparedness, perceptions, and self-beliefs have direct impact on the learning environment, relationships with students, and academic achievement of students of color in particular (Jong et al., 2014; Lambeth & Smith, 2016). Therefore, additional research on

pre-service teachers' self-efficacy is necessary and could lead to important implications for EPPs and related education policies.

Research Questions

This study addressed the following research questions: (a) How do pre-service teachers perceive their self-efficacy in creating and enacting culturally relevant curriculum and a culturally inclusive classroom environment? (b) How do pre-service teachers' perceptions of race and diversity align with their perceptions of self-efficacy to engage culturally relevant teaching practices? The authors chose the frameworks of CRT, RRTPs, and multiculturalism as these frameworks center on the convergence of race, culture, and diversity within the classroom and how those concepts impact both students and teachers.

Method

Two participants were recruited from the graduating class of an EPP at an urban university in the Southeastern US. Maria (all names are pseudonyms), age 22, was a Latina female with strong cultural ties to her heritage. She framed her family's socioeconomic status as lower middle class. She graduated with a teaching degree but is currently employed as a nanny. John, age 23, a White cisgendered man from a slightly upper middle class socioeconomic status, does not indicate any cultural ties to his personal heritage.

Data Sources

This study used two modified surveys administered through Google Forms and an interview.

Pre-service Teacher Questionnaire. The first author administered a modified version of the

Pre-Service Teacher Questionnaire (Lambeth & Smith, 2016) which questions pre-service teach-

ers' cultural background, perceptions, and experiences. The survey included ten open-ended questions, modified for clarity and length.

The demographic information and Teacher Questionnaire (Lambeth & Smith, 2016) were necessary to compare how pre-service teachers' demographics and cultural backgrounds aligned with their self-efficacy to teach in diverse classrooms (see Appendix A). According to the authors of the survey, the major threats to the survey's validity were that the research was conducted by university professors within their own courses, but they sought to maintain validity by not tying survey results to grades increasing the likelihood students were comfortable expressing their opinions.

Teaching Beliefs and Mindset Survey. The CRT Self-Efficacy section of the Teaching Beliefs and Mindset Survey (Siwatu, 2007) assessed pre-service teachers' self-efficacy in CRT. The first author adapted Siwatu's (2007) quantitative survey to be a qualitative, open-ended survey. Though there were 26 questions in total, only eight questions – those that related to CRT – were modified to be used in the interviews. These questions assessed pre-service teachers' perception of their ability to teach diverse students and create a culturally responsive classroom (see Appendix B). Reliability for each section of the survey exceeded .90 as estimated by Cronbach's alpha. Siwatu (2007) indicated some inflation in reliability because the original instrument had many questions.

Interview. Both participants completed a 10- to 15-minute interview during which they were asked modified questions from both surveys. Interviews were conducted via Zoom platform with cameras off to maintain confidentiality.

Research Design

This qualitative content analysis evaluated data collected from surveys and interviews administered by the first author. A qualitative content analysis is appropriate for analyzing this data as it allows a thematic approach to assessing pre-service teachers' perceptions (Hsieh & Shannon, 2005).

Procedures

To complete this study, participant consent was obtained via Google Forms. Then, each participant was given access to the Google Form surveys. Survey responses were collected and compiled into an Excel sheet. The first author read through survey responses and determined areas of further exploration. She then chose questions for the interviews. After this was completed, consent was obtained again for the individual interviews which were conducted via Zoom. To protect participant privacy, only audio was recorded from each interview. Cameras were kept off. The first author transcribed the recordings. Transcript data were analyzed to determine codes, categories, and themes.

Data Analysis

Data were analyzed using a qualitative content analysis. As such, data analysis was done through thematic coding. Content analysis uses a directed approach involving two parts (Hsieh & Shannon, 2005). First, the first author developed initial codes based off predetermined theories and guidance from research findings prior to data collection – deductive coding. These initial codes were (a) importance of diversity and inclusion, (b) importance relationship building with students, (c) impact of surrounding influences on perceptions, and (d) impact of race on bias. The first author began analysis by reading through data and analyzing them against the deductive

codes. Then she assessed the data responses again, sorting them into the initial codes, and adding more coding as necessary.

Following initial coding, data were reread for any outstanding, consistent themes, and inductive codes were developed. Data were then sorted to include the inductive codes as well as the deductive codes. All coded data as well as themes and categories were then organized into a codebook (see Appendix C). First, data were sorted into codes (Relationship Building, Communication, Inclusivity, Identity, Addressing Bias, Academic, Local, and Global). These codes were chosen by finding the most commonly repeated motifs within the participants' words. From there, codes were sorted into categories based on commonalities amongst codes. These categories were Rapport, Diversity, and Life Experiences.

