

Multiculturalize Teacher Identity: A Critical Descriptive Narrative

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Introduction

Cochran-smith, Davis, and Fries (2004) reviewed the research, practice, and policy of multicultural teacher education during the last decade of the twentieth century and the first few years of the twenty-first century, and pointed out that the field needed to include inquiries that involve the work of practitioners who are studying their own courses and programs (p. 965). As a multicultural teacher educator, I studied the autobiographical curriculum I developed while teaching multicultural teacher education classes to both pre-service and in-service teachers.

This article reports my inquiry in two parts. Part I describes the two phases of the curriculum; Part II examines student teacher's learning through the curriculum by comparing their pre- and post-multicultural autobiographies.

Part I: Description of the Curriculum Development

Scholars have established autobiographical writing as an effective way for self-empowerment and self-affirmation of ethnically and culturally different individuals and groups, and for cultural identity formation of individuals from a variety of cultural backgrounds (Allison, 1995; Blair, 1991; Florio-Ruane, 1994; Florio-Ruane & deTar, 1995; Gay, 2003; Greer, 1995; Hollins, 1996; Holm, 1995; hooks, 1998; Jackson, 1995; Jongeward, 1999; King, Hollins, & Hayman, 1997; Kirklighter, 1994; Ladson-Billing, 2000; McGovern, 2001; Ndura, 2004; Noel, 2002; Sheets, & Hollins, 1999; Vavrus, 2002; Xu, 2000).

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Autobiographical and biographical research has been established as a powerful and effective way to study teacher knowledge and to understand curriculum as racial and gendered texts (Butt & Raymond, 1987; Butt, Raymond & Yamagishi, 1987; Clandinin & Connelly, 2000; Conle, 2000; Li, 1997, 2002, 2005; Pinar, 1974; Pinar & Grumet, 1976). Combining the traditions of narrative inquiry (Connelly & Clandinin, 1988, 1990, 1994) and *carrere* (Pinar, 1974, 1988; Pinar & Grumet, 1976), I established an intersubjective research method—*splicing*—for autobiographical and biographical studies of cross-cultural identity (Li, 1997, 2002).

Splicing was powerful in promoting mutual understanding between individuals of different cultures. One of the important goals of the multicultural teacher education classes was to increase student teachers' understanding of the cultures of their pupils in urban schools. To serve this purpose, I adopted *splicing* as an inquiry method for the curriculum.

First Phase: A Descriptive Multicultural Narrative

Gay (2004) identified that "Frazier (1997), Gollnick and Chinn (1998), and Banks and Banks (2001) broaden the notion of multicultural education as comprehensive reform by extending the referent groups to include social class, gender, and disability, along with race and ethnicity" (p. 33). This broadened notion was introduced to student teachers through utilizing various editions of Gollnick and Chin as the course textbook in my multicultural teacher education curriculum.

Coinciding with the reading of the introductory chapter, student teachers were assigned to write a multicultural autobiography. This assignment was meant to serve three purposes: to provide both the student teachers and myself as their course instructor an access to their prior knowledge; second, to connect the largely

theoretical reading texts with student teachers' experiences; and third to allow both the student teachers and myself as a researcher to use it in evaluating student learning at the end of the classes.

Concurrent with the reading of the subsequent chapters on social class, religion, race/ethnicity, gender/sexual orientation, language, exceptionality, and age, student teachers were engaged in the following activities:

1. keep a weekly reading journal, which included two components: a summary of the assigned chapters and a thick description of student teachers' own experiences relating to reading assignments from the textbooks;
2. discuss the summaries and share the thick descriptions with group members who were self-identified as from different cultures;
3. interview an inner-city school pupil identified as from a different culture than the student teacher;
4. write a thick description of the inner-city pupil's experience relating to the reading assignments in the textbooks;
5. compose a multicultural autobiographical text combining student teachers' autobiographical writings from the weekly journals with the biographical writings about their pupils.

The first component of the weekly journal had three parts: the first part records student teachers' emotional response to the reading; the second summarizes the reading; and third includes discussion questions. These three parts were to serve the purpose of acknowledging and distinguishing emotional and analytical intelligences.

The thick description from Geertz' cultural anthropological method was

adapted in the second component of reading journals. Borrowing Gilber Ryle's notion of "thick description", Geertz (1973) developed an ethnographic data writing method (pp. 7-9). Such a method, I believe, should be able to help student teachers to grasp the complicity of their cultural experiences, break down the oversimplified or stereotyped terms about various cultures, and reconstruct a rich and close-to-real-life text.

