EXPLORING ATTITUDE TRANSFORMATION:

A GROUNDED THEORY STUDY OF ROMANIAN TEACHERS OF ROMA STUDENTS

by

Laura Estella Jones

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

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ABSTRACT

The purpose of this systematic grounded theory study was to explore the process of change in teacher attitudes toward including Roma ("Gypsy") students in non-segregated schools in Romania. The theories guiding this study included Mezirow's (1991, 2000) theory of transformation, Gay's (2002, 2013) theory of culturally responsive teaching, and Bandura's (1977, 1997) theory of self-efficacy. These three theories guided this research inquiry into how attitudes change, how teacher attitudes affect beliefs and actions, and how self-efficacy affects teacher attitudes. This study sought to answer the following questions: What is the process of transforming Romanian teacher attitudes toward including Roma students? What factors influence attitude change of Romanian teachers toward the Roma? How do Romanian teachers use their transformed attitudes in working with Roma students? What role does self-efficacy play in developing Romanian teacher attitudes toward Roma students? Interviews, observations, and timelines of 23 current teachers took place in Romania. The *Model of Transformation: Awakening to Empowering* was constructed to show the process of transformation that was revealed during this study. The greatest influences discovered for affecting attitude change were personal reflection, childhood experiences, role models, and ongoing education courses. Teachers who chose to see their classroom as a familial unit, becoming like a foster parent for their students, and incorporated new teaching strategies, worked most successfully with their Roma students. Based on the data, self-efficacy was important for empowering the teachers and helping them to empower others in working with the Roma.

Keywords: Roma, Romania, inclusion, attitudes, transformation, teachers, self-efficacy, grounded theory, awakening, empowering, reflecting.

Dedication

I dedicate this research to Florica Marin, who is a trailblazer for Roma education and a role model to all who know her. She has raised her children and grandchildren to love education and to reach beyond barriers. She chose the path of education not only for herself but has empowered many others over the years to achieve a level of education beyond expectations. I also dedicate it to her daughter, Cathy Iordache, without her this research would not have been possible. Cathy was a willing translator on my first visit to Romania in 1999 and she has remained an excellent translator and has become a dear friend and source of information. Her love of God, her family, and her students is a shining example to all her know her. Multmesc mult pentru toti pe care ati facut pentru mine!

I also dedicate this research to my participants who must remain anonymous, yet their voices will hopefully be heard and heeded in the pages of this dissertation. They willingly shared personal stories and heartfelt love for their students. They gave of their time without any compensation and they accepted this foreigner as one of their own.

Finally, I dedicate this work to my father, Howard Cope, and my mother, Lillian Wolf. It was through the process of writing this dissertation that I searched my own heart and background and discovered again the joys of my own cultural heritage, that of the Pennsylvania Dutch community, one that has more similarities to the Roma community than I ever expected.

Acknowledgments

Many who supported me along the way made my dissertation journey possible. Just as explorers prepare mentally and physically, consult experts, refer to maps, seek guidance, welcome those who travel with them, and dream of the next adventure, I needed support along my journey as well. It is those who supported my research that I wish to acknowledge.

First, I want to thank the Lord Jesus Christ for adopting me into His family and showing me the support of a loving Father through all of life's adventures. His saving grace and constant presence have impacted my life more than any other. It is only through His grace that I have found a love for the people of Romania and been able to complete the dissertation journey.

I am grateful for my husband, Dr. Michael S. Jones, who has travelled the path before me and sustained me as I trekked along. His example of hard work, his heart of compassion, and his love of learning have been inspirational, and his Fulbright grants providential. I am also indebted to my parents who believed in me and challenged me to improve my life and the lives of others. A special thank you to my children and their spouses, Nate, Keri, Zach, and Leah, who supported us as we moved to Romania for a year and accept that their parents are life-long students.

I am blessed to have Dr. Lucinda Spaulding as my chair; she has walked beside me, even when the terrain was rocky and challenging. She provided unwavering support, encouragement, and determination to finish the course. She helped me establish my path and provided detailed guidance through every step. Dr. Spaulding kept me looking past where my feet currently trod to the mountaintops ahead; I thank God for having her as my chair, my consultant, and my friend.

I am also grateful to committee members Dr. Fred Milacci and Dr. Catalina Ulrich, for their expertise, guidance, and support. Their previous work in the fields of study that overlapped with mine allowed me to feel prepared and empowered to adventure beyond established trails to

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List of Abbreviations

American Council on the Teaching of Foreign Languages (ACTFL)

Beliefs and Attitudes Toward Difference (BATD)

Central and Eastern Europe (CEE)

Computer Assisted Qualitative Data Analysis Software (CAQDAS)

Culturally Responsive Teaching Self-Efficacy (CRTSE)

Decade of Roma Inclusion (DRI)

Education Priority Areas (ZPE)

European Roma Rights Center (ERRC)

European Union (EU)

European Union Agency for Fundamental Rights (FRA)

Fulbright Educational Advising Center (FEAC)

Gypsy, Roma and Traveller (GR&T)

High School (HS)

Informational Technology (IT)

Institutional Review Board (IRB)

Institutul National de Statitisca (INS)

International Association for Intercultural Education (IAIE)

International Governmental Organization (IGO)

Learning Activities Survey (LAS)

Middle School (MS)

Multicultural Efficacy Scale (MES)

Nomenclature of Territorial Units for Statistics (NUTS)

Non-Governmental Organization (NGO)

Office for Human Research Protections (OHRP)

Open Society Foundations (OSF)

Open Society Institute (OSI)

Poland and Hungary: Assistance for Restructuring their Economies (original) (PHARE)

Pre-Kindergarten through 12th grade (*gradinita prin liceu*) (PK-12)

Research Question (RQ)

Romanian Agency for Quality Assurance in Pre-university Education (ARACIP)

Survey on Income and Living Conditions (SILC)

United Kingdom (UK)

United Nations Educational, Scientific and Cultural Organization (UNESCO)

United Nations International Children's Fund (UNICEF)

United States (US)

CHAPTER ONE: INTRODUCTION

Overview

Educational inclusion is a universal challenge that spans every era of education in one form or another (Winzer, 1993). United Nations Educational, Scientific and Cultural Organization (UNESCO, 2005) defines inclusion as, "A process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures, and communities, and reducing exclusion within and from education" (p. 13). In this arena of inclusion, there are two key players: the teacher and the student. How a teacher responds to and interacts with students is crucial to the success or failure of those students (Corso, Bundick, Quaglia, & Haywood, 2013; Meeuwisse, Severiens, & Marise, 2010). The preparation of teachers for culturally diverse student populations is a growing academic concern in the United States and abroad, one that has garnered much research and reflection (Albertoni, 2013; Denson, 2009; Gay, 2013; Okoye-Johnson, 2011). The Roma are an ethnic minority group who has been in the midst of challenging inclusion issues throughout Europe for more than twenty years (Georgiadis, Nikolajevic & van Driel, 2011). Teacher attitudes toward the Roma are a cause for concern during this inclusion process, yet little research addresses how teachers transform their attitudes and become willing to work with Roma students. The purpose of this systematic grounded theory study was to explore the process of change in teacher attitudes toward including Roma students in non-segregated schools in Romania.

Background

The largest ethnic minority group in Europe is the Roma, sometimes referred to as "Gypsies," "Tziganes," "Sinti," "Travellers," or an assortment of other regionalized names (Georgiadis et al., 2011; Malecki, 2014). "The term 'Roma,' which is the ethnocultural self-

appellation of many of those perceived by outsiders as 'Gypsies,' has come to dominate the official political discourse, at least in Europe, and has acquired the legitimacy of 'political correctness'" (Petrova, 2004, p. 1). In Europe alone, there are estimated between 10 and 12 million Roma people, mostly residing in Central and Eastern Europe and most are not nomadic but settled (Amnesty International, 2013; European Commission, 2012). Traveling from India, the Roma came to Europe during the Middle Ages and were primarily skilled artisans and entertainers (Achim, 2004). Persecution of the Roma began as early as 1490 in the Holy Roman Empire and continues today (Costachie, Dieaconu, & Teodorescu, 2010). The Roma have been exiled, exploited, enslaved, forced to assimilate, detained, and murdered in concentration camps; they have no country to call their own and no government of their own to represent them (Costache et al., 2010; Pogany, 2012).

One reason for the Roma's marginalization in many societies is due to the lack of a legal nationality; they have no legal state and therefore may lack the rights of national citizens including rights such as attending schools, owning property, registering births, and government participation (Malecki, 2014). According to Pogany (2012), "For several centuries, the recurrent 'solution' to the Gypsy 'problem' was to make Gypsies disappear" (p. 381), but they are a resilient people who although they have no nation of their own, maintain a unique cultural identity despite the efforts of those around them. The Roma are a marginalized ethnic minority, one that has faced and continues to face persecution and segregation (European Commission, 2012; Woodcock, 2007).

Many European countries have implemented laws and initiatives, including the European Union's Directive on Racial Equality (FRA, 2013), prohibiting discrimination based on race, ethnicity, and social measures, to improve the conditions of the Roma, yet many of these decrees

have had modest practical impact for the Roma (European Commission, 2014a). In Romania, a country where about 9% of the population is Roma, less than 30% of Roma students complete secondary school, and it is estimated that 15% never enroll in school (Amnesty International, 2013; FRA, 2013; World Bank, 2014). Roma are frequently segregated and placed in separate classes or even separate schools where they receive an inferior education, an education that significantly diminishes their opportunities to proceed into secondary or university education (European Commission, 2012, 2014a). Twelve countries (Albania, Bosnia and Herzegovina, Bulgaria, Croatia, the Czech Republic, Hungary, Macedonia, Montenegro, Romania, Serbia, Slovakia, and Spain) worked to have the Roma included more in society through the Decade of Roma Inclusion (DRI) from 2005-2015, yet many Roma continue to be excluded in the educational system and in society in general (DRI, 2014). The four priority areas for the DRI were education, employment, health, and housing (Schleinstein, Sucker, Wenninger, & Wilde, 2009).

A vicious cycle that exists with social exclusion and poverty has trapped many Roma in their own communities (European Commission, 2012). Many initiatives have been undertaken in the past 20 years to determine how to make this transition of inclusion for the Roma effective, yet many of them have had little success (UNICEF, 2009). Studies have been conducted to determine new program effectiveness, needs for curriculum changes, and rates of inclusion of Roma students, yet the number of Roma students who have been academically successful is still very small. The process of addressing the needs of diverse learners includes changes "in content, approaches, structures and strategies" (UNESCO, 2005, p. 13). Many of these inclusionary changes are still out of reach for the Roma.

When considering the dilemma of the Roma in European society, specifically Romania, and the need for teachers to be willing to work with them, Mezirow's (1991) transformative learning theory became the impetus for my research interests because according to this theory, individuals can transform their perspectives and make choices that at some point seemed implausible to them. As Taylor, Cranton, and Associates (2012) stated:

> Transformative learning refers to the process by which we transform our taken-for-granted frames of reference (meaning perspective, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that will prove more true or justified to guide action. (p. 76)

Studies related to attitude transformation of teachers for culturally diverse students are limited, and while there are some addressing attitude transformation of teachers in the United States toward diverse students (Albertoni, 2013; Gao & Mager, 2011; Ladson-Billings, 2009), there are no specific studies related to teachers of Roma students who are being included in non-segregated schools. The following research helped fill this gap by providing insights into the process of attitude transformation in teachers who work with Roma students.

Problem Statement

The Roma have legal educational rights, yet Romanian education experts note that there is a problem of changing the attitudes of the teachers to be willing to work with Roma students (M. Nicoara, personal communication, April 3, 2012; Ulrich, Voicu, & Potoleo, 2009; Walker, 2010). Some teachers have accepted the challenge and successfully include students and some have gained self-efficacy in teaching the Roma, but nonetheless, many are still reluctant to work with Roma students (Karagiorgi, Symeou, & Crozier, 2009; McDonald, 2009). Research

confirms that transformation of attitudes and self-efficacy can transpire (Axon, 2012; Bandura, 1997; Dirkx, 1997; Mezirow & Associates, 2000); but how this transformation occurs is unclear, especially in the unique cultural context of the Roma and their educational inclusion into Romania's non-segregated schools (Albertoni, 2013; Busselle & Bilandzic, 2009; Denson, 2009; Escamilla, Aragon, & Franquiz, 2009; Gao & Mager, 2011; Okoye-Johnson, 2011). There are studies that focus on improving cultural content-knowledge (Denson, 2009; Gay, 2013; Magos, 2006), adding multicultural courses to teacher training (Magos, 2006; Ngai, 2004: Patterson & Cruz, 2005), experiencing self-reflection (Bersh, 2009; Escamilla et al., 2009; Gay, 2010; Gay, 2013; Nohl, 2009; Terwilliger, 2010; Unruh & McCord, 2010), and improving self-efficacy for teachers of culturally diverse students (Bersh, 2009; Klassen, Tze, Betts, & Gordon, 2011; Garmon, 2005; Patterson & Cruz, 2005), but few studies delve into transforming attitudes of teachers to work with diverse students The problem is, how do Romanian teachers develop attitudes of acceptance toward including Roma students? There is currently no theory that explains this process of transformation of attitudes of acceptance of teachers of the Roma.

Purpose Statement

The purpose of this systematic grounded theory study was to explore the process of change in teacher attitudes toward including Roma students in PK-12 non-segregated schools in Romania. Attitudes of acceptance were defined as teachers affectively and academically supporting inclusion of Roma students in their classrooms. The theories that guided this study included Mezirow's (1991) theory of transformation, Gay's (2002) theory of culturally responsive teaching, and Bandura's (1977) theory of self-efficacy as they help to explain how attitudes change and how teachers' attitudes affect their beliefs and behaviors in classrooms with culturally diverse students.

Situation to Self

Education is a large part of my life. I have been involved in teaching others since I was a teenager and it continues to be my daily joy. I had the privilege of living in Romania from September 2000 - July 2002. During this prolonged stay, I became aware of the inequities in educational and societal opportunities for the Roma. After returning to the United States, I began to delve into multicultural education and equity education issues and to read more about the challenges the Roma face in inclusion. When studying multicultural education I came upon the following quote that fanned my spark of interest in multicultural education:

> In order to attain a successful learning experience, teachers must be able to effectively reach and teach their entire student population— regardless of how diverse the needs of the learners become evident. Teacher education programs must provide their preservice teachers with the means to become knowledgeable and skillful, as well as professionally equipped to address the learning needs of all students. (Valentin, 2006, p. 201)

 The close tie of teacher training and successful inclusion of all students became apparent. After reading more studies and watching documentaries about the Roma, I quickly realized that the inclusion of the Roma is a very complex multicultural problem, one with cultural nuances that are challenging to understand; nevertheless, this issue continues to intrigue me and guide my research interests. My husband, Michael Jones, received a senior Fulbright grant to work at a university in Romania for one year, so I was also privileged to be able to return for another year to conduct my research on a topic that has become my passion.