Trustworthiness/Positionality

Trustworthiness was ensured through three main methods: researcher's position, reflexivity, and adequate engagement in data collection (Merriam & Tisdell, 2016). I am a Black woman in my twenties with politically liberal, progressive views regarding race and diversity. My identity and beliefs impact my understanding of this topic. Besides identity-related biases, I also had expectations for the kind of data to garner from the study. I worked to guard against confirmation bias in two primary ways. First, I engaged in careful reflection of potential biases to my perception of data by keeping a bias journal throughout the process and by consulting with my advisor. Second, I spent ample time collecting data to ensure a multitude of potential responses. Finally, I had the third author check the codebook, coded data, categories, and themes to ensure findings were credible and reliable.

Results

Three inductive themes were uncovered—rapport, diversity, and life experiences. These

three themes are broken into additional subheadings for the main categories.

<center>*Rapport*</center>

Repeated patterns surrounding the importance of building rapport with students and families emerged. Rapport in this case can be defined as efforts towards interaction and meaningful communication with students and families. Each category for this theme is described in turn.

Relationship Building. As John indicated, "knowing one's students and spending time with them [is] the key to success." This concept appeared repeatedly in both participants responses. They discussed the importance of building a relationship with students to better understand their culture.

Communication. When asked to reflect on the way they internalized relationships and experiences, both participants indicated that communicating with others was the best approach. Both also stated that experiences with people of other cultures helped them be more perceptive to race and culture. John indicated that "talking with [others] is the best way for [him] to internalize and better understand where they are coming from." This was also true when the participants were asked about their confidence in communicating with parents. While only Maria indicated confidence in this ability, both emphasized the importance of attempting to communicate with parents. They collectively cited the ability to use apps, translators, or other resources to attempt to communicate with parents of differing languages. Maria as a Spanish speaker indicated more confidence in her ability to communicate with parents, particularly parents who speak another language.

<center>*Diversity*</center>

Repeatedly, topics of race, culture, language, gender identity, ethnicity, and other concepts of identity diversity came up in both written and verbal responses. Moreover, the participants discussed the importance of multiculturalism and globalism.

Identity. Identity is at the core of any discussion about race, culture, and diversity. This was true when examining the difference in responses of the two participants when asked how confident they were in incorporating their students' cultures.

Maria, a lower middle-class Latina, clearly relied heavily on her experiences living in a culture outside of the dominant one. Maria said,

> *I often like to teach in Spanish and English. I think if anything, the only time I ever get pushback is possibly from my students because I have questions like "why are you teaching also in Spanish," you know. And I actually kind of like remind them like, "hey," you know, "we have other students here who speak more than one language in our classroom and at the same time, aren't we so blessed that we get to learn new languages?" And . . . in my morning meetings, I'll have the students say hello in the many different languages they know. So, students get to share in different languages. And I also try to teach lessons that are globally aware. Like I had also just taught a lesson on. . . South Africa, on the Xhosa people. So that was really something that got the kids motivated to learn more about different cultures."*

In contrast, John, a White, upper middle-class male, indicated relying on relationship building to incorporate students' cultures and experiences. John said,

> *"I do work especially at the beginning of the year. . .I make a lot of effort to make sure I understand who they are and not to treat like cultural—culture is not I don't know what the adjective from monolith is...[pauses] it's not all one, like it's multifaceted. So I think that just comes with a lot of relationship building and kind of understanding of the subtle differences that each student brings."*

Inclusivity. Inclusivity is a category that came up repeatedly when talking about multiculturalism.

Both participants cited inclusion as central to the definition of multiculturalism. Maria argued that multiculturalism is "not only the tolerance, but the inclusion of different ideas, morals, religions, social classes, races, ethnicities, languages, and I would even argue abilities and genders."

Addressing Bias. The final category that came up under the theme of diversity was addressing bias, specifically related to assessment. Both participants discussed the importance of ensuring that tests assess students' learning and not their background knowledge. Maria also talked about the necessity of "consistently consider[ing] bias and schema when interacting with texts." John did not address the importance of analyzing texts within his interview.

Life Experiences

The impact of life experiences on the answers of the participants was clear. Both credited their global and cultural awareness to key personal experiences that expanded their perspective. These experiences can be divided into the category of academic, local, and global.

Academic. Both participants stated that their experiences within their university's College of Education greatly influenced their perspective on culture and race, and also their self-efficacy or confidence in being a culturally responsive teacher. Maria stated that "studying in our programs, you know, they tried to talk to you about other cultures." John added that the "professors that [he] had that taught about systemic racism and the different approaches that you can take and kind of working on decentering the dominant culture" contributed to his preparation in being a culturally responsive teacher.