Locating student teachers' cultural experiences in the broadened map of the referent groups in the course textbooks could serve two purposes: connecting theory from the textbooks to practice in student teachers' own experiences and "sorting out the structure of significance" (Geertz, 1973, p. 9).

Discussion and sharing were clarified before grouping. In discussion, student teachers were to elucidate and reinforce their understanding of the reading assignments. In sharing, they would take equal turns in listening and speaking, and respond with their own resonating stories. They were to monitor themselves closely not to project their own judgment on their group members' experience.

This sharing method was adopted from my earlier narrative research (Li, 2002) and was to help student teachers reconstruct their cultural identity in comparison and contrast with others' in a safe and supporting environment. Student teachers were encouraged to ask each other to further describe some oversimplified and taken-for-granted terms found in their thick description.

Interviewing an urban pupil from a different culture and writing about the pupil's biography were to provide student teachers with an opportunity and method to understand in-depth their inner-city students' multicultural experiences. Interview questions were open ended, free of labels, non-judgmental, and culturally responsive. They were formulated through group discussion from student teachers' inquiries in writing and sharing the thick descriptions of their own experiences.

Student teachers were encouraged to observe their chosen pupils in a variety of settings, and provide service, such as tutoring and mentoring, when identified as necessary, while learning about and from the pupils. This method of biographical writing was also adapted from my earlier research work (Li, 1997, 2001, 2005; Li & Lal, 2005). Student teachers shared their biographical writings in groups, adjusted their interview questions, identified over-

simplified or taken-for-granted terms, and pushed each other to write richer texts.

Composing their descriptive multicultural autobiographies, student teachers were given a chance to put together the separate parts of their thick description, including their pupils' biography, and improve the thick description based on the feedback from group sharing sessions during the semester. To include their pupils' biographies in their autobiographies was to consider their interaction with the pupils through the research activities as an important cultural experience, and acknowledge the biographers' subjectivity in biographical writing (Li, 1997, 2002).

This first phase of the curriculum took about two-thirds of a 15-week-semester. By now, each student teacher had reconstructed a descriptive multicultural autobiography. Autobiographies composed in this way were deeply personal, profoundly social, and broadly cultural.

Second Phase: A Critical Inquiry

The descriptive multicultural narrative constructed through the first phase of the curriculum could be considered as the first two steps—regression and progression—in Pinar's *currere* (1988), field text in Clandinin and Connelly's narrative inquiry (2000), and stories in my work (2002). Now we needed to proceed with the analytical and synthetic in Pinar's method, research text in Clandinin and Connelly's term, and theorizing in my work.

In order to provide a theoretical foundation for student teachers' critical inquiry about their own cultural identity, Banks' *Cultural Diversity and Education: Foundations, Curriculum, and Teaching* (2001) was chosen as the course textbook for the second phase of curriculum. Concurrent with the reading of the chapters in the textbook on cultural identity development, teacher-student cultural relations, and ideological mapping of philosophical foundations for various positions in multicultural education, student teachers were engaged in the following activities:

1. study and use Banks' six-stage typology of cultural identity development to evaluate student teachers' own development in each of the referent groups through their autobiographical texts composed in the first phase;
2. study and use Banks' six-stage typology of cultural identity develop-

ment to evaluate their inner-city pupils' development in each of the referent groups through the biographical texts composed in the first phase;

3. study and use Banks' 4-type typology of cross-cultural teachers to evaluate student teachers' relations with their pupils through comparing and contrasting their autobiographies and biographies;

4. study and use Banks' mapping of philosophical foundations for various positions in multicultural education to evaluate student teachers' own beliefs reflected in their autobiographical texts, and develop a personal philosophy of multicultural education.

Banks' six-stage typology of cultural identity development (1976, 2001, see my summary in Appendix I) was an "ideal-type construct in the Weberian sense and constitutes a set of hypotheses based on the existing and emerging theory and research and on the author's study of cultural behavior" (Banks, 2001, p.134). This typology was related mainly to two referent groups: ethnicity and language. Thomlinson (1995, 1996) used it for high school students' ethnic identity development.