Living in Virginia, located in the southern part of the United States, has made me quite aware of the African American path of struggle with slavery, discrimination, poverty, and

segregated education, a path that is very similar to the Roma in Romania (Greenberg, 2010). When Ladson-Billings (2009) described the struggle for improving academic achievement for African American students she stated, "Burdened with a history that includes the denial of education, separate and unequal education, and relegation to unsafe, sub-standard inner-city schools, the quest for quality education remains an elusive dream" (p. xv). This description could be applied to the Roma as well. Though both groups were freed from slavery around the same time, the Roma in 1856 (Achim, 2004) and the African Americans in 1865 (Kluger, 2004), the progress in the fight for equal rights in the United States for African Americans is decades ahead of the Roma (Greenberg, 2010).

There is an old adage that says not to reinvent the wheel; we are supposed to learn from history. I hope that as an American who has observed some progress in the United States over the past few decades with African American inclusion, I can aid in the understanding of changes in Romania for Roma inclusion. I also wanted to follow the model Ladson-Billings (2009) used in studying African American students' education struggles by not focusing on what is wrong but exploring what is right and what works for the students and teachers.

Some assumptions that I brought to this study after living in Romania for some time, studying about Roma inclusion, and perusing news articles about Roma inclusion were: Roma culture does not harmonize well with traditional Romanian education, some Roma are not supportive of traditional education, the Romanian schools lack the needed support system to successfully integrate the Roma, there are teachers who have changed their attitudes about the Roma and now embrace their inclusion, there are many teachers who prefer not to work with Roma children, and emotion cannot be separated from action (Dewey, 1929). As a grounded theory researcher, I consistently examined my own assumptions and biases and was intentional

to hear the voices of the participants and not my own. I have read many relevant articles and news stories to increase my sensitivity to the issue and used reflexivity to be aware of my emotions, reactions, and how I affected participants (Corbin & Strauss, 2008; Finlay, 2008; Patton, 2002). I did not separate myself from the research but co-constructed with the participants as the search for understanding the process of attitude transformation unfolded (Corbin & Strauss, 2008).

Crotty (1998) developed a visual to express how the elements of research interact. Research has its foundations in epistemology that determine the theoretical perspective taken, which in turn determines the methodology, and then finally the methods that will be used by the researcher. Figure 1 is Crotty's (1998) original visual with the specific elements of my research included in order to illustrate the process of determining how the research was carried out.

epistemology
(constructionism)

theoretical perspective
(symbolic interactionism and pragmatism)

methodology
(systematic grounded theory)

methods
(sampling, interviews, observations, timelines, theme identification, comparative analysis)
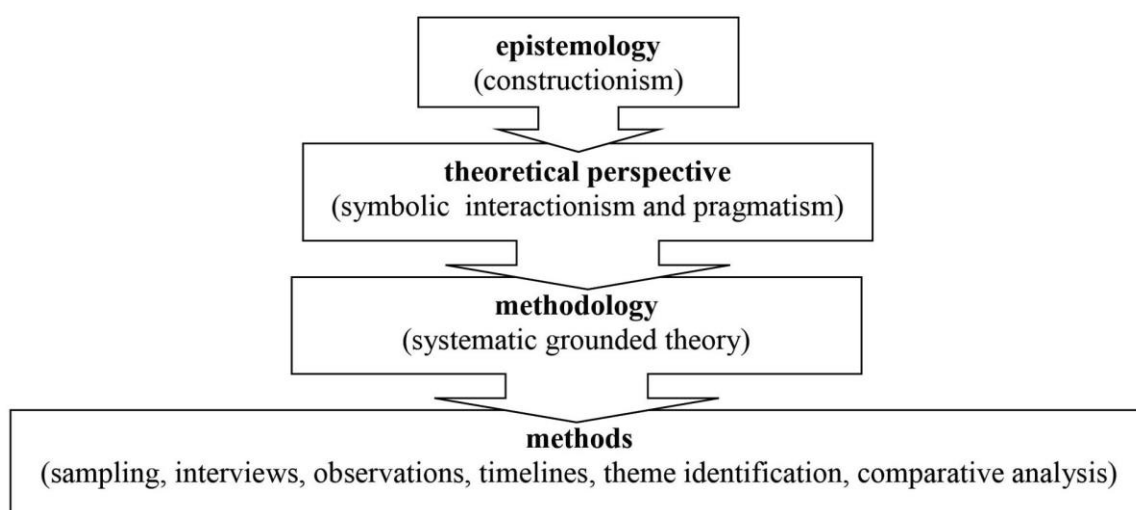
Figure 1. Four elements that inform each other about research. Schematic to show the interrelations of important elements that help to determine the path of research. Adapted from *The Foundations of Social Research: Meaning and Perspective in the Research Process* (pp.4 - 5), by M. J. Crotty, 1998, London: Sage Publications. Copyright 1998 by Sage Publications. Adapted with permission, see Appendix L.

The paradigm through which I viewed this study is social constructivism (Creswell, 2013). This formed the foundation for my epistemology of constructionism where participants constructed meaning for themselves, and the meanings were not imposed on them but they were shaped by culture and language (Patton, 2002). The participants did not construct reality but they did construct their understanding of reality (Shadish, 1995). The collaboration between the participants and the researcher determined what was valid knowledge and how this knowledge was constructed (Mertens, 2010).This study encompassed the construction of emotions in addition to the construction of thoughts. As Crotty (1998) stated, "Social constructionism emphasizes the hold our culture has on us: it shapes the way in which we see things (even in the way in which we feel things!) and gives us a quite definite view of the world" (p. 58). Mead (1907) described this social construction when he stated, ''Teaching is not a business. … it is itself a social process in which the personalities of children are influenced and developed by coming into contact with the personalities of teachers'' (p. 136).

Interactionism and pragmatism formed the interpretive framework for guiding my research as they did for Glaser and Strauss (1967). Blumer (1986) explained interactionism as, "living is a process of ongoing activity in which participants are developing lines of action in the multitudinous situations they encounter" (p. 20). It is important to see the perspective of others and to be transformed by those relationships and not be stagnant in our views. Pragmatism enabled me to see the need for personal self-reflection and participant self-reflection, and to realize that perceived truth can change and there is a need for collective knowledge in order to reach practical applications and solve problems (Corbin & Strauss, 2008). Constructivism is a form of pragmatism as von Glaserfeld (1989) explains. My methodology and methods are discussed in a following section.

Research Questions

The following questions guided this study:

Central Question 1: What is the process of transforming Romanian teacher attitudes toward including Roma students?

Perspective transformation occurs on both rational (Mezirow, 1991) and emotional (Taylor, 2007) levels and can lead to social transformation (Taylor et al. 2012). Mezirow (1991) considered transformation to transpire through 10 established stages, beginning with a disorienting dilemma, and Brock (2010) concurred that it is not an epochal event but takes place gradually. Reflection is important in making sense of experiences and in the process of transformation (Banks, 2006; Dewey, 1963; Garmon, 2005; Matheson, 2014). The Roma have not always been accepted willingly into the schools, but progress is being made concerning teachers' attitudes toward the Roma students (Georgiadis et al., 2011; Oljaca, Kostovic, & Dermanov, 2010). Thus, the focus of this question was to investigate the process of attitude transformation in the context of Romanian education.

Sub Research Question 2: What factors influence attitude change of Romanian teachers toward the Roma?

Teacher attitudes affect the outcome of inclusive education (Albertoni, 2013; Valeo, 2008); the determination of what factors influence attitude change is sometimes difficult to determine. Personal experiences (C. Jarvis, 2012), empathy (Ladson-Billings, 2009), and professional learning (Kose & Lim, 2011) are known factors for influencing attitude change as well as the beliefs, values, and assumptions gained throughout life (Dirkx, 1998). Feelings toward a particular group of individuals can negatively affect views on abilities and expectations

(le Roux, 2001; Slavin, 1997). This research question was constructed to identify the factors specific to attitude transformation of Romanian teachers toward the Roma.

Sub Research Question 3: How do Romanian teachers use their transformed attitudes in working with Roma students?

Teachers who have an understanding of cultural diversity and an ability to create an open, caring class environment make learning more relevant for their diverse students incorporating effective instructional strategies (Gay, 2010). Teachers are more successful in working with minority students if they see the students as capable of learning and do not feel pity for them (Ladson-Billings, 2009). This research question was included to understand the practical application of transformed attitudes of Romanian teachers toward their Roma students.

Sub Research Question 4: What role does self-efficacy play in shaping Romanian teacher attitudes toward Roma students?

Efficacy beliefs influence how individuals think, feel, and behave (Bandura, 1993, 1997) and influence perception of competence, not actual levels of competence (Baker, 2004; Bandura, 1982). Mastery experiences are influential in determining self-efficacy, and there is a positive correlation between multicultural awareness and self-efficacy (Axon, 2012). Teachers with high self-efficacy set higher goals and willingly go into tougher environments than those with low self-efficacy (Bandura, 1997). Support from parents and administrators is important in establishing teachers' self-efficacy (Stipek, 2012). This question was developed to determine the relationship between self-efficacy and transformation of attitudes.

<div align="center">

Research Plan

</div>

This was a qualitative study since I took an in-depth look into the transformative experience of attitude change among Romanian teachers toward the Roma. Transforming teacher

attitudes regarding a minority culture is a complex issue that required exploration to understand it in detail, and this necessitated qualitative research (Creswell, 2013). Systematic grounded theory is a methodology that allows one to think about and conceptualize data in order to generate a new theory or elaborate and modify existing theory (Corbin & Strauss, 2008; Glaser & Strauss, 1967). As Corbin and Strauss (2008) explained, "theorizing is interpretive and entails not only condensing raw data into concepts but also arranging the concepts into a logical, systematic explanatory scheme" (p. 56). The raw data consisted of two surveys, face-to-face semistructured interviews, observations, timelines, and letter writing. The data were analyzed methodically using qualitative coding methods, creating categories, constantly comparing new data to previous data, and developing theory.

In considering the topic of attitude change of teachers of Roma students, the question of "How do these changes take place?" continued to surface. This is a question about process and not product, a question that had not been approached in the setting of Romania and therefore, grounded theory enabled me to create an in-depth study of individuals who experienced this change of perspective in order to examine how the change took place.

<div align="center">**Delimitations and Limitations**</div>

Participants (*N* = 23) were current PK-12 Romanian schoolteachers, most who stated that they had a positive or improved change of attitude or perspective toward having Roma students included into their classrooms. They were selected without regard to gender, age, or ethnicity. An initial survey was given to potential participants to deem if they were eligible by having had a change in attitude and if they were willing to participate in interviews and observations.

Participation was limited only to teachers in Romania even though there are Roma in many other parts of the world. This study was also not transferable to other minorities at this

time. The research was conducted in a cultural setting different from my native cultural setting, which caused challenges, but they were nothing unsurmountable. Since I am a native English speaker from America, there were some limitations in working in Romania with speakers whose first language is Romanian and may have limited or no English training. The use of a translator was utilized when necessary but this implies limitations, as when language is translated there may be inadequate translations for some ideas. It is also difficult to translate certain idioms, humor, or feelings (Patton, 2002). The nature of grounded theory allowed for researcher interpretation that can be both a strength and weakness.

Significance of the Study

Teachers are a key link between the Roma and their educational opportunities. The success of students rests not merely on their personal academic abilities but on the roles of teachers, administrators, and others (Axon, 2012; Meeuwisse et al., 2010). Studies link the self-efficacy of teachers in working with diverse students as a key to student success, as well as feeling adequately prepared to work with diverse students (Choi & Yang, 2011; Gao & Mager, 2011; Kaskaya, Unlu, Akar, & Ozturan, 2011; Stipek, 2012). If significant improvements are to be made in the educational opportunities for the Roma, then changes must begin in the classroom with the teachers that will interact with them on a daily basis. This study took an in-depth look at teacher attitudes and perspectives in order to gain insights into how to best prepare teachers for working with the Roma.

Transformative learning theory has been relatively overlooked in Europe though it is widely studied in the United States (Kokkos, 2012). Less than 5% of all published articles about transformative learning come from European writers (Bancheva, Ivanova, & Pojarliev, 2014). As Wang and King (2006) pointed out, personal reflection and transformation may vary from

culture to culture, so it is important to study transformation in cultural context. Since the goal of this research was to understand the process that teachers go through in changing their attitudes about working with Roma students, transformative learning theory seemed like a solid foundation on which to build. The focus of transformative learning theory was explained by Mezirow (2012) as "how we learn to negotiate and act on our own purposes, values, feelings, and meanings rather than those we have uncritically assimilated from others — to gain greater control over our lives as socially responsible, clear-thinking decision makers" (p. 76). Okuda and Fukada (2014) determined that if participants see beliefs as decision-making tools, they would use these beliefs for directing their attitudes and actions. Gaining insight into how teachers' attitudes are transformed will allow future teacher training programs and Roma rights groups to be able to accurately focus their efforts in achieving successful inclusion of the Roma into the schools.

Taylor et al. (2007) acknowledged that little research addresses emotion and self-reflection in the process of transformative learning. It was the intent of my research to discern how reflection played a part in the process of transformation, particularly affective transformations of perspectives. Transformation is a process not a product, and the theory of transformative learning is a theory in progress; therefore, a grounded theory study to determine components of the process seemed warranted (Corbin & Strauss, 2008; Mezirow & Associates, 2000).

Summary

Considering the history of the Roma and their current situation across Europe, the educational needs of the Roma are apparent and more research is needed in order to facilitate the improvement in educational and societal opportunities for this marginalized ethnic group.

Romania, as part of the European Union, has made efforts to improve the life of the Roma, yet according to studies and those personally involved in the process of Roma inclusion, much still needs to be done. Teacher attitudes of acceptance of the Roma students are a key to successful inclusion. The problem I addressed was how do Romanian teachers develop attitudes of acceptance toward including Roma students? By answering this question, improvements can be made in teacher training programs and in teacher improvement classes so that more teachers accept and embrace the including students. The purpose of this systematic grounded theory study was to explore the process of change in teacher attitudes of acceptance toward including Roma students in non-segregated schools in Romania.