Local. John said that "high school was more diverse and [he] was able to experience far more cultures and people." He shared that this contributed to his self-efficacy in being a more culturally responsive teacher. Maria did not see her local schools as a major influence on her cultural awareness and therefore did not speak to this topic. However, another influence for both participants

was performing clinicals and student teaching in Title I schools.

Global. One set of codes that arose specifically for Maria was the impact of study abroad on her perspective on teaching diverse students. She said, "My study abroad experiences really did open my outlook to other countries and the importance of globalism." John did not have these experiences.

Discussion

The findings of this study support the literature suggesting that the factors contributing to self-efficacy of teachers in teaching culturally responsive curriculum to diverse groups of students are multifaceted (Fulgei, 2014; Lambeth & Smith, 2016).

The first research question addressed how pre-service teachers perceive their self-efficacy in creating and enacting culturally relevant curriculum and a culturally inclusive classroom environment. These participants portrayed high self-efficacy and confidence in teaching culturally responsive curriculum. Both participants reported high self-efficacy linked to relationship building – which data confirm is the easiest part of CRT to implement. The participants indicated more confidence as teachers of culturally diverse students when they felt they had a relationship with their students; this correlation is supported by literature. In fact, teachers with higher self-efficacy offer more to their students allowing for a better building of relationships (De Jong et al., 2014). Building a stronger relationship can allow for a more conducive classroom environment as well. We did not uncover an explicit answer to the impact on curriculum, though Maria did indicate that analyzing curriculum for bias is important.

The second research question addressed how pre-service teachers' perceptions of race and diversity align with their perceptions of self-efficacy to engage CRT practices. We found that engaging with CRT is linked to perceptions of race. The racial identity of the participants did in-

fluence the way they perceived CRT. John consistently viewed CRT as an important way to show "windows" into other cultures whereas Maria viewed it as a way to celebrate cultures within her classroom. As John comes from a White-centered, dominant culture, his response still indicates an oppressive power and level of cultural voyeurism. Ladson-Billings' work on CRT reiterates the importance of not just viewing other cultures, but truly celebrating them. She cites that "culturally relevant pedagogy must provide a way for students to maintain their cultural integrity while succeeding academically" (1995, 476).

Both participants cited efforts to approach bias within their classroom. Furthermore, John relied on relationship building to incorporate students' cultures and experiences while Maria relied on her personal cultural experience to relate to students. Both participants also spoke about the importance of multiculturalism in the classroom. The importance of multiculturalism is supported by other researchers as well. For example, Dedeoglu and Lamme (2011) said that, "by educating preservice teachers about multiculturalism, teacher education programs prepare them to become advocates for the many culturally diverse students in our schools" (p. 470).

Limitations

One limitation to the study was number of participants. Data collection for this study coincided with a global pandemic, and most people had competing priorities. The first author made numerous attempts to recruit participants and converted the study design from the initial plan (with IRB approval) based on low participation. Both participants also primarily taught (e.g., student teaching, clinical experiences) in Title I schools with high percentages of minoritized students. These experiences influenced the biases these participants held. Results may have been different if their student teaching experiences had occurred in different settings with a percentage of minoritized students reflected in their hometowns or in predominantly White settings. To address this, future research should include participants from differing backgrounds who complete

their student teaching in more varied settings. Also, data were self-reported, and personal perceptions and biases may have impacted their answers.

Conclusion

This research may inform how teachers are prepared to address diverse students. Both participants indicated the importance of the teacher education institution in influencing their self-efficacy in teaching culturally responsive curriculum. This research addresses a deficit in current literature as it specifically attempts to address the connection between self-efficacy and culturally responsive curriculum.

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APPENDIX A

Pre-Service Teacher Questionnaire (Modified from Lambeth & Smith, 2016)

1. Describe your background in terms of class, socioeconomic status, racial identity, culture, or religion.

2. Please provide a detailed explanation of how you were raised, including the size of your family, type of home you lived in, and authority figures.

3. Describe the demographics of your high school and elementary school. For example, was it culturally/socioeconomically diverse?

4. Define multiculturalism to the best of your understanding.

5. Is student teaching or clinical experiences what you expected them to be? If so, why? If not, how has it differed?

6. Explain what your teaching experiences have been like so far. What kind of schools (Title I, private, charter, public, demographic make-up, etc.) have you observed or taught in?

7. Do you feel that you are a multiculturally responsive teacher? If so, who/what prepared you to be a multiculturally responsive teacher? If not, why?

8. Has your definition of multiculturalism changed based on your experiences as a student teacher?

9. Consider the context in which you live, work and socially interact with people. How do you reflect upon and internalize intercultural relationships and experiences?

10. Do your everyday life experiences create opportunities to challenge stereotypes and explore unfamiliar cultures? Yes or no?