I believed our student teachers could critically study the typology and adjust it to include the theories in all the referent groups in our curriculum, namely ethnicity, social class, religion, language, gender, exceptionality, and age. I hoped that a typology adjusted in this way could serve the purpose of helping "students and teachers to function effectively at increasingly higher stages of cultural identity" (Banks, 2001, p. 134).

The study, critique, and adjustment of Banks' typology were carried out individually and collaboratively in study groups. Student teachers' self-evaluation was interspersed into their autobiographies wherever evidences found to support their own judgment, and a summary of evaluation for their cultural development in each referent group was inserted at the end of each section. Their evaluation of the inner-city pupils' identity development was inserted at the end of the biographies.

Banks modified his typology of cross-cultural researchers (2001, p. 174) and formulated a typology of cross-cultural teachers (pp. 242-244, see my summary in Appendix II). This typology can be applied to a range of cultural referent groups, such as ethnicity, social class, gender, and religion (Banks, 2001, p. 242). The typology

has classified four types of teachers in relation to their students culturally: the indigenously-insider, the indigenous-outsider, the external-insider, and the external-outsider. I believed, with modification, this typology could serve the purpose of guiding each student teacher to develop his or her cross-cultural identity and competence to become more of a cultural insider with his or her pupils.

The study, critique, and adjustment of Banks' typology were carried out individually and collaboratively in study groups. Student teachers' evaluation was interspersed to the end of each section in their inner-city pupils' biographies, and a summary of evaluation for their cross-cultural development was inserted at the end of the biographies.

Reading Banks' historical account of the philosophical foundations of multicultural education, student teachers discussed and critiqued, in their study groups, various ideologies, and formulated their own personal philosophy of multicultural education. They were guided to elicit ideological and philosophical principles from their self-composed critical descriptive narratives and locate their personal philosophies on Banks' map (see Banks' mapping in Appendix III). I believed this would help student teachers to formulate well-informed and systematically studied positions in multicultural education.

This second phase of the curriculum took the rest of the 15-week-semester. Each student teacher reconstructed a critical descriptive narrative. Narratives composed in this way multiculturalized teacher identity.

Part II: Student Teacher Learning

Over the years of developing and implementing this curriculum, I have received much feedback from student teachers during and after the classes. I used this feedback to improve the curriculum. I have conducted follow-up narrative research with a few individual teachers (Li, 2005), and investigated student teacher learning of critical reflective thinking skills through the biographical component of the curriculum (Li & Lal, 2005). This study is intended to examine student teacher learning of critical reflective thinking skills through the entire curriculum.

Cochran-Smith, Davis, and Fries (2004) quoted Villegas and Lucas's articulation of the enormity of the task of teacher learning for diversity as the following:

Because many teachers-to-be enter teacher education believing that schools are impartial institutions, that cultural diversity is problematic, that knowledge is objective and neutral, that learning consists of passively absorbing new information and repeating it by rote, that teaching entails dispensing information, preparing them to be culturally responsive requires a complete resocialization. (Cochran-Smith, et al p. 951, p. xix)

The critical descriptive narrative curriculum in this study was an attempt for such a resocialization—a process of knowledge construction, or to be more specific, a way of reconstruction of student teachers' self-knowledge about multicultural education. Was such a resocialization effective? Can student teachers retain the knowledge? Can they continue to learn from it? How can these questions be approached? I thought a study about their development in critical reflective thinking skills through this process may shed light on some of these questions.

Reviewing literature on critical thinking skills, I found King and Kitchen's Reflective Judgment Model (1994) most appropriate and used it as a framework to examine student teachers' pre- and post-multicultural autobiographies collected during one year of teaching seven classes.

King and Kitchener's Model of Reflective Judgment

John Dewey (1933, 1938) provided one of the earliest definitions for reflective thinking. He observed that true reflective thinking recognized real problems that cannot be answered by formal logic alone. A true reflective thinker, according to Dewey, makes a reflective judgment to bring closure to situations where there is uncertainty, controversy, doubt, and concern about the current understanding of an issue, and about preconceived assumptions. In the same works, Dewey used *reflective thinking* and *critical thinking* interchangeably.

King and Kitchener (1994, p. 8) compared Dewey's notion of critical reflective thinking with other current definitions of critical thinking, and found that the latter neglected two major aspects in Dewey's notion: the epistemological assumptions on which the thinking person operates and the structure of the problem being addressed. Both are tied to Dewey's observation that awareness of uncertainty must exist prior to the initiation of reflective thinking.