CHAPTER TWO: LITERATURE REVIEW

Overview

The Roma, with a population of 10 to 12 million across Europe, are an ethnic group who has been on the fringe of society for centuries (European Commission, 2012; Georgiadis et al., 2011). In 2011, the European Union (EU) set forth new goals under an EU "Framework for National Roma Integration Strategies up to 2020" (European Commission, 2012), which established four pillars of inclusion: education, employment, housing, and health. The EU called for better inclusion of the Roma into non-segregated schools, yet in Romania less than 30% of Roma students complete secondary school, and it is estimated that 15% - 20% never enroll in school (Amnesty International, 2013; European Commission, 2012; FRA, 2013; World Bank, 2014). According to a 2011 FRA report, 24% of Roma women between the ages of 16 and 24 are illiterate as are 20% of men in the same age category (FRA, 2013). This educational gap continues despite many initiatives, notwithstanding the end of the Decade of Roma Inclusion (DRI) from 2005-2015 (DRI, 2014). This literature review examines how the specific situation of the Romanian Roma, Mezirow's (1978) transformative learning theory, Bandura's (1977) social cognitive theory of self-efficacy, and Gay's (2002) culturally responsive teaching theory can guide inquiry into understanding and solving the problem of teacher attitudes about Roma inclusion in Romania. It addresses the specific challenges in Romania, the process of transformation of attitudes of teachers, the factors that influence attitudes, and the role of self-efficacy in attitude development.

History and Present Situation of the Roma

Genetic studies show that European Romani groups originated in India around 500 A. D., and from there migrated in waves into Europe and North Africa via the Balkans and then entered

Eastern Europe around the 13th century (Hancock, 2002; Mendizabal et al., 2012; Sarau, 1997).

Prior to these genetic studies, linguistic studies also tied the Roma to India and then to present

day Pakistan, Afghanistan, and Iran before entering Europe (Achim, 2004; Sarau, 1997). The

first record of the Roma arriving in England was in 1514 with future migrations to Scandinavia

(Liegeois & Gheorghe, 1995).

It was at this time that the term "Gypsy" became their label, as the English knew these

people with colorful clothes and dark skin had arrived from the area of Egypt and therefore

labelled them "Gypsies" (Fraser, 1992). Petrova (2004) had a different explanation: the Roma

claimed to be pilgrims from "Little Egypt," made to wander by the Pope as punishment for

betraying the Christian faith. Although the term "Little Egypt" is found in many historical

sources, according to Petrova (2004), no one knows exactly what area this referred to. The given

name Gypsy is therefore an inaccurate term and usually considered pejorative, especially in

Eastern Europe (O'Nions, 2012). An analysis of the Romani vocabulary identifies words with

Afghan, Armenian, Turkish, Persian, Greek, and Slavic roots, helping to establish their paths

from India to present day Europe (Sarau, 1997). The core language of the Roma is Romani,

which is an Indo-Aryan language, but most Roma speak the language of their residence and often

create a mixed language between the two languages (Bakker & Kyuchukov, 2000). Though the

Roma are spread across Europe, even across the world, Roma unity is based on "common origin,

language, culture and perception of values and ethnic identity, feeling of affiliation to Romaness,

Romipen" (Kyuchukov & Hancock, 2010, p. 53).

For centuries the Roma have been musicians, wood and metal workers, brick makers,

basket weavers, fortune-tellers, animal handlers, and handiwork people; after the two World

Wars these skills were no longer in demand. As a result, the Roma needed to hire themselves out

as day laborers and become general unskilled laborers, especially in the agricultural arena (Pogany, 2012). Following the fall of communism across Central and Eastern Europe (CEE) when required labor and state employment ended, the Roma become more marginalized and unaccepted in the regular work force (Pogany, 2012). As Pogany (2012) reports, "At the level of civil society, anti-Roma sentiment in the CEE area is more intense now than in either the socialist or inter-war periods" (p. 389). In Eastern Europe, the post-communist era of the 1990s was a time of poverty, corruption, unemployment, and increased contempt for the Roma, thus precipitating the first significant migration of Roma to Western Europe (Malecki, 2014). Ease of migration continued as Eastern European countries joined the European Union and borders opened free travel within the EU (Malecki, 2014).

The Roma culture often clashes with the dominant national culture, and there has been limited successful inclusion of the Roma culture across Europe (Georgiadis et al., 2011; Pogany, 2012). Some Romani parents feel that mainstream education is a threat to their culture, and they fear for their children, so they do not send their children to school (Georgiadis et al., 2011; Messing, 2008). Without education the Roma are unable to hold good jobs in the labor market and participate in many government or social activities (Georgiadis et al., 2011; Lutovska & Taleski, 2011; Miscoiu, 2005; Sykora, 2010).

History of the Roma in Romania

In Romania, the Roma were slaves until 1856 when slavery was abolished (Achim, 2004). In many history textbooks, the word used for slaves denotes serfdom rather than slavery, but according to Barbu (2011), their status was the same as African slaves (Hancock, 1987). According to Mihaila (2005), "*Uncle Tom's Cabin* was instrumental in speeding up the abolition of Gypsy slavery in the Romanian principalities — in Moldavia in 1855 and in Wallachia in

1856, ten years before abolition of slavery in the US" (p. 288). Across Europe, they remained an outcast group and they were despised, especially by Germans. In the early 20th century, in an attempt to dehumanize the Roma, the Germans labeled them "hereditarily sick" or "vermin" and determined it was necessary to eliminate them from society (Hancock, 2005). The Roma were sent to Nazi concentration camps during World War II, a time referred to as the Roma Genocide, Porajmos, or the Forgotten Holocaust. During this horrific time, between 200,000 and 1,500,000 Roma were killed (Hancock, 2002, 2005). Clayton (2002) summarized the effects of this mass extermination in this way:

> Unlike the Jews whose Holocaust experience gave birth to a renewed political
> militancy and a flurry of angry creativity, the Gypsies were silenced as the war
> came to a close. Their circumspection was in no small measure due to the
> efficiency of the Nazi death machine. The clearest and most articulate young
> writers, orators, performers and dreamers that the pre-war Roma produced were
> buried in mass graves across central and eastern Europe. By the end of the war the
> European Roma were a decapitated people searching for someone to help explain
> to them what had just happened. Instead they were greeted with a wall of silence
> and blank stares from the authorities. No reparations, no apologies, no films or
> plays about their plight, no new land to settle and defend. (p. 110)

According to Kelso's (2010) extensive research including interviews with more than 150 Roma Holocaust survivors, the Roma wanted to blend into general society after their return from the camps in fear of being targeted again for their differences. This same fear may be one significant factor in the low rate of self-declared Roma in future censuses (FRA, 2013).

During the communist rule in Romania, which lasted until 1989, all minorities were forced to assimilate, causing some of the Roma to isolate themselves to hold onto their traditions while some assimilated and learned new skills (Kelso, 2010). Roma were known for their carpentry and blacksmithing skills, horse-trading, and their love for entertaining with music and dance; when Europe modernized, these trades disappeared and the Roma became unskilled laborers (Pogany, 2012; Schleinstein et al., 2009). After communism, the economic situation of the Roma deteriorated rapidly, more than any other ethnic group due to "the new forces of nationalism, racism, xenophobia, and other forms of intolerance specific to postcommunism" (Petrova, 2004, p.18). After studying the centuries of persecution, prejudice, and risk regarding the Roma, it is no surprise that they are a people who do not integrate easily into mainstream society (Hancock, 2002; Petrova, 2004; Woodcock, 2007).

The Roma are currently the largest ethnic minority group across Europe More specifically, in Romania, the Roma are the second largest group after the Hungarian population on official records, though many feel their population is greater than the Hungarians (FRA, 2013; Georgiadis et al., 2011). Estimates are that in Romania the Roma comprise between 4.65% and 11.52% of the total population (Open Society Institute [OSI], 2007) and that this percentage is growing (Inotai, 2007).

The increasing number of Roma young people in Romania, who will be involved in education at the time of this research, is a significant consideration. In 2002, INS reported that in Romania, the national population level for children ages zero to four was at 5%, but for Roma between those ages it was 12.8%, demonstrating that currently this population should be in secondary school (OSI, 2007). In addition to the Roma being the largest ethnic minority group, according to a World Bank study, about 67% of Roma live in poverty and 23% of them do not

have running water or electricity (World Bank, 2014). These conditions of poverty inhibit many Roma from receiving an adequate education since they cannot afford the necessities to attend school (Varly, Iosifescu, Fartusnic, Andrei, & Herteliu 2014).

Education in Romania

Romania became a communist country in 1947 and during the next 42 years, the Communist Party used the education system to influence and train the next generations to faithfully follow communist principles (Phillips, 2010). The curriculum was modified to reflect communist ideals; teachers were prohibited from teaching non-communist ideas; monitoring of the education system was significant, and the effects of this long communist regime still lingers (Phillips, 2010). This was most definitely a time when *banking* education, as described in Freire's (1970) critical pedagogy, took place, where students were given specific information from teachers and taught not to question. As Freire (1970) explained, this type of education serves the oppressors, "whose tranquility rests on how well men fit the world the oppressors have created, and how little they question it" (p. 63). Since the fall of communism in 1989, Romania's overall enrollment in school has risen to about 97% from 93.6% (Schvey, Flaherty, & Higgins, 2005). In 1995, the *Romanian Law on Education 84.1995* granted all citizens of Romania equal rights to access to all education, supposedly eliminating discrimination (European Commission, 2014b). However, as Pogany (2012) pointed out, "Law, particularly in new democracies, is unlikely to succeed as a transformative agent when it runs counter to deeply entrenched social beliefs" (p. 389).

An overview of the pre-university education system that follows has been taken from the National Ministry of Education of Romania, the European Commission's report on national education systems, the Fulbright Educational Advising Center (FEAC) and professional

conversations (European Commission 2014b; FEAC, 2014; Ministerul Educatiei Nationale, 2014). Education is mandatory for students from age six, zero grade, through the tenth grade, or eighteen years old. Many children attend kindergarten from age three, but it is not required until age six as a preparation year for first grade. Many private kindergartens vary in price and services, but the state offers free public kindergarten as well. Elementary school includes first grade through fourth grade, and students usually attend the school closest to their home, but parents may request a different school, even though the waiting lists are often long for good schools. Some schools offer different shifts for students that may begin as early as seven a.m. and go as late as eight p.m. Students may be required to buy uniforms, textbooks, and other school supplies, but tuition is free. Classes may have up to 35 students in each classroom with one teacher. Students have the same teacher (*invatator*) for first grade through fourth grade with the teacher "looping" with the students, and additional teachers cover specialized subject areas such as computers, foreign language, religion, physical education, music, and visual arts.

In fifth grade students begin to have separate teachers (*profesori*) for each specialized subject, and their placement in classes may depend upon scores they receive at the end of their fourth grade year. They do have a mentor teacher (*diriginte*) who oversees the group assigned to him or her. From fifth through eighth grade the teachers move from class to class and the students usually stay in the same room except for specialized classes. The scores a student receives in fifth through eighth grade have a large impact on choosing which high school to attend since the scores make up half of their composite score for high school admission. Upon completion of eighth grade, all students take a mandatory national test that covers Romanian language and literature, mother language (if a minority), mathematics, and history or geography. The score on these tests make up the other 50% of the score for qualifying for high school

(FEAC, 2014). A score of five or above, on a scale of one to ten, will allow students to enroll in a high school of their choice; if the score is below five then the students must attend a technical or hands-on school for the next two years. Additional admission requirements may be required by some secondary schools (e.g. arts, sports, or vocational) (FEAC, 2014).

After taking the national test, students create a list of schools they would like to attend and then a national system matches student scores with desires and abilities, and assigns students to high schools. There are many varieties of high schools and many of these allow access to the university, only the trades schools do not. Students must attend ninth and tenth grade; eleventh and twelfth grade are optional, but not if the student wishes to enter university (FEAC, 2014). After the twelfth grade, students take a non-standardized graduation exam, Baccalaureate, which is both oral and written, and may contain practical components as well. A passing grade on the Baccalaureate is required for admission into higher education (Arsene, 2011; FEAC, 2014); if they do not pass the Baccalaureate exam, they still can enroll in a trade school.

Currently in Romania, the trend is for equity in education, not equality (Walker, 2010). One source of challenges to equity in education is economics. According to the Open Society Institute (OSI, 2007), "As schools receive much of their funding from local revenue, specific action at the central Government level is needed to supplement funds in disadvantaged areas" (p. 33). Economically challenged areas have a difficult time with keeping schools in good condition and struggle with resources to meet the needs of all students.

In April of 2004, *Government Emergency Ordinance No.192/199* and the *Education Law No. 218* stipulated that children should be integrated from special schools to mainstream schools. However, as of November 2014 this has still not been fully implemented (OSI, 2007). According to the OSI (2007) report, many Roma children still attend special schools to take advantage of

the non-academic benefits such as meals and accommodations. According to Fleck and Rughinis (2008), who reported on research implemented by the General Secretariat of the Romanian government, Roma students are 68% more likely to be enrolled in special schools for students with deficiencies than non-Roma students are.

The regions of Romania vary greatly in overrepresentation of Roma in public schools with the northeast having the greatest difference between Roma and non-Roma in special schools and the southeast having about equal numbers of each enrolled (Fleck & Rughinis, 2008). Just as the rate varies across regions, it varies even greater depending on type of community. Enrollment in special schools is five times more likely than the national average for Roma students who live in large municipalities (large cities) (Fleck & Rughinis, 2008). One probable explanation for this is the unavailability of special schools in smaller localities (Fleck & Rughinis, 2008). Two compelling quotes in the context of Roma and equity of education are, "Separate educational facilities are inherently unequal" (Rountree, 2004, p. 49) and "Enduring separation may also spur mistrust, indifference, or uneasy coexistence" (Barsky, 2007, p. 262). Banks (2004) has an interesting way of comparing unity and diversity that is quite understandable to Romanians who live in the Balkan Peninsula, "Unity without diversity results in hegemony and oppression; diversity without unity leads to Balkanization and the fracturing of the nation-state" (p. xx). Romania has yet to reach unity with diversity or acceptable inclusion levels.

Education of the Roma in Romania

The Roma have gradually improved in educational opportunities but there are still many Roma who do not receive adequate education to rise above the poverty level (FRA, 2012). In 1992, just three years after the fall of communism in Romania, only 3.9% of Roma students had

completed secondary education and nearly 25% had no education at all (Achim, 2004; Schvey et al., 2005). According to a report by Save the Children, by 1999 Romania's overall primary school enrollment rose to nearly 97% from 93.6% in 1989, yet less than 50% of the Roma's eight-year-old population were enrolled in school (Achim, 2004; Schvey et al., 2005). According to Szira (2015), one result of the Decade of Roma Inclusion was an increase in Roma completing primary school from 66% in 2005 to 80% in 2015. Schvey et al. (2005) explained, "Although *de jure* segregation is formally outlawed in Romania, a *de facto* system of segregation remains. Roma children often attend school in so-called 'ghetto schools' where their classmates are overwhelmingly Roma" (p. 1164).