APPENDIX B

Culturally Responsive Teaching Self-Efficacy section of the Teaching Beliefs and Mindset

Survey (Modified from Siwatu, 2007)

1. Do you feel confident in your ability to implement strategies to minimize the effects of the mis-match between your students' home culture and the school culture? If yes, what are some ways you see yourself doing this?

2. Do you feel confident in your ability to develop fair assessment strategies for all students? What are some challenges that could impact your ability to do so?

3. Do you feel that you could and should obtain information about your students' background? Why or why not?

4. Do you feel that you could successfully and authentically incorporate your potential students' cultural backgrounds into your classroom environment? Please expand on your answer.

5. Could you identify ways that standardized tests could be biased based on a students' cultural background?

6. How confident are you in your ability to include parents that speak different languages or come from different backgrounds in your classroom involvement?

7. Do you think it is important to analyze curriculum materials for messages that include negative stereotypes or biases? If not, why? If so, how confident are you in your ability to do this?

8. How confident are you in your ability to create authentic relationships with students from other cultural or linguistic backgrounds? Please expand on your answer

APPENDIX C

Codebook

Rapport: efforts towards interaction and meaningful communication with students and families	
Relationship building	*Communication*
Building a relationship with them regardless of their culture	couple of different apps that I can use to like, communicate some
it comes from creating those bonds and relationships in the classroom	have not been really given a lot of information about how to get interpreters and translators and that kind of thing
I am a strong relationship builder	I reflect best through talking to people
I quickly learned that knowing ones students and spending time with them would be the key to my success	important for the parents to see that I have the desire to communicate with them about their student and that I am willing to look for the alternatives
important to create relationships with my students	talking with them is the best way for me to internalize and better understand where they are coming from
kind of understanding of the subtle differences that each student brings	try to use technology that allows us to communicate
like to be able to assimilate, and intercultural relationships make that more challenging	
make sure that I got to know my students	
they realize you don't know them and so they don't wish to learn from someone that doesn't respect them	

through the relationships that I choose to spend my time on	
I made it a priority to learn about my students needs and cultures	
having friends from different cultures	
shows off how I think amazing they are and how unique they are	

Diversity-topics of race, culture, language, gender identity, ethnicity, and other concepts of identity		
Inclusivity	*Identity*	*Addressing Bias*
teach things from lenses of more than just the dominant culture	Upper middle class family, but consider myself middle-class	there's so much just entrenched that unless you have been—you have learned or been exposed or been made to get out of your comfort zone that you don't realize is cultural and not like knowledge-based
taking your appreciation of many different cultures that are lived out on a daily basis and bringing them all together in a way that appreciates them and	White	I can more objectively look and make changes to what I do with curriculum
take a very clear and public stance that bilingualism is an asset	lower middle class economic status	consistently consider bias and schema when interacting with texts
promotes providing Windows and Mirrors, or reflections of self and windows into other cultures	Female	be sure that assessments are based on the skill itself and reflects the understanding of the student

APPENDIX C

Multiculturalism- is not only the tolerance but the inclusion of different ideas, morals, religions, social classes, races, ethnicities, languages, and I would even argue abilities and genders	Male	I work to make sure that I am not assessing someone's background knowledge
Multiculturalism is a doctrine that promotes diversity	Latina, Puerto Rican and Honduran	
I often try to do it [incorporate students' cultural background], but it often feels trivial and tacked on	identify rather under my ethnicity as a Hispanic	
I need to be aware of important dates, concepts and social norms that may be different from my own	being Latino, it's easier for me to connect with my students that are Hispanic or Latino	
I do a good job of trying to teach and speak in a way that is initially inclusive, but also is uplifting to cultures that are not the dominant culture		
help students understand things, either to approach it from their own culture like mirrors, or have other people use windows and try and show them the perspective of other cultures		

Life Experiences-key experiences within their lives of global and cultural awareness that expanded their perspective		
Academic	*Local*	*Global*
almost exclusively observed public schools	I would have more opportunity to come in contact with different communities in Charlotte if there wasn't Covid	applying for the Peace Corps to be a teacher abroad
attended a predominantly White (65-80%), predominantly well-off public schools		because of a pandemic
I've always been in classrooms that have a large ESL population, so mostly Latino and African-American students		drew on my experiences of having studied abroad
definitely studying in our programs, you know, they tried to talk to you about other cultures		
elementary and middle school experiences weren't diverse at all		
focused mostly on Title I schools		
High school was more diverse and I was able to experience far more cultures and people of different socioeconomic statuses, but I felt like that was not even that big of diversity		

APPENDIX C

I have done clinicals at Title 1 schools only in the United States where the demographics are a majority of Black, Latino, immigrant, and or refugee students due to one of my minors being Teaching English as a Second Language		

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