King and Kitchener argued "epistemic assumptions constitute a fundamental difference between children's and adult's

problem solving and that it is only in adulthood that individuals hold the epistemic assumptions that allow for true reflective thinking" (1994, p. 9). They also noted that the problems were on a continuum from low to high structure.

A problem with a high degree of structure has a high degree of completeness, certainty, and correctness. Problems such as overpopulation, hunger, pollution, and inflation have low degree of completeness, and cannot be solved with a high degree of certainty. These are real-world problems (Churchman, 1971, referenced in King & Kitchener, 1994, p. 11) or multilogical problems, since whole frames of reference compete for their solution (Paul, 1990, referenced in King & Kitchener, 1994, p. 11).

King and Kitchener developed a Reflective Judgment Model (RJM) describing the development of epistemic cognition. This developmental progression contains seven distinct sets of assumptions about knowledge and how knowledge is acquired. Each set of assumptions has its own logical coherence and is called a stage. Each successive stage represents a more complex and effective form of justification, with more inclusive and better-integrated assumptions for evaluating and defending a point of view. Further, each set of assumptions is associated with a different strategy for solving real-life problems (See Table 1).

King and Kitchener spent more than 10 years conducting Reflective Judgment Interviews with over 1,700 people, including high school, college, and graduate students and adults who did not receive college education. They found that, among others, those who entered college and earned a college degree have higher reflective judgment scores than those who do not. They called instructors who were concerned with reasoning about real-life problems to listen to the epistemic assumptions their students were articulating, and to identify instructional methods that would provide the impetus for those assumptions to evolve.

Multicultural education addresses real-world and multi-logic problems. Multiple and competing references need to be examined in conceptualizing issues, such as racism, poverty, sexism, prejudices, biases, educational equality and equity. Levels of uncertainties were high in the ways of solving these problems. To construct knowledge in such a controversial field, I believed, critical reflective thinking skills in King and Kitchener's term were pivotal. Autobiographical and biographical studies, narrative inquiry and self-study

Table 1.
Summary of the Reflective Judgment Model (King & Kitchener, 1994, pp. 14-19).

Stage	Epistemological Outlook	Explanation
Stage 1	What a person believes is true.	Stages 1, 2, and 3 are pre-reflective thinking. Individuals reasoning with pre-reflective assumptions do not acknowledge—or in some cases even perceive that knowledge is uncertain. As a result, they do not understand that real problems exist for which there may not be an absolutely correct answer. Further, they do not use evidence to reason toward a conclusion. Rather, even when they give reasons, their reasons often do not appear logically connected to the issue under discussion.
Stage 2	A person can know with certainty either directly or based on authority.	
Stage 3	In some areas knowledge is uncertain and justification is based on what feels right at the moment.	
Stage 4	Knowledge is uncertain because of situational variables. How we justify belief is idiosyncratic.	Stages 4 and 5 are quasi-reflective thinking. Individuals reasoning with quasi-reflective assumptions recognize that some problems are ill structured and that knowledge claims about them contain an element of uncertainty. As a result, they understand that some issues are truly problematic. Although they use evidence, they do not understand how evidence entails a conclusion; thus they have difficulty when they are asked to draw a reasoned conclusion or to justify their beliefs.
Stage 5	Knowledge is contextual; people know via individual contextual filters. Justification is context-specific.	
Stage 6	Knowledge is constructed by comparing evidence on different sides of an issue or across contexts. Justification involves explaining comparisons.	Stage 6 and 7 are reflective thinking. Individuals reasoning with reflective thinking assumptions argue that knowledge is not a “given” but must be actively constructed and that claims of knowledge must be understood in relation to the context in which they were generalized. Furthermore, those reasoning with Stage 6 or 7 assumptions argue that while judgments must be grounded in relevant data, conclusions should remain open to reevaluation. This kind of reasoning has the characteristics of thinking Dewey (1933) called reflective thinking or reflective judgment.
Stage 7	Knowledge is an outcome of an inquiry process generalizable across issues. Justification is probabilistic; evidence and argument are used to present the most complete understanding of an issue.	

have been criticized for being self-serving, narcissistic, and non-critical. To examine student teachers' critical thinking skills in such a curriculum may provide some epistemological insights to the criticism. For these reasons, I chose to use King and Kitchener's model to examine student teachers' learning.