This difference between what is law and what is reality is one factor that makes the current study of the Roma a challenge; there are differences in statistics and reports that depend widely on who is publishing the report. Surdu (2006) explained that *de facto* segregation involves a continuation of tradition and prejudices, and that there are economic, bureaucratic, and mental barriers to inclusion. According to Varly et al. (2014), segregation is still a persistent problem in Romania, and despite official policies, separate classes and special school placements still occur. The difference in educational attainment between Roma and non-Roma is shown in Table 1.

Table 1

Educational Attainment Comparison for Roma and Non-Roma (2007)

Age	Education Level (%)	Proportion of the population (%) Non-Roma	Proportion of the population (%) Roma
Over the age of 40	No education at all	2.3	26.3
	Primary education	17.7	33.4
	Lower Secondary (5-8)	27.2	26.7
	> Upper primary school, < high school (9-10)	22.4	10.7
	High school (9-12)	22.2	2.2
	Higher education	8.2	0.6
Under the age of 40	No education at all	0.8	20.9
	Primary education	2	23.1
	Lower Secondary (5-8)	18.7	38.2
	> Upper primary school, < high school (9-10)	25.3	12.6
	High school (9-12)	42.4	4.3
	Higher education	10.8	0.8

Note. Information taken from OSI (2007) p. 357 based on Badescu, Grigoras, Rughinis, Voicu, and Voicu (2007) p. 81 (permission granted by OSF at http://www.opensocietyfoundations.org)

The documentary film *Our School* [*Scoala Noastra*] (Nicoara & Coca-Cozma, 2011)

demonstrated what Schvey et al. (2005) stated in their report, that even in mixed schools there

are often separate classes for the Roma and the non-Roma, and if the Roma are integrated in the

classrooms they are often seated at the back of the room. The Roma students are often assigned

less experienced or less tolerant teachers than the non-Roma (Schvey et al., 2005).

Many countries have worked to include the Roma, such as the United Kingdom (UK)

(Bhopal & Myers, 2009). In the UK, there has been some success at the primary level but less at

the secondary level. Some reasons for continuing problems are mobility, unfair/unequal

treatment at some schools, parental fear of threats to cultural practices, racist bullying, trust

issues, and lack of parental education (Bhopal & Myers, 2009). The problem and the solution are

both complex as Bhopal and Myers (2009) explain:

> 'Good practice' is not a simple set of measures, policies or procedures that can be
>
> implemented at will. Rather, it is a culmination of attitudes and behaviours that
>
> reflect the school's ethos and the relationship that ethos fosters between schools and
>
> GR&T *(Gypsy, Roma and Traveller)* communities. (p. 311)

Great Britain has incorporated the use of mediators between the Roma community and

the schools with surprising success, and Gheorghe Sarau has worked to train school mediators in

Romania with some success (Bhopal & Myers, 2009; OSI, 2007). Other countries that have

implemented measures to include the Roma and have reports to explain their successes and

struggles include: Bulgaria (Gabel, 2008), Croatia (Bogdanic, 2005), Czech Republic (Favin,

2009), Germany (OSI, 2002), Greece (Kiprianos, Daskalaki, & Stamelos, 2012), Hungary

(Forray, 2003; Messing, 2008), Italy (Trentin, Monaci, De Lume, & Zanon, 2006), Norway

(Milosheva-Krushe et al., 2013), and more.

Numerous projects have been created to help schools offer Romani students an inclusive

and successful education, which include: Access to Education for Disadvantaged Groups, Poland

and Hungary: Assistance for Restructuring their Economies (PHARE), Rural Education Project,

Second Chance, Education Priority Areas (ZPE UNICEF), Teacher In-Service Training for

Roma Inclusion (INSETrom), *Toti Copiii la Scoala* (UNICEF), Romani language kindergarten

(Amare Romenza), Fiecare copil la grădiniță (Ovidiu Ro), and the Comenius project (Apostu,

Balica, Jigau, & Fartusnic, 2012; Hawke, Seghedi, & Gheorghiu, 2008; Sykora, 2010; Ulrich et

al., 2009). The PHARE project trained almost 8,000 teachers from all of Romania's counties in

inclusive education, active teaching-learning methods, and development of curriculum and implementation of remedial programs (Ulrich et al., 2009). Of greatest effect, according to the trained teachers, was the learning of specialized terminology for inclusive education. Two areas that did not permeate to the actual classroom were learning to address students as individuals and learning how to evaluate the learning process (Ulrich et al., 2009).

One study that dealt specifically with a project aimed to include Roma students was the Comenius project, which was primarily an international teacher-training project to help Roma students achieve academically in the mainstream education system (Georgiadis et al., 2011). The International Association evaluated the results of this seven-country project for Intercultural Education (IAIE). Each country chose teachers who had previous experiences with Roma students, and they were trained in the following areas: culture and enculturation; Roma history, culture, language, and traditions; stereotypes and prejudices; teacher-parent relations/communication; intercultural/multicultural education; and curriculum design and adaptation (Georgiadis et al., 2011). Even though these teachers had some previous experience with the Roma, most felt significantly unprepared to work with the Roma children or to teach about the Roma culture. After the training, teachers felt better prepared and had much greater confidence in what they were going to do in their classrooms. The teachers valued the courses on Roma culture and history and on how to deal with stereotypes the most, and they appreciated the practical real-class situations discussed (Georgiadis et al., 2011). Unfortunately, according to OSI (2007), little support was available for teachers after the training took place, leaving teachers frustrated with the inability to implement in their classrooms what they had learned in the training.

New laws in Romania have been incorporated such as a law that "allows students from ethnic minority groups to be taught history and geography in their mother tongue while studying Romanian as a foreign language" (Chiriac, 2011, p.1). OSI (2007) stated that there is an increasing population of students and teachers using the Romanes language in the classroom. Progress has been made in Roma inclusion but not at the rate desired by the Decade of Roma Inclusion (DRI, 2014; Lutovska & Taleski, 2011; OSI, 2007) since less than 30% of Romani students completed secondary school (FRA, 2013). There is also an emphasis on increasing preschool enrollment for the Roma children so they are not starting primary education as disadvantaged as they have been (Hawke et al., 2008; Sykora, 2010).

In a recent study on the inclusion of Roma children into primary schools, Oljaca et al. (2010) concluded that progress is being made in more positive inclusion of the Roma concerning their feelings of acceptance in the schools, their socialization with other students, and the attitudes of teachers toward them. Dooly and Villanueva (2006) argued that one of the critical components of gaining the goal of education for all in Europe is the need for better teacher training, which includes intercultural awareness. Their project concluded that there needs to be long-term strategies in place that incorporate intercultural education at the administrative level as well as the local school level, and that all teachers need to be involved in an ongoing education of both theory and practical skills (Dooly & Villanueva, 2006). The researchers concluded that combining theory with intercultural practice is the best way to achieve long-term effects in an intercultural setting (Dooly & Villanueva, 2006). The theories that framed this study are now considered.

Theoretical Framework

When explorers set out on a new adventure, they first take time to learn all they can about where they will be traveling. They gather any known maps; talk to people who have gone before them; read diaries of those who have gone ahead; learn about the climate, fauna, and flora; prepare their bags; pack sufficient food; and prepare mentally for the challenges ahead. They establish a framework of solid information on which to base their adventure; they do not just jump in a canoe one day and see where they arrive. They are novice explorers and must glean knowledge from those who are more experienced. In the same way, I approached this research about exploring attitude transformation by having a solid framework upon which I, the novice explorer, built. I verified what others have said, I also built upon their experiences; ultimately I gained new insights they did not, but I based my discoveries upon the previous experiences of skilled researchers. When challenging storms came and I questioned what was happening and how I could understand the new dilemmas, I had a solid framework to use as my reference and guide. My research has a foundation and framework based in established and trusted theories that have withstood decades of research and study and continue to be trusted in the fields of psychology and education. The theories of Mezirow (1978), Bandura (1977), and Gay (2002) provided the framework for exploring attitude transformation of Romanian teachers of Roma students.

Mezirow's Theory of Transformation

The aim of this research was to explore attitude transformation; this exploration began with Mezirow's (1978) work on transformative learning theory. Mezirow (1978) was influenced by Freire (1970) and his work on developing individuals' consciousness to the point where they could begin to transform or change their own reality. Freire (1970) wanted individuals to be

empowered to be able to think critically, and he emphasized the need for teachers to not merely "deposit" information into their students but create opportunities for students to solve problems. Mezirow (1978) studied adult female learners and how their perspectives changed as they confronted new ideas as returning students. Through the years Mezirow (1978, 1985, 1990, 1991, 2000, 2003) expanded his theory of transformative learning to define specific steps of transformation and recognized that transformation can occur in many settings and on many levels (Kitchenham, 2008). In Europe, Mezirow's theory of transformative learning is commonly referred to as the theory of reflectivity (P. Jarvis, 2012; Wang & King, 2006). Throughout Mezirow's many published works, he referred to various types and levels of reflection; the nuanced differences are not discussed in this work, but my focus was most closely related to his work on critical reflection, the questioning of assumptions.

Mezirow (1991) identified 10 specific stages of transformation:

1. A disorienting dilemma

2. Self-examination with feelings of guilt or shame

3. A critical assessment of epistemic, socio-cultrual or psychic assumptions

4. Recognition that one's discontent and the process of transformation are shared and that others have negotiated a similar change

5. Exploration of options for new roles, relationships, and actions

6. Planning of a course of action

7. Acquisition of knowledge and skills for implementing one's plans

8. Provisional trying of new roles

9. Building of competence and self-confidence in new roles and relationships

10. A reintegration into one's life on the basis of conditions dictated by one's new

perspective. (King, 2009, p. 5)

Mezirow (1978) set three phases as principal phases of transformation: critical reflections of

assumptions at time of event, discourse about the event, and development of new perspectives

based on new understanding (Johnson-Bailey, 2012).

This study focused on individual perspective changes of Romanian teachers toward

including Roma students. Mezirow (2012) gave a great summary of his transformative learning

theory that makes clear the connection of his theory to this study:

Transformative learning refers to the process by which we transform our taken-

for-granted frames of reference (meaning perspective, habits of mind, mind-sets)

to make them more inclusive, discriminating, open, emotionally capable of

change, and reflective so that they may generate beliefs and opinions that will

prove more true or justified to guide action. (p. 76)

Understanding the process of how teachers developed their taken-for-granted frames of reference

about the Roma to becoming open and accepting of the Roma showed that transformation can

take place in this unique setting. Mezirow (1991) focused on individual rational perspective

change while Taylor (2007) took Mezirow's ideas and discussed how change can be affected by

emotions as well as through rational processes (Dirkx, 2008; Kitchenham, 2008; Malikki, 2010).

People construct meaning through taking in information, then acting upon it by reflection, and

then making meaning as to how that new information will affect their perspectives and their

actions (Mezirow et al., 2000). They "shift their understanding or assumptions in order to cope

with the new information" (Taylor et al., 2012, p. 4). This transformation takes place at a

personal level but it can lead to social transformation (Taylor et al. 2012). Understanding how

PK-12 Romanian teachers shifted their attitudes of Roma inclusion by changing their personal perspectives provided insights for social transformation as well.

Dirkx (1997) also explored the affective and imaginative processes of transformation and even the spiritual aspect of transformation as he looked at the inner world of individuals in transformation (Dirkx, Mezirow, & Cranton, 2006). Brock (2010) conducted a quantitative study ($N = 256$) on Mezirow's (1978) ten precursor steps to transformative learning that used King's (1998) Learning Activities Survey. According to Brock (2010), transformation is not just an epochal concept but can take place gradually, and it has an important step of critical reflection. Critical reflection is discussed in detail below, and it can also be described as "consciousness raising" (Poulton, 2014, p. 69). Mezirow's (1991) theory of transformative learning emphasized personal change as a result of cognitive dissonance, a social constructivist process, and Bandura's (1977) social-cognitive theory had similar constructivist process elements as it considered the social and interpersonal influences on personal change (Matheson, 2014).

Bandura's Social-Cognitive Theory of Self-Efficacy

Bandura (1993) claimed that efficacy beliefs influence how people feel, think, and behave. There are four main sources of self-efficacy: mastery experiences, social modeling, social persuasion, and psychological responses (Bandura, 1977). Of these four sources, Bandura (1997) held that mastery experiences are the most influential. How individuals perceive their competence in an area is more important than their actual competence levels, and this perception of competence can fluctuate and change during an individual's life (Baker, 2004; Bandura, 1982, 1993). Efficacy beliefs, or assessing judgment of capabilities, are different from outcome expectancies, or measuring expected outcome results; the latter is often dependent upon the

former but not vice versa (Bandura, 2006). Axon's (2012) case study examining teachers' ability

to work with diverse students demonstrated the importance of considering Bandura's (1977,

1993) self-efficacy theory for this study since Axon (2012) found a strong positive correlation, a

Pearson correlation coefficient of 0.65, between the level of multicultural awareness and self-

efficacy.

Gay's Culturally Responsive Teaching

Gay (2010) defined culturally responsive teaching as "using the cultural knowledge, prior

experiences, frames of reference, and performance styles of ethnically diverse students to make

learning encounters more relevant to and effective for them" (p. 31). The goal is for greater

achievement by ethnically diverse students by creating an environment through which they can

learn through their own cultural filters (Gay, 2013; Okoye-Johnson, 2011). Gay (2002) identified

five essential elements for culturally responsive teaching: (a) knowledge base of cultural

diversity, (b) knowledge base of ethnicity in the content areas, (c) creating classroom

environments that show caring, (d) communicating effectively with ethnically diverse students,

and (e) effective instruction for the diverse students.

Culturally responsive teachers understand that students are inseparable from their cultural

practices, traditions, preferences, and behaviors that will influence how they learn and behave in

school (Axon, 2012; Siwatu & Starker, 2010). This understanding will affect how teachers teach,

what they teach, and how they treat each student in their classrooms. It is essential for teachers to

confront their own biases and assumptions and be able to see the perspectives of all of their

students as unique and deserving respect (Gay, 2002; Nieto, 1992). Considering Bandura's

(1993) social cognitive theory of self-efficacy, teachers' positive perceptions of their competency

for reaching diverse students affect how they feel, think, and behave. Gao and Mager (2011)

related cultural sensitivity to attitudes and self-efficacy when they stated, "To serve all children from different backgrounds and with varied needs, teachers need to be highly cultural sensitive and responsive; in other words, they should develop the beliefs and capacities to cope with school diversity" (p. 92).

I, as the novice explorer, gleaned insights from these theories that guided me as I explored the process of change in teacher attitudes of acceptance toward including Roma students in Romanian PK-12 non-segregated schools. These theories guided the generation of a new theory to understand attitude transformation in this context. Mezirow's (1978) transformative learning theory aided me in determining the process of attitude transformation and informed me of when perspective changes took place and the process involved; Bandura's (1993) social-cognitive theory facilitated the understanding of the role of self-efficacy in this transformation and informed the theory of its role in transformation, and Gay's (2010) culturally responsive teaching theory guided me in understanding the underlying cultural challenges in this unique situation and guided the theory generation for this specific cultural context. As I grounded my study in these theories and in the systematic process of data collection and analysis, I gained substantial insights that benefited my research and future research. Keeping these theories as my framework aided me in keeping the focus of a new construction of a theory that was built upon what was learned through the data collection and analysis.

Related Literature

The inclusion of the Roma into non-segregated schools creates a unique educational challenge across Europe and specifically in Romania where there is a large population of Roma. Education is a key to successful inclusion of the Roma into the non-segregated schools as well as society. Rita Prigmore, a Roma Genocide survivor recently shared in an interview,

> We Gypsies want to work, live in dignity, and have chances for education and a
> dignified life. My motto for the Roma Genocide Remembrance is 'Remember the
> past, act in the present, and change the future.' I am sure that living together is the
> future. (Zafeiri, 2014, Rita Prigmore section, para.9)

This study considered the past, acknowledged what is being done in the present, and looked to

the future for continuing improvement. The educational system in Romania is working on

meeting the needs of the Roma in a variety of ways. One of these is the continued improvement

in training teachers who work with the Roma.

Factors that Influence Attitude Change

Positive teacher attitudes are essential for successful inclusive education (Cambridge-

Johnson, Hunter-Johnson, & Newton, 2014; Valeo, 2008). It is important to consider what

factors have influenced the attitudes that teachers bring into the classroom and to question if the

dominant ideology is oppressive and needs to be reconsidered; this is the beginning of the

transformative process as it influences attitude change (Taylor et al., 2012).

> Transformative theory's focus is on how we learn to negotiate and act on our own
> purposes, values, feelings, and meanings rather than those we have uncritically
> assimilated from others — to gain greater control over our lives as socially
> responsible, clear-thinking decision makers. (Mezirow, 2012, p.76).

Albertoni (2013) concluded that research supports the effect of attitudes on inclusion, but it is

difficult to identify which factors generate the attitudes. These influences will be different for

each individual, yet there should be influences that are universal, experiences or beliefs that

affect multiple people. Our perspectives come from the beliefs, values, and assumptions that we

have acquired throughout our lives; these perspectives determine how we look at the world we

live in and see the people around us (Dirkx, 1998). The connection of life events with individual beliefs and being able to question assumptions can often bring about empathy, feeling a part of another's world, as an asset for individuals to have when considering alternative beliefs (C. Jarvis, 2012). The qualitative study of eight teachers of African American students by Ladson-Billings (2009) supported this positive attitude of empathy; the researchers found that teachers rarely expressed pity for their students but saw them as capable of learning.

Once attitude change occurs in a teacher, classroom management and student performance are naturally affected. Before individuals change a behavior, they first must change their beliefs and attitudes (Gay, 2013). Molto, Florian, Rouse, and Stough (2010) conducted a quantitative study of teachers ($N = 310$) and how their beliefs and attitudes influenced how they treated students from different backgrounds. The study spanned Spain, England, and the United States, and Molto et al. (2010) determined that teacher attitudes greatly affected student learning; each culture did have individual differences, and attitudes can vary greatly in different cultural contexts. The instrument that Molto et al. (2010) developed and used, the Beliefs and Attitudes Toward Difference Scale (BATD), had Cronbach alpha coefficients of between .74 and .94 on the various subscales and was considered quite reliable.

Ladson-Billings (2009), in looking for successful teachers of African American students in a low-income community in northern California, was surprised to find what little the successful teachers had in common. She established two things that these successful teachers had in common: experience (which further studies showed was not necessary) and "the second most compelling factor was that each of these teachers could point to a transformative moment in their lives that forced them to reassess the way they did their work" (Ladson-Billings, 2009, p. x).

Kose and Lim (2011) conducted survey research ($N = 330$) to determine how professional learning predicts teacher beliefs and practices in regards to diverse student population. They studied deficit thinking, a phenomenon in which teachers blamed the backgrounds of students or parents for the failing of the student. Deficit thinking often is related to diversity, and Kose and Lim's (2011) results showed that more time in traditional learning methods did not produce transformation, concluding that there is a need for more "systematic and comprehensive multicultural approaches"(p. 204). Choi and Yang (2011) remarked on studies about the importance of empathy in teachers who work with students with disabilities and the importance of being sensitive and considerate of students' emotional and physical needs. Empathy is not often discussed in education, though it is a key to understanding many student experiences. Empathy contains affective, cognitive, and decision-making elements and can lead to greater tolerance (Choi & Yang, 2011; Gerdes, Jackson, Segal, & Mullins, 2011). The difference between pity and empathy is important to note since pity, which is currently culturally understood as a "condescendingly feeling sorry for someone" (Gerdes, 2011, p. 236), is not beneficial to the educational setting, but empathy, as "the insights one has about other people's lives that allow one to understand the circumstances and realities of other people's living situations" (Segal, 2007, p. 335), can positively affect attitude change.

Gao and Mager's (2011) quantitative study using four questionnaires given to 216 preservice teachers made a solid connection between attitude development, self-efficacy, and inclusion. They determined that "the more confident the teachers felt about their own teaching, the more positive their attitudes were toward children with academic or social disabilities, the more willing they were to include children in general classrooms" (Gao & Mager, 2011, p. 103). These three teacher attributes (i.e., perceived efficacy, attitudes toward inclusion, and beliefs of

socio-cultural diversity) had a positive association with each other, and improvement in one area

is expected to bring about improvement in the other two areas (Gao & Mager, 2011).

Transforming Views about Diversity

Individuals have assumptions and biases without even realizing that these biases and

assumptions exist (Nelson, 2009). Often one's cultural norms or traditions are personally and

professionally unchallenged. If individuals search for an understanding of those assumptions and

biases, and through reflective discourse critically assess those assumptions and biases to the

point of change, then they are experiencing Mezirow's (2012) transformation. Dewey (1933)

considered reflection to be an important component for individual learning and growth so that

one could value experiences to a greater depth. Dewey (1933) argued that reflective thinking

could take an individual from routine traditional thinking to critical consideration of new ideas

that lead to problem solving. Critical reflection about one's own beliefs, and then critical

reflection about the beliefs of others, can help one to understand experiences in a manner that

otherwise would have been hidden (Garmon, 2005; Mezirow, 1985, 2003, 2012). Greater insight

is gained about real needs and choices, and with greater insight often come emotional challenges

as one soul-searches (Kreber, 2012). When individuals confront personal uncertainty and when

new experiences conflict with inner constructions, it is then that this cognitive dissonance sparks

powerful learning and the process of transformation and construction (Dewey, 1963; Matheson,

2014). Without reflective discourse, one is unable to understand fully how others interpret

certain experiences and why and how they act as they do, but with reflective discourse, one can

make sense of experiences outside of the personal realm of knowledge and comfort (Mezirow,

1985, 2012).

Okuda and Fukado (2014) described Mezirow's (1991) three types of reflection as: (a) reflecting on content, (b) process, and (c) assumptions, the latter referred to as premises in Mezirow. First, one must examine the problem and then check the problem-solving strategies to be used, which will lead to transforming the meaning perspectives (Wang & King, 2006). Mezirow (1985) explained that people could learn by "trying on another's point of view" (p. 21), and this is very relevant when considering working with culturally diverse students. Walton's (2010) qualitative study discussed dialectics in a communication course — where acting with or through conflicting tendencies brings about transformation. This study discussed the cognitive struggle or disequilibrium and how that struggle can lead to transformation. Two keys to transformation that were established were group dialogue and critical reflection (Walton, 2010). White, Fook, and Gardner (2006) stated that the focus of critical reflection should be on connecting individual identity and social context, "Part of the power of critical reflection in opening up new perspectives and choices about practice may only be realized if the connections between individual thinking and identity, and dominant social beliefs are articulated and realized" (p. 53).

Siwatu (2011) looked at how culturally responsive teaching self-efficacy is formed and what influenced and developed teachers' beliefs. Of the 192 teachers surveyed, those teachers with higher self-efficacy scored higher on the Culturally Responsive Teaching Self-Efficacy (CRTSE) scale, and both knowledge gain and skills helped teachers become effective culturally responsive teachers (Siwatu, 2011).

Most studies about effective teacher training for cultural diversity included the component of teacher attitudes (Garmon, 2005: Gay, 2002: Guyton & Wesche, 2005; Valentin, 2006). Garmon (2005) best summed up the discussion when he stated that in order for future

teachers to embrace the need to change and accept the new information that will be given to them, they must first process it themselves. He listed three dispositional factors: openness, self-awareness/self-reflectiveness, and commitment to social justice and three experiential factors: intercultural experiences, educational experiences, and support group experiences (Garmon, 2005). In order to effectively prepare teachers for working with students from diverse cultures, time must be invested in making sure that teachers can securely express their own beliefs so that they will be less defensive and resistant and will embrace the ideas of accepting diversity. Knowledge alone will not usually change attitude; self-reflection must be a part of the process (Banks, 2006; Garmon, 2005). When preparing for working with students who are culturally diverse, there needs to be more than just a transformation of the curriculum, there needs to be the transformation of self for the teacher initially and then additionally for the students (Gorski, 2005; Nieto, 1992; Quiroz, Greenfield, & Altchech, 1999).

In the United States, there has been a continual struggle with inclusion of African American students. Following the famous Brown vs. Topeka Supreme Court decision of 1954, Cushner (1998) explained, "that integration alone could not bring about equality of opportunity, that it must be accompanied by its twin concept: respect for the other and his or her self-determination" (p. 260). Laws alone cannot force diverse groups to mix effectively; respect and accepting attitudes must also be present (Gay, 2010).

One form of preparation is exposure to diversity prior to actual classroom teaching to help prepare teachers for classroom diversity (McNeal, 2005; Valentin, 2006). A number of studies suggested that the background of teachers is very influential in determining the acceptance of people different from themselves (Garmon, 2005; Gay, 2010, Gorski, 2005; McNeal, 2005; Nieto, 1992; Parla, 1994; Trueba & Barnett-Mizrahi, 1979). Teachers must first

reflect on their own attitudes toward other cultures, races, ethnic groups, genders, and disabilities before they can teach without bias (D'Angelo & Dixey, 2001; Hopson & Hopson, 1993: le Roux, 2001; Parks, 1999). "Early identification of one's value for diversity may allow educators to measure and redefine teachers' knowledge and schemata regarding cultural diversity and diversity issues" (Pope & Wilder, 2005, p. 327). This process may be difficult and emotional and must be done with care (Van Soest, Canon, & Grant, 2000). This self-reflection should be personal and introspective rather than through open discussion. It is important to note that most individuals do not consider themselves to be biased or prejudiced, but when observed or confronted with these facts, they realize that they do hold some of these negative attitudes (Blair & Jones, 1998).

Mezirow (1998) considered the disorienting dilemma to be a critical component of self-reflection and ultimately transformation. New teaching experiences can cause an unbalance in "beliefs, values, and ways of understanding. These factors serve as a *disorientating dilemma*, a trigger event to stir their self-examination and critical reflection on their teaching. With time, the new teacher began to shift meaning perspectives" (Kumi-Yeboah & James 2012, p.176). If teachers hold negative feelings toward a particular group of individuals, this could easily affect their views on those students' abilities and expectations (le Roux, 2001; Slavin, 1997). Slavin (1997) referred to a number of studies in the United States that showed the color of a student's skin will affect how teachers perceive that student academically, meaning teachers will have higher expectations for students with lighter colored skin than those with darker colored skin. Another important trait that teachers use to determine student ability is how well they speak the English language (le Roux, 2001). A student who struggles with self-expression in the dominant

language will have less communication with the teacher and will generally be thought of as having less ability.

Racial and ethnic differences do exist, and teachers must be aware of the diversity and not deny that there are issues surrounding these differences. These differences are prevalent, and fear of dealing with these issues in the classroom will not help those who are being harassed or discriminated against (Bersh, 2009; Garmon, 2005; Johnson, 2002; Le Roux, 2001). Ladson-Billings (2000) concluded that pretending to be culturally neutral would not lead to correct teacher attitudes toward diverse students. Unless teachers feel confident in their own attitudes and beliefs, they will not be able to help students become comfortable in dealing with these challenging situations (Hopson & Hopson, 1993).

Role of Self-Efficacy in Attitude Development

Bandura's (1977, 1997) work on self-efficacy set a foundation for understanding why some teachers accept challenges more than others do and why some excel in challenging classrooms when others become frustrated. Teachers who have a higher self-efficacy tend to set higher goals, maintain confidence in difficult situations, deal with stressful situations more successfully, and willingly go into tougher environments than those who have low self-efficacy (Bandura, 1997). These traits are all related to attitude formation. If teachers think "*I can*" about a situation then they are more likely to perform successfully in that situation (Bandura, 2006). They feel like they have the capability to succeed; it is not a feeling about what they will do or how they feel about themselves, or what the outcome will be, but about what they feel they are capable of doing (Bandura, 2006). Another key contributor to teacher self-efficacy is the perception of support that teachers feel they have from parents and administrators (Stipek, 2012).

Confidence and self-efficacy were strong indicators of positive attitudes toward students with academic and social disabilities in Gao and Mager's (2011) study of preservice teachers. Gao and Mager (2011) concluded that students with behavioral disabilities were not as easily accepted even if the preservice teachers had high self-efficacy about their profession. This study raised the question of whether the main issue in Roma inclusion is more of a behavioral problem rather than an ethnic inclusion issue. If so, then does an improved sense of self-efficacy make a difference? Gao and Mager (2011) concluded, "Since teacher's [*sic*] perceived sense of efficacy, teachers' attitudes toward inclusion, and their beliefs about school diversity are positively associated with one another, improvement on any one of these three aspects may bring positive impact on the other two" (p. 105).

Klassen et al. (2011) reviewed 218 empirical articles that dealt with teacher efficacy published between 1998 and 2009. The authors then compared their findings to research that had been published from 1986-1997 in order to determine growth in the field and continuing gaps. One area that showed a lack of study was in finding the source of teacher efficacy, and Albertoni (2013) identified a similar gap where he noted that teacher attitudes affected student success, but it was unclear what factors predict attitude. Stipek (2012) conducted a study of 473 third and fifth grade teachers to predict causes for teacher self-efficacy and concluded that teacher self-efficacy beliefs do predict interactions with students and students' achievements but acknowledged that it is unclear as to what factors influence teacher self-efficacy.