Evaluation of the Pre-and Post Multicultural Autobiographies

As I mentioned earlier in this article, student teachers in my classes were assigned to write a multicultural autobiography at the beginning of the class concurrent to reading the introductory chapter of the textbook by Gollnick and Chinn. As the final product of the curriculum, they also composed a post-multicultural autobiography, which I termed as a critical descriptive narrative.

To examine student teacher learning through the curriculum, I collected both the pre-and post-multicultural autobiographies from seven classes during one academic year. I looked for information that supported students' claims of their multicultural identities and graded the degrees of the coherence between the supporting evidences and the self-identifications on King and Kitchener's RJM. I also had a colleague from another university campus to re-score random samples of my students' autobiographies independently. Following are seven samples from my evaluation of student teachers' pre-and post-autobiographies:

Sample #1: I am a Caucasian Christian male, an oppressor in the dominant culture of the society according to the authors of our textbook. I totally disagree because I simply don't believe so. I believe these

authors were anti-American. That's wrong and that is the straight truth. (From a student teacher's pre-multicultural autobiography)

This segment was assessed as demonstrating Stage 1 of pre-reflective thinking on RJM. The large amount of research data used in the chapter about diversity and multicultural education in schools, and about the complicated and dynamic formation of people's cultural identities did not make for any doubts in this student teacher's mind about his belief. His truth is what he believed to be.

Sample #2: I don't have a social class. I am just an American. My parents have educated me to believe in the American dream: as long as you work hard, you can be whatever and whoever you want to be. My teachers taught me that in a democratic society, everybody was equal. To identify myself with a social class would be against these authorities. (From a student teacher's pre-multicultural autobiography)

This paragraph seemed to have shown Stage 2 of pre-reflective thinking on RJM. The writer appeared to be very certain about her knowledge about social class from the authorities in her life: her parents and her teachers, although not the textbook for the class. In King and Kitchener's language, her knowledge assumption would be that a person can know with certainty based on authority.

Sample #3: I am a Catholic. I was born into it, grew up in it, and I am pretty sure I will die a Catholic. I let myself drift away for a couple of years in high school, and went to a Mormon church with a friend of mine just for fun. That was alright. I guess my God has no problem with that. (From a student teacher's pre-multicultural autobiography)

This part of the student teacher's writing looked to have given her away as at Stage 3 of pre-reflective thinking. Her identification with the Catholic Church was very certain. The reason for her to “drift” into a Mormon church was not based on questioning of her belief or inquiring of other's belief, but “just for fun”. She “felt right at the moment,” as King and Kitchener would put it, and justified it at her will.

Sample #4: I was born a female and can't help. Men and women are not the same and I don't believe in feminism. I am happy to be a teacher because it allows me time to take care of my own children. My son is a male, strong, and independent and my daughter is a female, pretty and caring. I definitely do not want any mix-up of the male and female. I would like

to have my future daughter-in-law to be a stay-home mother and wife taking care of my son and my grandchildren. I would like my own daughter to be independent though, because I don't want any men to take advantage of her. I know I am using double standards here, but I don't know why. (From a student teacher's post-multicultural autobiography)

This testimony exhibited a Stage 4 of quasi-reflective thinking. The student teacher seemed to have preconceived, and maybe unexamined knowledge about feminism. After the assigned readings and class discussion on the differences between the concepts of biological sex and the socially constructed gender, she had remained confused with the two concepts.

However, she was able to use some evidence (her son's masculinity and her future daughter-in-law's femininity) to support her belief (men and women are not the same.) She was also able to acknowledge uncertainty about her knowledge in wanting her daughter to be different than her daughter-in-law. But she can't draw a reasoned conclusion from the evidences to justify her beliefs. The evidences from the paragraph appeared to indicate an idiosyncratic justification for her double standards.

Sample #5: In high school I was placed into a Bilingual Spanish class by mistake. The class was taught almost completely in Spanish. I spoke to the teacher regarding the mistake in placement and I was told that there was nothing that they could do. I had to stay in the class for the next three years. Although I had passing grades for all courses, I did not learn Spanish. I am unable to speak, read, or write in Spanish. I think the problem that I was encountering with learning this language was the fact that the only time I was able to use the language was when I was in school. Since no one at home spoke Spanish, I had nobody to practice Spanish with and I believe that is the reason why I was not able to learn the language.

I am for English-only, because my district required me to use English only to teach my second language learners and I personally don't know how to speak Spanish. I interacted with my students only in English, although 90% of them spoke Spanish as their first language. I immersed them TOTALLY in English. Some of them did not seem to be learning very fast either in the subject areas or their English. Anyways, if you went to France, would you expect the French people to speak English with you? (From a student teacher's post-multicultural autobiography)

This description was evaluated as

demonstrating Stage 5 of quasi-reflecting thinking. The student teacher provided two specific contexts for her learning (or not learning) Spanish in high school, and for her teaching English-only to Spanish speakers. She was able to use her specific English-only home environment to justify her non-learning much of Spanish in high school and support her teaching practice of English-only with the district requirements and her own English-only language ability.

However, she did not make a connection between her reason of not-learning to some of her students' "not learning that fast." If she could not learn Spanish in an English-only home environment, how can she expect her Spanish speakers to learn English in a, possibly, Spanish-only home environment?

Sample #6: Exceptionality refers to an individual's abilities that range either above or below the norm. Cindy [a pseudonym], the inner-city pupil I chose to interview was meeting the math and reading standards, and approaching the writing standards. But she has a lot of scars on her face. You could say that she is physically outside of the norm. Her current teacher and her fourth grade teacher described her as a role model, super citizen, and exceptionally bright.

In fifth grade, Cindy was in a car accident with her uncle. The car caught on fire, and Cindy's seatbelt would not release. She was severely burned. Cindy remembered feeling very hot, then waking up in the hospital thinking she was dead. Scars disfigured the left side of her face and her left arm. The accident had a major impact on her life. She had to wear a hat, a special mask, and apply cream to her face every day.

Cindy missed half of her fifth grade year, and returned to school with severe scarring and disfigurement. She was constantly teased by other students in school, and she was self-conscious, insecure, and depressed. The school had a special assembly on burn victims. They invited speakers and taught kids about the effects of being burned victims. After the school assembly, the teasing ended, and her peers treated her with respect and kindness.

Since the accident, Cindy put much more effort into school and learning. She completed homework, participated in class discussions, and helped out her peers in class. After school, she came to our homework center to get help from volunteers like me.

Today, Cindy looked very confident and happy. During our tutoring sessions, she was comfortable talking about the accident with me and was very articulate. Her exceptionality is in her abilities to overcome such a devastating incident in

her life, come to terms with her changed appearance, and persevere to be a model student.

Cindy is in Stage Four on Banks' typology regarding exceptionality. In her young life, she has already lived with two faces—one within the norm, the other without. She has accepted the positive and negative aspects of both and made the best out of her current situations. She has successfully dealt with the psychological and physical affects of her burns. She has been transformed from a victim to a leader.

In contrast, I am an external-outsider. My appearance has been considered normal, and I have never needed to fight against school bullies in my life. On the contrary, growing up I sometimes was one of those cruel bullies. It's almost embarrassing to find out the courage and determination Cindy had possessed. I can't imagine what and how I would do if something so horrible happened in my life. I definitely learned a lot about myself from Cindy. This made me re-think my position on Affirmative Action. Suddenly, it all made sense to me that Affirmative Action was to acknowledge and recognize such abilities, like what Cindy demonstrated, of people with ethnic minority and low-social class backgrounds. (From a student teacher's post-multicultural autobiography)

I considered this segment as demonstrating Stage 6 of reflective thinking. Comparing and contrasting facts found on both sides—Cindy and the student teacher—the student teacher was able to explain why Cindy and herself behaved the ways they did and construct knowledge about Cindy and herself. Further, she made a connection to her position on different yet related issue, and began to inquiry her own preconceived concept about Affirmative Action.

Sample #7: While sorting out my past experiences with multicultural education, I found a contradiction in me. I publicly supported multicultural education, yet held a private skepticism. For a moment, I wanted to give up philosophical inquiry. But I cannot retreat into unreason or illogicality and obey ignorance. Wisdom is worth pursuing. I may not edit my practice right away, yet the inquiry is liberating and frees me from prejudice, self-deception, and half-truth reality.

I am confident to say that I am pursuing multicultural education, not quite there yet, but I hope someday I will reach there! (From a student teacher's post-multicultural autobiography)

This statement was graded Stage 7 of reflective thinking. It demonstrated that the student teacher assumed that knowledge was an outcome of an inquiry process. Even though a truth found in this way did

not match what she used to and would like to believe about herself. She also kept her conclusion open for further evaluation.