If teachers feel confident that they can succeed in a multicultural setting, they will be more successful in the classroom. The Multicultural Efficacy Scale (MES) by Guyton and Wesche (2005) can be used to measure multicultural attitudes as well as teacher multicultural self-efficacy. The MES can be utilized to show progress in teacher candidates from first course

through student teaching. This scale can also be employed by professors in evaluating the needs of their students in the teacher training programs. Other scales to determine multicultural efficacy have been developed and used such as in a mixed-methods study by Lopez (2008) in Spain to understand teachers' perceptions regarding multicultural education. In this study it was determined there was a significant difference between what teachers say they think about multicultural education and what they actually do in the classroom; just knowing about different cultures was not enough to change the actual teaching and acceptance in the classroom (Lopez, 2008).

Summary

The challenge exists in Romania to improve the educational system for the inclusion of the Roma into the mainstream schools. Improvements are being made after centuries of inequality in education for this large ethnic minority, but more measurable progress is needed. The role of the teacher for successful inclusion is vital, and the understanding of how teachers form attitudes about inclusion and the process involved in their attitude transformation is needed. Mezirow's (1978) theory of transformation aided in understanding this transformation of attitudes toward the Roma. Gay's (2002) culturally responsive teaching theory helped to identify when teachers experienced success in adapting to having Roma in their classroom, and Bandura's (1977) theory of self-efficacy guided in the understanding of how teachers view themselves and their capabilities for taking on this task of inclusion. The study of transformative learning has generally been confined to the study of white, middle, and upper class Americans, and King (2009) called for change:

It is only through the rich diversity of different cultures, different socio-economic experiences, different languages, genders and human diversity that we will be

able to engage in the multi-dimensional conversation and considerations which need to happen to open new doors of this discussion which are awaiting us. (p. xxii)

Choi and Yang (2011) noted positive racial attitude changes in students but did not discuss the attitude changes of the teachers or how teacher attitudes affect student attitudes. Though teacher efficacy is a key motivator in influencing teacher beliefs, "insufficient attention has been paid to the sources of teachers' self- and collective efficacy, and progress in teacher efficacy research has suffered as a result" (Klassen et al., 2011, p. 31). The relationship between the affective and the cognitive domains, between emotions and critical reflection, between self-efficacy and attitude transformation, and how these components affect transformative learning, is an area of research that is lacking (Hopson & Hopson, 1993; Malkki, 2010; Taylor, 2007).

Klassen et al. (2011) specifically identified the need for more research on teacher self-efficacy, which may include attitude transformation:

Research on the sources of teacher efficacy will also lay the groundwork for the application of theory to practice. For example, before theory-based applications to enhance pre-service teachers' self-efficacy can be developed, the theoretical foundation needs to be more firmly established. Investigating the sources of teacher efficacy is a priority for future teacher efficacy research. (p. 39)

This systematic grounded theory study explored that process of change in teacher attitudes of acceptance toward including Roma students in non-segregated schools in Romania, including understanding the role of self-efficacy in the process. This study provided insights into attitude transformation of teachers, especially outside of the United States, an area that has not been addressed widely in research.

CHAPTER THREE: METHODS

Overview

This systematic grounded theory study explored the process of change in teacher attitudes of acceptance toward including Roma students in non-segregated schools in Romania. In this chapter, the design choice, the guiding questions, the participants, the setting, the data collection and analysis, trustworthiness, and ethical considerations are discussed.

Design

Understanding and exploring attitudes requires a researcher to take an in-depth look into an individual's personal experiences; this is accomplished most effectively through qualitative research (Creswell, 2013). The transformative attitude change that this study explored is not one that can be easily quantifiable; furthermore, this study examined the process of transformation, not merely the product of transformation, thus requiring a qualitative approach (Corbin & Strauss, 2008; Creswell, 2013; Mezirow, 2000; Taylor et al., 2012). The inclusion of the Roma and teachers' attitudes toward the Roma are complex issues that require exploration to understand them in detail and this is best achieved through qualitative research (Corbin & Strauss, 2008).

Grounded theory is a methodology that allows one to think about and conceptualize data in order to generate a new theory or elaborate and modify existing theory (Corbin & Strauss, 2008; Glaser & Strauss, 1967). While considering the topic of attitude change of teachers of Roma students, the question, "How do these changes take place?" continued to surface in my thoughts. This is a question about process and not product, a question not explored in the setting of Romania, and therefore, systematic grounded theory enabled in-depth study of individuals who have experienced this change of perspective in order to examine how the change took place

(Corbin & Strauss, 2008). Using systematic grounded theory allowed me to utilize the constant comparative method of data analysis, so the data collection and the data analysis took place concurrently to ensure that theoretical saturation was met and important themes were explored (Corbin & Strauss, 2008; Glaser & Strauss, 1967). Being the novice explorer/researcher, it was important to generally follow the systematic grounded theory methodology to provide the needed structure as I explored unknown territories and learned the process of grounded theory.

Research Questions

The central purpose of this research was to explore the process of attitude transformation in Romanian teachers toward including Roma students. In exploring this process, it was important to identify influences that affect the development of attitudes and determine how important each influence is in the process of transformation. In considering Mezirow's (1991) transformative learning, it was crucial to understand how the transformation takes place, what steps are taken, and if they are universal steps (Dirkx et al., 2006). Current literature regarding culturally responsive teaching states that self-efficacy is a key to successful teacher acceptance of diverse student groups, so this research examined the role of self-efficacy in developing teacher attitudes (Axon, 2012; Choi & Yang, 2011; Gao & Mager, 2011; Gay, 2013; Siwatu, 2011; Stipek, 2012). The four questions that guided this systematic grounded theory study follow:

Central Question 1 (RQ1): What is the process in transforming Romanian teacher attitudes of acceptance toward including Roma students?

Sub Research Question 2 (RQ2): What factors influence attitude change of Romanian teachers toward the Roma?

Sub Research Question 3 (RQ3): How do Romanian teachers use their transformed attitudes in working with Roma students?

Sub Research Question 4 (RQ4): What role does self-efficacy play in developing Romanian teacher attitudes toward Roma students?

Setting

This study took place in Romania, which is located in Eastern Europe, due to the large population of Roma in this area. I spent the 2014-2015 academic year based in Romania's capital, Bucharest, as it provided ease of access to a leading higher education and research university and to the Ministry of Education. The initial survey was sent to educators across the entire country, and I traveled around the country conducting interviews and observations. There was a broad representation of the country as initial survey responses were received back from individuals who either were born in or currently teaching in 38 out of 42 of the counties in Romania. I conducted interviews in the regions of Transilvania, Moldova, Dobrogea, Walachia, and Banat. Utilizing the EU Nomenclature of Territorial Units for Statistics (NUTS), these occurred in the northwest (NW), northeast (NE), southeast (SE), Bucharest (B), and west (W) regions of the country (Eurostat, 2013).

The northern county of Mures has the largest Roma population at 8.9%, while the southern county of Calarasi has the second largest percentage of self-identified Roma in Romania at 8.1% according to the 2011 census (Institutul National de Statistica [INS], 2011). The 2011 census shows that though the overall population of Romania has decreased by 7.2%, the population of the Roma has increased from 2002 by 0.8% (INS, 2011). In addition, large municipalities such as Bucharest have been shown to have high percentages of Roma attending special schools (Fleck & Rughinis, 2008). I established some contacts at the university and with

teachers in the area during my previous visits to the country and through email correspondence. No particular school or city was specified because theoretical sampling and snowballing determined the exact locations during the study. Romania, a member of the European Union since 2007, is a land of diversity with an interesting history, regional distinctions, stunning cities, impoverished areas, castles, charming towns, industrial areas, majestic mountains, rich agricultural areas, natural resources, ports on the Black Sea, wilderness areas, desert areas, and so much more (Tapon, 2012).

Participants

The participants for this study were all current PK-12 teachers in Romania. I utilized a simple, descriptive survey that was given to potential participants to determine if they have had a change in attitudes toward acceptance of the Roma and if they were willing to participate in future in-depth interviews and observations (Mertens, 2010). The primary means of reaching these potential participants was through an email sent out by Dr. Gheorghe Sarau in the Ministry of Education. Dr. Sarau agreed to send an email with an introduction to my research and an initial survey to most of the K-12 teachers in Romania. Serban Iosifescu was also kind enough to send out the same introduction and attached email to contacts primarily who are part of the Romanian Agency for Quality Assurance in Pre-university Education (ARACIP). ARACIP is subordinate to the Ministry of Education and uses external means to evaluate, accredit, and assess education at the pre-university level. Additional initial contacts were made through personal contacts, university-led contacts, and social media.

I then used convenience sampling, snowball sampling, and theoretical sampling to maximize the development of my concepts (Corbin & Strauss, 2008; Creswell, 2013). From the 107 initial surveys returned (see Table 2), I chose potential participants based on responses to

key questions, as described below, and then sought consent forms and permission for classroom

observation from those potential participants. Correspondence was done primarily through email

with phone conversations as needed. Dr. Sarau also agreed to request permission from the school

inspectors for my observations once I determined which schools I would be visiting. From my

list of eligible participants, I began with one individual and continued until I reached categorical

and theoretical saturation, meeting with 27 individuals of whom 23 became participants in the

study, which was within the parameters of grounded theory study, which requires 10 - 60

interviews (Creswell, 2013). I utilized snowball sampling procedures to get rich, in-depth

interviews with those who could best help me to understand the process of attitude

transformation (Creswell, 2013).

Table 2

Initial Survey Summary of Responses

Gender	Male: 22%	Female: 78%			
Age	20-30: 6%	31-40: 27%	41-50: 30%	51-60: 30%	61-70: 7%
Ethnicity	Romanian: 79%	Roma: 9%	Mixed: 9%	Hungarian: 3%	
Highest Level of Ed.	High School: 5%	Bachelor's: 45%	Master's: 40%	Doctor: 10%	
Father's Level of Ed.	No School or Illiterate: 4%	Elementary: 25%	Middle School or Trade School: 11%	High School: 35%	Bachelor's: 25%
Mother's Level of Ed.	No School or Illiterate: 1%	Elementary: 30%	Middle School or Trade School: 7%	High School: 51%	Bachelor's: 10% Master's: 1%
Level Currently Teach	Preschool: 1%	K-4th: 31%	5th- 8th: 19%	9th -12th: 46%	Higher Education: 3%
SES as a child	Lower: 41%	Lower Middle: 24%	Middle: 27%	Upper Middle: 5%	Upper: 3%
SES as an adult	Lower: 5%	Lower Middle: 35%	Middle: 48%	Upper Middle: 8%	Upper: 4%
Change in Ideas	Yes: 75%	No: 25%			
Greatest Influences of Change	Personal Reflection: 68.8%	Class Activities: 64.5%	Class Discussions: 60.2%	Group Projects: 60.2%	Film or other media: 53.8%
Least Important Influences	Personal Journal: 8.9%	Other: 12.9%	Worksheets: 16.1%	Reading Assignments: 18.3%	Essays: 19.4%
Person who Influenced Change	Teacher: 59.1%	Community Member: 30.7%	Spouse: 25%	Other: 15.9%	Other Family Member: 13.6%
Significant Life Change that Influenced	Birth/Adoption of a Child: 43.4%	Marriage: 36.1%	Change of Job: 28.9%	Death of a Loved One: 24.1%	Social Turmoil: 20.5%

Note. Ed = education,

I began the interview process on February 23, 2015 with my gatekeeper, whom I gave the pseudonym Anamaria, who helped me with refining my interview questions as well as my survey questionnaires and projective techniques. Anamaria is fluent in both Romanian and English and is a high school Romanian language teacher. Anamaria is also ½ Roma and ½ Romanian so she has a greater understanding of both cultures than most teachers I met. I learned a great deal from conducting the pilot study with my gatekeeper; this then became part of my full research because of Anamaria's interview responses, and she also became a participant. When I asked her about when her attitude toward the Roma changed, something that I had assumed had not really changed, she responded, "Since I started teaching but I do not know the moment when that happened. I do realize it even now, when I am talking to you that it has changed. I never really analyzed these things before." *Reliving* some of her experiences and *reflecting* on them opened up some important insights into this previously unrecognized change. A number of key concepts began to emerge even from this first interview, though they were made clear over the next weeks of interviewing.

After Anamaria I began with individuals who I contacted via the initial survey who had indicated a change in attitude, who currently are working with Roma and non-Roma students, and who had a willingness to further participate by completing the consent form. I headed south and met Bianca and then east to meet others. I chose to give the participants pseudonyms in an alphabetical order in approximate order of their time of participation and with names that would be both recognized in English and Romanian; these are listed in Table 9. In each location, there was at least one teacher who had completed the initial survey, but often these individuals would put me in contact with others in their area whom they thought I should meet, and thus snowballing and convenience sampling took place and the participant pool widened. My last

interview was with Izabela on June 15, 2015. Table 3 shows a summary of the 23 full

participants in this study.

Table 3

Full Participant Summary (N = 23)

Gender	Male: 13%	Female: 87%			
Ages	20-30: 0%	31-40: 22%	41-50: 35%	51-60: 35%	61-70: 8%
Ethnicity	Romanian: 78%	Roma: 12%	Mixed: 4%	Unknown: 4%	
Highest Level Of Ed.	High School: 4%	Bachelor's: 52%	Master's: 26%	Doctor: 9%	Unknown: 9%
Father's Level Of Ed.	No School or Illiterate: 5%	Elementary: 25%	Middle School or Trade School: 15%	High School: 20%	Bachelor's: 35%
Mother's Level of Ed.	No School or Illiterate: 0%	Elementary: 21%	Middle School or Trade School: 16%	High School: 47%	Bachelor's: 16%
Level Currently Teach	Preschool: 0%	K-4th: 30%	5th- 8th: 13%	9th -12th: 57%	Higher Education: 0%
SES as a child	Lower: 42%	Lower Middle: 21%	Middle: 32%	Upper Middle: 0%	Upper: 5%
SES as an adult	Lower: 0%	Lower Middle: 41%	Middle: 55%	Upper Middle: 4%	Upper: 0%
Change in Ideas or Point of View	Yes: 80%	No: 20%			
Greatest Influences of Change	Personal Reflection: 84%	Class Activities: 68%	Class Discussions: 58%	Group Projects: 53%	Film or other media: 47%
Person who Influenced Change	Teacher: 53%	A Student: 26%	Spouse: 26%	Community Member: 16%	A Friend: 16%
Significant Life Change that Influenced	Birth/Adoption of a Child: 37%	Marriage: 21%	Divorce/Separation: 21%	Social Turmoil: 21%	Death of a Loved One: 16%

Note. Ed = education,

The Researcher's Role

My role as a researcher in this systematic grounded theory study was a co-constructor along with the participants (Corbin & Strauss, 2008). I interacted with and observed the participants; through their words, I made meaning of the process that they underwent to transform their attitudes. I was the "human instrument" as Guba (1990) stated, and this personal interaction with participants brought a depth to the study that went beyond data collection and analysis. I held no authority over the participants since I was an international researcher who was only visiting for the 2014-2015 school year while my husband worked at the local university as a Fulbright grantee. I was not employed and had no official contracts with any organization. I was seen as graduate student in pursuit of a doctoral degree as well as the wife of someone respected at the university and in the community.