In the manner as shown in the above samples, I found each individual had increased their critical reflective thinking about their multicultural selves to different degrees in various referent groups. Averaging 230 students' pre-multicultural autobiographies, I obtained 2.4 (sd=1.1), which is pre-reflective thinking. The average in their post-multicultural autobiographies was 5.7 (sd=0.6), which is at the high end of the quasi-reflective thinking.

According to King and Kitchener's work, an average of 2.4 is far below the reflective thinking levels expected of adults with higher education. I suspect there might be two reasons for such low reflective thinking skills. All of our students were considered successful individuals in society. Their education so far through formal educational institutions had focused on solving other people's problems. When they are called to use their reflective thinking skills for real problems of themselves, it is likely that they would find it more difficult to apply their reflective thinking skills. Second, issues in multicultural education have been highly politicized in the USA and very few people would want to be on the politically incorrect side.

An average of 5.7 in post-autobiographies is a significant increase. It took about one semester in one class to leap an average of 3.3 stages. At this rate, the student teachers would reach the highest reflective thinking skills through a few courses in a couple of semesters in teacher education programs.

However, in King and Kitchener's model, a score of 5.7 indicates only a "quasi-reflective" level of thinking. Adults with higher education were expected to function at Stage 6-7 of reflective thinking. Why did our student teachers with at least a bachelor's degree seem to have shown slightly less than the expected level at the end of class? How did these same student teachers do in other classes with their critical thinking skills? These questions needed further exploration in future research.

Summary

In this article, I described the two phases of a critical descriptive narrative curriculum I developed in four years of teaching multicultural education classes to both pre-service and in-service student teachers. I collected 250 student teachers' pre-and post-multicultural autobiographies

in the fifth year and examined the development of critical reflective thinking skills demonstrated in these writings. King and Kitchener's Reflective Judgment Model was utilized, and sample writings followed by my analyses were provided. I summarized the evaluation quantitatively and found significant increase in student teachers' critical reflective thinking skills.

The curriculum of critical descriptive narrative multiculturalized teacher identity in a few ways: it extended the cultural identity study to the broader referent groups in multicultural education; it deepened the intersubjective narrative inquiry in my earlier research by adapting Geertz' method of thick description; it broadened the Banks' typology of cultural identity development beyond ethnicity and language; and it increased student teachers' critical thinking skills about themselves in solving controversial real-life problems.

The inquiry about student teachers' learning through the curriculum contributes to the field of multicultural autobiographical curriculum in a few ways: First, the study contains a unique combination of qualitative and quantitative research: the qualitative description and analysis about how the critical descriptive narrative curriculum and the inquiry about student teacher learning were combined with a before-after statistical examination of the effects of the curriculum. Second, King and Kitchener's developmental model, which was based mainly upon survey research, was adapted to examine the critical reflective thinking levels in the texts of students' autobiographies.

The limit of this research is the subjectivity in the assessment of student teachers' writings on King and Kitchener's Model. Although I had a colleague for independent random examination of my scoring, and we agreed in most cases and worked out our disagreement in other cases, our judgments were based on our reading and understanding of students' work. I did check with two classes of my student teachers about how they would score themselves on King and Kitchener's Model, but it was only voluntary and I began to do so too late to provide consistency for meaningful interpretation of the data.

In my continuous development of the curriculum, I will consider including King and Kitchener's model systematically in class so that my future students would know the expectation and verify my assessment. After all, we are partners in the process of multiculturalizing our identities.

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Appendix I.

Summary of Banks' 6-Stage Typology of Cultural Identity (Banks, 1991, pp 134-142).

Stage 1. Cultural Psychological Captivity: At this stage, an individual holds negative ideologies and beliefs about his or her own cultural group. Consequently, s/he exemplifies cultural self-rejection and low self-esteem. S/he would avoid situations that bring contact with other cultural groups or strive aggressively to become highly culturally assimilated.

Stage 2. Cultural Encapsulation: The individual participates primarily within his/her own cultural community and believes that his/her cultural group is superior to other groups.

Stage 3. Cultural Identity Clarification: The individual is able to clarify personal attitudes and cultural identity, to reduce intra-psychic conflict, and develop clarified positive attitudes toward his/her cultural group. The individual learns to accept and understand both the positive and negative attributes of his/her cultural groups.