I am an educator, as all my participants were, and that helped us to understand each other and created an open venue for discussion. I have a love of Romania, its culture, and its people, and this was evident in our interactions. I have taken time to learn the Romanian language at what was examined as an advanced level by an American Council on the Teaching for Foreign Languages (ACTFL) evaluation in 2013 (ACTFL, 2012) prior to conducting research, and I continued language instruction while in Romania. This meant that I was able to "engage in conversation in a clearly participatory manner in order to communicate information on autobiographical topics, as well as topics of community, national, or international interest" (ACTFL, 2012, p. 5). I have also learned many cultural traditions, which demonstrated my seriousness in understanding participants' and students' lives. This knowledge of the language and the culture allowed me to work with participants without a translator while conducting face-

to-face interviews and observations; a translator was used for translation of some documents and transcriptions of most interviews.

I spent considerable time volunteering in Romanian orphanages and hospitals when I lived there in the past, showing my compassion for those less fortunate than myself, while at the same time continuing with my educational endeavors. I have had limited interactions with the Roma community, and I am not an activist for Roma rights. I wanted the Romanian teachers to see me not as an expert coming to change them but as one who was searching for the truth in what they are experiencing while their country is experiencing the challenges of Roma inclusion. I learned throughout the data collection process that the sooner it became clear that I was not there to collect statistical data, to provide funding from any project or NGO, or to judge the quality of the school based on test results, participants became much more open in sharing relevant information.

Some assumptions I brought to this study were: Roma culture does not harmonize well with traditional Romanian education, some Roma are not supportive of traditional education, the Romanian schools lack the needed support system to successfully integrate the Roma, there are teachers who have changed their attitudes about the Roma and embrace Roma inclusion, there are many teachers who would prefer not to work with the Roma children, and one cannot separate emotion from action (Dewey, 1929). These assumptions came from personal experience, reading about the Roma, contact with Romanians, and viewing documentaries about the experiences of the Roma. In general these assumptions were reinforced during the data collection process, though there was a revealing of the complexities of many of these assumptions which caused me to realize how difficult it is to generalize about an issue as complex as this.

Some of my assumptions have been addressed in articles and studies such as Petrova (2004) and Velez (2012) who addressed a number of "misrepresentations, misconceptions, and myths" of the Roma; yet, articles and studies by those seeking to promote Roma rights must be carefully scrutinized and read in light of other academic writings, thus many of my assumptions have not been fully debunked. As a grounded theory researcher, I evaluated my feelings on Roma inclusion through journaling and self-reflection (Corbin & Strauss, 2008). I constantly examined my own assumptions and biases and was careful to hear the voices of the participants and not my own. I read many relevant articles to increase my sensitivity to the issue and used reflexivity to be aware of my emotions, reactions, and effect on participants (Corbin & Strauss, 2008). I did not separate myself from the research but co-constructed with the participants as the search for understanding the process of attitude transformation unfolded (Corbin & Strauss, 2008). As Glaser and Strauss (1967) stated, "The root sources of all significant theorizing is [*sic*] the sensitive insights of the observer himself" (p. 251). I hope I was that sensitive observer.

Data Collection

Data collection began after IRB approval was received (see Appendix A). Since grounded theory utilizes constant comparative data analysis, the data collection and the data analysis took place concurrently to ensure that theoretical saturation was met and important themes were explored (Corbin & Strauss, 2008; Glaser & Strauss, 1967). I participated in personal journaling about the issues to track progress in my thinking toward the subject matter and the process that developed. Prior to data collection in the field, an initial survey, interview, projective techniques, and follow-up survey were piloted with a teacher in the Romanian school system to check for clarity, intention, and proper translations by a number of fluent Romanian speakers (Creswell, 2013). Participants completed a consent form in their primary language

(Office for Human Research Protections [OHRP], 1995). No participants were under the age of 18, so parental or guardian consent was not needed.

Interviews were audio recorded when feasible, and transcribers, who were fluent in English and Romanian, made verbatim transcriptions. Data were collected primarily in Romanian with some limited usage of English, but all analysis was conducted using the English or English translation. It was anticipated that a translator would be utilized for interviews, but no translators were used for this purpose as I realized participants were more willing to be open with a one-on-one meeting and the freedom to express themselves in their mother tongue. Marian and Neisser (2000) proposed, "Memories become more accessible when language at retrieval matches language at encoding. We show that the retrieval language influences recall in two distinct ways: (a) by associations between specific words and (b) by an overall effect of linguistic ambiance" (p. 361). As my research was aimed at understanding the personal process of transformation that occurred in Romania, it was more beneficial to use Romanian when conducting the interviews.

All translators and transcribers completed a confidentiality form (see Appendix F) stating that they would not disclose any information revealed during data collection. Translators and transcribers were native Romanian speakers who were personal contacts or referred contacts with whom I was confident were fluent in both Romanian and English; since my language skills are fairly advanced this was easy to determine. Some transcriptions were done in both Romanian and English, making it possible to see a side-by-side comparison of the languages.

Data collection took place during the 2014-2015 academic school year.

Patton (2002) poetically stated the importance for using both questionnaires and more qualitative methods for data collection:

A questionnaire is like a photograph. A qualitative study is like a documentary

film. Both offer images. One, however — the photograph — captures and freezes

a moment in time, like recording a respondent's answer to a survey question at a

moment in time. The other – the film — offers a fluid sense of development,

movement, and change. (p. 54)

I wanted to capture the moment in time in order to determine that transformation has taken place

and then "film" the development change and record it in an engaging fashion so others may view

it at a later date and learn and be inspired as well.

Data were collected in a number of ways: in person, through email, and through Google

Drive Docs links. Even though participants agreed to complete all forms of data collection, it did

not always materialize. It is important to note that not all participants completed all requested

forms of data collection desired to ensure triangulation of data. As explained previously, there

was much to learn about the culture, education system, and protocol. More often than not, the

lack of complete data is the result of the novice international researcher, and though much effort

was given to have all forms completed, Table 4 gives a brief description of what was obtained.

Multiple follow-up emails were sent to participants requesting missing data; some were fruitful,

but others were not. I did not include anyone as a full participant if I did not receive the consent

form and conduct a face-to-face interview them; this was considered the most crucial piece of

data, especially with a grounded theory study (Corbin & Strauss, 2008). Each participant also

had at least one other form of data collected to assure triangulation and verification of data.

Table 4

Data Collection Completed

Data Type	Number Returned/Total Participants	Percent Completed
Consent Form	23/23	100%
Initial Survey (LAS)	20/23	87.0%
Interview	23/23	100%
Observation	13/23	56.5%
Timeline	10/23	43.5%
Letter to Future Teacher	11/23	47.8%
MES Final Survey	18/23	78.2%

Memoing and Journaling

A crucial component of grounded theory data collection is memoing, writing down ideas and thoughts throughout the data collection process in order to be able to track thoughts, patterns, growth, and significant insights during analysis (Corbin & Strauss, 2008; Glaser & Strauss, 1967). Memoing is a reflective process that is primarily subjective (Birks, 2010). "Memos are written records of a researcher's thinking during the process of undertaking a grounded theory study . . . [it is an] ongoing activity" (Birks, 2010, p. 10).

I began memoing prior to the first collection of any data and continued the process throughout the data collection, analysis, and writing stages. By using memoing, I established my own audit trail as I described mental decision making throughout the process of data collection and analysis (Birks, 2010). The process of writing memos was crucial, as I was able to recall easily why I made certain decisions and what I saw as relationships developing along the way

(Charmaz, 2006; Strauss & Corbin, 1990). As Glaser (1978) suggested, my memoing was open, meaning that I modified memos as my thinking progressed, noting date changes and new insights. I had read about the importance of memoing in preparing to do the grounded theory study, but it was not until I was in the depths of data collection and analysis that I truly realized how significant this step is in guiding thoughts and the decision making process (see Appendix I for two sample memos).

Additionally, I engaged in personal journaling throughout the data collection and analysis about my travel experiences; additional meetings I had along the way; events I observed, participated in, or presented at; influences in my thinking such as sermons or books; correspondence I had with participants, acquaintances, committee members; insights into related topics; and much more. These personal journals gave me an outlet for the myriad of thoughts and experiences that filled these months of living abroad.

Surveys/Questionnaires

The initial survey given to all potential participants was a modified version of King's (2009) Learning Activities Survey (LAS) that was designed to identify if adult learners have had a perspective change, and if so, to determine what contributed to that perspective change. In King's (2009) LAS there are four main sections that help to determine the stages of the perspective transformation, which learning experiences may have contributed to the transformation, which learning activities participants have participated in, and a demographics section. King (1998) designed the instrument to be used in higher education settings among adult learners, but it has been adapted for use in studies outside of the higher education system and many of these adaptations are given and explained in the *Handbook of the Evolving Research of Transformative Learning* (King, 2009). Cultural context, participant evaluation criteria, and

length determined the modifications made to the survey. The LAS was used for descriptive purposes only and not for comparative or quantifiable measures.

Through the advice of an experienced researcher in Romania, I chose to use a Google Drive Doc to distribute the survey to potential participants. The survey was created on Google Drive, and the link for the online survey was sent to potential participants along with an introductory email. This worked extremely well as participants could quickly access the survey, they did not have to cut and paste or attach any documents to emails, and the results were recorded in an excel spreadsheet with basic statistical data easy to obtain. I also had immediate access to completed surveys online and could access them via my password-protected account without fear of disclosure of private information. When surveys were completed, I looked to see if potential participants marked if they were willing to participate further in the research with interviews and observations, and only those who indicated they were willing were considered at this initial contact time. From those participants who were willing to proceed, I then looked at question one in the LAS and culled those that indicated they had a change in ideas or points of view. The next step was to look at question six to be sure participants currently had diverse students in the classroom. Then I read the question two responses where participants described their change of idea or point of view selecting those that indicate a change regarding Roma or Roma inclusion. At this point, I fully read the surveys from those potential participants who had indicated a change in perspective toward Roma and who currently had diverse students to be sure they met study criteria.

I then purchased a graph paper notebook and began to create my own manual spreadsheet of all received initial surveys for ease of locating important details and tracking key points in choosing participants. This process made what seemed like an overwhelming amount of data

much less intimidating and allowed me to cull only information critical for participant selection and contact. Key information I looked for at this point was: city where they teach, grade they teach, if they indicated a change, details of change, responses to the LAS questions, major influences of change, if they had Roma in class, if they were willing to participate further, if I chose them, if I sent them a consent form, if the consent form was returned, and any scheduled meetings.

I contacted promising participants and their schools to obtain consent to conduct interviews and observations. From those who completed consent forms and from whom I received permission to observe, I chose participants, scheduled interviews and allowed snowball sampling to occur as well as theoretical sampling based on what was learned from the initial interviews. I was constantly looking back at potential participants' initial surveys to see key components mentioned in their perspective change descriptions. I also used location to help in selecting participants, as traveling around the country was more complicated than I initially expected. For instance, I had one very good contact on the eastern side of the country, so I looked through other potential participants from that area and determined others who I might see in that general area and planned a four day trip with four participants in three different localities but all within a few hours of each other. Many of my trips required between seven and nine hours of train travel and then additional buses or walking to reach a participant since I did not have a car. Working through train and bus schedules and potential routes did influence some decisions regarding participant selection.

After interviews and observations, I utilized the Guyton and Wesche (2005) Multicultural Efficacy Scale (MES) (see Appendix E), again using the Google Drive Docs feature sent via email or using paper and pencil, as part of my final questionnaire to determine if participants

attributed their attitude change to self-efficacy and to triangulate data collected in interviews and observations. The MES was used for descriptive purposes only and not for comparative or quantifiable measures. I compared comments and answers given on the MES to see if they matched what was learned about the participant through interview and observation. This was for triangulation purposes and for verification on the role of self-efficacy.

I modified the scale to fit the cultural context of Romania and to gain specific insights into attitude transformation. The modifications were based on expert feedback and cultural knowledge. The major modification was that the use of the demographic section was used along with the LAS at the initial survey time to gain necessary demographic information at that time; in addition, a language fluency component was added. Economic status levels were adapted based on expert feedback and economic reports. Minor language changes were made to reflect the understanding of Romanian teachers, but the questions remained virtually unchanged. The MES was developed to measure four aspects of educating diverse learners as identified by Bennet, Niggle, and Stage (1990); these are knowledge, experience, attitudes, and behavior (Guyton & Wesche, 2005). Guyton and Wesche (2005) piloted the survey with 665 undergraduate students from around the United States beginning with 160 items; it was then reduced to 80 items after analysis, and then after further analysis it was reduced to 35 items. Internal reliability was established by computing a Cronbach's alpha of .83 for the 80-item MES survey and a .89 for the 35-item survey (Guyton & Wesche, 2005). I used the 35-item MES with seven items measuring experience, seven items measuring attitude, twenty items measuring efficacy, and one item measuring purpose of multicultural teaching.

Interviews

The primary form of data collection was individual interviews (Corbin & Strauss, 2008; Creswell, 2013). The individual interviews were semi-structured with a basic interview guide for the first interview and adaptations to this guide were made as necessary per constant comparative analysis (Corbin & Strauss, 2008). Most sessions were recorded using a Nook HD+ and a smart phone. The use of translation and transcription in the early phases of the research assisted in gaining more interaction with the data that was collected and allowed the voices of the participants to be more rich (Santos, Black & Sandelowski, 2014) The purpose of these interviews was for the participants to tell their stories about their experiences with and attitudes toward the Roma and to gain an in-depth understanding of the process in attitude transformation. Since I wanted participants to reflect on their experiences and not just complete routine checklists, time was given for constructive and personal reflective answers (Finlay, 2008). As Baumgartner (2012) found that when using a language other than the source language/mother tongue "the atmosphere of the interview was characterized by considerable reservation and detachment. The interviewees seemed to lack passion and interest in the particular subject" (p. 6), so I found the use of Romanian in the interviews allowed for greater freedom and openness from the participants. Transcriptions and analysis took place following each interview. A number of Romanians who were fluent in both languages and who completed a signed confidentiality statement did transcriptions.