Stage 4. Biculturalism: The individual has a healthy sense of cultural identity and the psychological characteristics and skills needed to participate successfully in his/her own cultural as well as in another cultural community. S/he has a strong desire to function effectively in two cultures.

Stage 5. Multicultural and Reflective Nationalism: The individual has clarified reflective and positive personal, cultural, and national identities. S/he is able to understand, appreciate, and share the values, symbols, and institutions of several cultures, and function, beyond superficial levels, within several cultures within the nation.

Stage 6. Globalism and Global Competence: The individual has clarified reflective and positive cultural, national, and global identities and the knowledge, skills, attitudes, and abilities needed to function within his or her culture as well as with other cultures. S/he has internalized the universalistic ethical values and principles of humankind and has the skills, competencies, and commitment needed to take action within the world to actualize personal values and commitments.

Research

Appendix II. Summary of Banks' 4-Type-Typology of Cross-Cultural Teachers (Banks, 1991, pp 242-244).

Type of Teacher	Description
Indigenous-Insider	This teacher endorses the unique values, perspectives, behaviors, beliefs, and knowledge of his or her indigenous community and culture and is perceived by people within the community as a legitimate community member who can speak with authority about it.
Indigenous-Outsider	This teacher was socialized within his or her indigenous community but has experienced high levels of cultural assimilation into an outside or oppositional culture. The values, beliefs, perspectives, and knowledge of the teacher are identical to those of the outside community. The indigenous-outsider is perceived by indigenous people in the community as an outsider.
External-Insider	This teacher was socialized within another culture and acquired its beliefs, values, behaviors, attitudes, and knowledge. However, because of his or her unique experiences, the teacher questions many of the values, beliefs, and knowledge claims within his or her indigenous community and endorses those of the community in which he or she teaches. The external-insider is viewed by the new community as an "adopted" insider.
External-Outsider	The external-outsider is socialized within a community different from the one in which he or she is teaching. The external-outsider has a partial understanding of and little appreciation for the values, perspectives, and knowledge of the community in which he or she is teaching and consequently often misunderstands and misinterprets the behaviors of students, parents, and others within the community.

Appendix III. Banks' Table of Ideologies Related to Ethnicity and Pluralism in Western Societies (2001, p 118).

The Cultural Pluralist Ideology	The Multicultural Ideology	The Assimilationist Ideology
Separatism	Open society	Total integration
Primordial particularistic	Universalized-primordialism	universalistic
Minority emphasis	Minorities and majorities have rights.	Majoritarian emphasis
Groups rights are primary.	Limited rights for the group and individual	Individual rights are primary.
Common ancestry and heritage unifies.	Ethnic attachments and ideology of common civic culture compete for allegiances of individuals.	Ideology of the common culture unifies.
Research Assumption: Ethnic minority cultures are well ordered, highly structured, but different (language, values, behaviors, etc.).	Research Assumption: Ethnic minority cultures have some unique cultural characteristics; however, minority and majority groups share many cultural traits, values, and behavior styles.	Research Assumption: Subcultural groups with characteristics that make its members function unsuccessfully in the common culture are deprived, pathological, and lack needed functional characteristics.
Cultural difference research model	Bicultural research model	Social pathology research model and/or genetic research model
Minorities have unique learning styles.	Minorities have some unique learning styles but share many learning characteristics with other groups.	Human learning styles and characteristics are universal.
Curriculum: Use materials and teaching styles that are culture specific. The goal of the curriculum should be to help students function more successfully within their own ethnic cultures and help liberate their ethnic groups from oppression.	Curriculum: The curriculum should respect the ethnicity of the child and use it in positive ways; the goals of the curriculum should be to help students learn how to function effectively within the common culture, their ethnic culture, and other ethnic cultures.	Curriculum: Use materials and teaching styles related to the common culture; the curriculum should help the students develop a commitment to the common civic culture and its idealized ideologies.
Teachers: Minority students need skilled teachers of their same race and ethnicity for role models, to learn more effectively, and to develop more positive self-concepts and identities.	Teachers: Students need skilled teachers who are very knowledgeable about and sensitive to their ethnic cultures and cognitive styles.	Teachers: A skilled teacher who is familiar with learning theories and is able to implement those theories effectively is a good teacher for any group of students, regardless of their ethnicity, race, or social class. The goal should be to train good teachers of students.