The questions given in Table 5 were utilized during the individual interviews and were loosely based on questions suggested by Charmaz (2003) for grounded theory interviews. Many were open-ended to allow participants to share their voices freely and some allowed for overlap of information to gain more information or approach the subject from a more comfortable

position (Charmaz, 2003). Paper and pencil were available for each participant for those

questions requiring written responses. Written responses were collected and used in data

analysis. Questions were revised, deleted, or added as pilot testing and analysis revealed the need

for modification. Four individuals with doctoral degrees and one doctoral candidate in the field

of education reviewed the questions for clarity, accuracy, appropriateness, and cultural

sensitivity prior to data collection. A pilot test with a Romanian teacher took place after IRB

approval for the study and before collecting data from participants. The Romanian language

versions of the questions are listed in Appendix D along with discussion as to the rationale for

the questions. In Table 5 each question is connected to one of the four research questions guiding

this study; these are labeled as RQ1, RQ2, RQ3, and RQ4.

Table 5

Standardized Open-Ended Interview Questions

Greeting	Thanks for allowing me to interview you. Tell me briefly about yourself beginning with your family background and childhood.	RQ2
Initial Questions – Pre-training life	Please describe your educational and training experiences prior to entering the university or receiving your teaching certificate.	RQ2
	Please describe both your family's opinions toward education and their role in your education. Were their opinions similar or different from others in the community where you were raised? Or in the community were you lived?	RQ2
	What role, if at all, did religion play in your childhood?	RQ2
	Who in your life had the greatest influences on your early life? Give me some examples.	RQ2
	When did you first have contact with the Roma?	RQ2
	How would you describe your attitude toward the Roma prior to your professional teacher training?	RQ1
Intermediate Questions – Professional Life	How did your time at the university, or in teacher training school, influence your attitude toward the Roma?	RQ2
	How often do you interact with Roma and what is the context of these interactions?	RQ2
	How adequately do you think your schooling prepared you for working with the Roma? What are some specific lessons you learned?	RQ2 & RQ4
	Tell me about your professional preparation for working with the Roma.	RQ2
	Tell me about your experiences having Roma students in your classroom.	RQ3
Specific Questions about Attitude	How would you currently describe your attitude toward Roma inclusion? How about toward the Roma?	RQ1 & RQ3
	How long has this been your attitude toward the Roma?	RQ1
	When did you first notice that you had a different attitude toward the Roma than that which you held in your early years?	RQ1
	When did you first notice that you accept the Roma? Can you describe the events or influences that led up to this change in perspective of acceptance?	RQ1 & RQ2
	What are the attitudes of your coworkers about Roma inclusion? Why do you think they have these attitudes?	RQ2 & RQ3
	On the paper in front of you write down three characteristics of a	RQ3 &

	successful teacher in an inclusion classroom.	RQ4
	Now, write down three characteristics of the average Roma student in your classroom.	
	How can your attitude about the Roma influence the other students in your classroom?	RQ3 & RQ4
	Looking back upon your life, what were the greatest influences in developing your attitudes about working with the Roma? List at least three on your paper and then we will discuss them.	RQ1, RQ2, & RQ3
	Could you describe the most important lessons you have learned about Roma inclusion?	RQ2
	How would you solve the problems in educating the Roma?	RQ3 & RQ4
	Of all the discussion today about forming our attitudes about working with the Roma, what point do you think is the most important?	RQ1
Closing Questions	Having these experiences, what advice would you give future teachers who have will have Roma students in their classrooms. (Give paper and pencil and ask them to write a letter in the coming week to a future teacher with advice for how to work successfully with including Roma students. It is due in one week along with timeline and MES.)	RQ2 & RQ3
	Is there anything else you would like to add about your attitude toward accepting the Roma students?	RQ1, 2, 3 & 4
	Do you have any questions for me?	RQ 1,2, 3 & 4

Projective Techniques

Timelines and letter writing, in addition to the written answers during the interview time, are considered projective techniques. Projective techniques allow for variety in data collection and give participants an opportunity to express "feelings, perceptions and attitudes that can be difficult to access by more direct questioning techniques and can be a rich source of new leads and ideas for researchers" (Catterall & Ibbotson, 2000, p. 247). The use of these techniques in addition to the quantitative surveys and qualitative interviews and observations added richness and depth to this research and gave another view into the individuals whose attitudes were explored. "Projective techniques allow researchers to understand how respondents see, perceive and interpret objects and events . . . gives respondents opportunities to 'project' themselves by

completing open-ended questions, and revealing and exploring attitudes, values and emotions"
(McKernan, 1996, p. 134).

Timelines. At the conclusion of each individual interview, I asked each participant to
create a timeline of his or her life with specific notation of any significant action or interaction
with the Roma community. This projective technique allowed the participants to express
themselves beyond the mere answering of questions (Catterall & Ibbotson, 2000; Lindzey,
1961). During the interview time, interactions with Roma were discussed and often prompted
memories of other interactions initially overlooked. Timelines were primarily completed as word
documents, but they could have been completed in any way that suited the participant: visual,
audio, graphic, or other. The participants were asked to complete the timeline within the week
following the interview and then mail it to me in a pre-addressed stamped envelope or via email.
If clarification of any details in the timeline needed to be addressed then I communicated with
the participant again asking/giving clarification or explanation. Email reminders were sent to any
participants who did not successfully submit timelines within the week.

Letters to future teachers. Another projective technique that was used for triangulation
purposes was letter writing. At the end of individual interviews participants were asked to
compose a letter to a future teacher expressing their attitude toward working with Roma students
and how the future teacher can develop a positive attitude. This letter allowed me to see how
participants viewed the importance of attitude, what influences they considered factors for
attitude change, and what steps (processes) they considered important in developing a positive
attitude toward including Roma students. The participants were asked to complete the letter
within the week following the interview and then mail it to me in a pre-addressed stamped
envelope or via email. If clarification of any details in the letter needed to be addressed then I

communicated with the participant again asking/giving clarification or explanation. Email

reminders were sent to any participants who did not successfully submit letters within the week.

Observations

Requests for permission for classroom observations were made through Dr. Gheorge

Sarau's office at the Ministry of Education in Bucharest or through principals at each school.

Participants were given consent forms; all forms were written in the participant's primary

language. Observations of at least one class period were requested to take place at any time

during the data collection or analysis for each individual participant, and though this was clear on

the consent forms and in arrangements emails, it was difficult to arrange observations. I made

observations of 12 out of 23 participants, or 52.2%. On at least seven occasions, after traveling

long distances, during the interview the teacher would mention that they did not teach any

classes that day, or that they had decided to not allow me to observe. When given the opportunity

to observe, I observed as directed by the participant or the principal. I was usually a non-

participant observer and made field notes describing activities, interactions, and discourses

related to attitudes toward Roma inclusion, but at times, I spoke to the students and had some

personal interaction (See Table 6 for observation protocol and Appendix J for an example

protocol from Izabela's observation). The observations helped to verify data collected at other

times (Corbin & Strauss, 2008). As Busselle and Bilandzic (2009) pointed out, teachers might

state they are in favor of inclusion but how they actually work with students may be a different

story, so observations were important. I concentrated on the interactions between the teacher and

any Romani students and any comments made about the Roma student or Roma culture by

anyone in the classroom setting. An unstructured informal interview followed each observation

to clarify any questions that arose during the observation. No translator was used for these

observations as my language skills along with the audio recording gave ample information.

Follow-up interviews usually took place immediately following the observation, but when

circumstances prohibited immediate data collection, then they were done face-to-face or via

email.

Table 6

Observation Protocol

Date: Time:		Class:	
Length of activity: _____ minutes			
Site:			
Participant:			
Number of Students:			
Description of Inclusion:			

Descriptive Notes	*Reflective Notes*	
Physical setting: visual layout		

Description of students

Description of activities

Interactions

Participants comments: expressed in quotes

Data Analysis

As mentioned previously, in grounded theory there is constant comparison between data

collection and data analysis, so these happen concurrently (Corbin & Strauss, 2008). The data

analysis began at the end of the first interview with verbatim transcriptions and continued

through the writing of the dissertation. Translation and transcription work was an ongoing

process as well and, as recommended by Santos and Black (2015), translation work occurred in the early phases of the study to allow for more interaction with the data analysis and minimalize limitations with lack of access to the original.

Ongoing coding of translated recordings while listening to the recordings in their original language aided in understanding the data as well as coding written timelines and letters (Santos et al. 2014). Throughout the entire process, I kept personal journals to recognize "biases and experiences and consciously use experience to enhance the analytic process" (Corbin & Strauss, 2008, p. 85). Memoing was also ongoing as I wrote down my thoughts and ideas of the data collected and searched for connections and relationships (Creswell, 2013). I utilized informal assessments to determine the attainment of theoretical saturation, noting the categories and concepts developed, and then I began to develop the theory (Corbin & Strauss, 2008). Following is a discussion of the analysis procedures employed.

Quantitative Data from Surveys

The initial survey, Learning Activities Survey (LAS; King, 1997) was primarily used to determine potential participants and to see who had an attitude change regarding including Roma students. Future contact information, demographics, and some personal stories to aid in theoretically selecting participants were also obtained through the initial survey. Much of this information is found in Table 6. Additionally, the LAS was used to see which of Mezirow's (1978) ten steps were a part of the transformation process as King (1998) correlated each stage to responses in item three on the LAS (item five on the Google Doc form). Question two aided in generating descriptive narratives about the transformation, question four aided in determining steps in the process, question five aided in determining which factors influenced the change, and question seven provided details otherwise missed regarding the transformation of attitudes. The

analysis of this survey was primarily descriptive and aided in triangulation of the data. No formal

statistical analyses took place, but the data were organized, categorized, and tallied, and percents

were compared and contrasted with other forms of data. Table 7 shows the correlation of the 10

stages of Mezirow's (1978) transformative learning and the LAS results.

Table 7

Correlation of Mezirow's Ten Stages to LAS Results from Initial Survey

Mezirow's (1978) Stages	LAS Corresponding Item	Total respondents who indicated this stage (out of 92 who completed this section)	Full participants who indicated this stage (out of 19 who completed this section)
1. Disorienting dilemma (DD)	5A and 5B	50% and 59.6%	52.6% and 68.4%
2. Self-examination (SE)	5C and 5D	40.4% and 14.9%	42.1% and 21.1%
3. Critical assessment of assumptions (CAA)	5G	27.7%	36.8%
4. Recognize discontent is shared (RSh)	5E	42.6%	26.3%
5. Explore options and new roles (ExO)	5F	17.0%	10.5%
6. Plan a course of action (PCA)	5I	44.7%	42.1%
7. Acquire knowledge and skills (AKS)	5J	48.9%	47.4%
8. Try new roles (NR)	5H	42.6%	36.8%
9. Build confidence (BC)	5K	31.9%	21.1%
10. Reintegration into one's life with new perspective (RINP)	5L	40.4%	42.1%
**None of the above, indicating no change	5M	11.7%	0%

Note. Based on information from King (2009) and data collected on initial survey that was based on LAS.

The follow-up survey, the Multicultural Efficacy Scale (MES; Guyton & Wesche, 2005),

-was primarily used to determine the influences of self-efficacy in teachers who have

experienced a change in attitude, and if self-efficacy was a component of their process of change.

It also helped to validate interview responses and aided in triangulations primarily with the

letters written to future teachers. A simple quantitative data analysis was made of the surveys,

including number of participants, percent participation for each response, and percentage for

each answer given for multiple-choice questions (see Table 8). Primarily, the responses were examined from a qualitative angle, using the research questions to determine if any insights emerged that explained the transformation of attitudes. This research was not designed to describe a population but to gain an understanding of an individual process of change that is not easily quantifiable.

Table 8

MES Results Based on 18 Completed Surveys

Experience Items	Never	Rarely	Occasionally	Frequently
1. As child played with different people	1	1	9	7
2. Went to school with diverse	0	4	5	9
3. Diversity in neighborhood	0	3	7	8
4. Read books about diversity	0	3	5	10
5. Diverse person as role model	4	6	7	0
6. Media about diverse people	0	3	9	6
7. Team or club with diverse people	1	2	9	6
Attitude Items	Agree Strongly	Agree Somewhat	Disagree Somewhat	Disagree Strongly
8. Adapt lesson plans		18		
9. Share cultural differences	11	7		
10. Discussion leads to disunity		2	8	8
11. Best taught by own ethnic group	8	9	1	
12. Diverse perspectives on history	10	6	2	
13. Textbooks include diversity	10	5	3	
14. Library reflect diversity	6	7	4	1
Efficacy Items	Do not believe could do this well	Probably could but would be difficult	Could do well if time to prepare	Confident would be easy to do
15. Help develop strategies for ethnic confrontations			8	10
16. Adapt instructional methods		1	3	14
17. Develop materials for diverse class		2	6	10
18. Help dispel myths about diverse groups	2	2	7	7
19. Analyze instructional materials	1	1	5	11
20. Help students examine prejudices			4	14
21. Build mutual respect		1	2	15
22. Build self-confidence of students			3	15
23. Show how prejudice affects individuals		1	6	11
24. Plan instructional activities to reduce prejudice			7	11
25. Identify cultural biases	1		4	13
26. Help students work thru problems			3	15
27. Get students from diverse groups to work together			2	16
28. Identify practices that may harm		1	4	11

diverse students

29. Identify solutions		1	8	9
30. Identify societal forces of influence		2	9	7
31. Identify contributions	1	3	7	6
32. Help students take on other perspectives		1	4	13
33. View history from diverse perspectives		1	5	12
34. Involve students in decision making		1	6	11
Purpose of Multicultural Teaching 35. My beliefs about education	A – accept and work 12	B – all contribute 2	C – maintain own identity 2	D – recognize strengths 1
	E – help some groups 1			

Note. See Appendix E for detailed questions and responses in order to fully understand the answers.

Software

I used ATLAS.ti (version 7.5.10) computer-assisted, qualitative data analysis software (CAQDAS) to facilitate coding and retrieving the data collected from the journals, memos, surveys, interviews, timelines, and letters allowing for triangulation of data. The use of this software was beneficial due to the large amount of collected data ($N = 234$ primary documents), especially since much of the data were translated and transcribed. The primary documents included audio recordings of interviews and memos as well as information from the initial surveys and all submitted data. ATLAS.ti allowed me to keep all of the data in one easy to access place and to use the method of constant comparison easily. This software program did not take the place of the personal touch of me, the researcher, but aided in organizing and retrieving the extensive data collected.

Coding

The process of systemizing the collected raw data into concepts and then arranging the concepts into a thorough explanation of the process of attitude transformation required

interpretive theorizing (Corbin & Strauss, 2008). The analysis of the raw data is termed coding in

grounded theory research. As Corbin and Strauss (2008) explained, "Coding is more than just a

paraphrasing. It is more than just noting concepts . . . or making a list of codes. It involves

interacting with the data" (p. 66). Before any set coding began, I read the raw data in its entirety

and/or listened to the recorded interview and field notes to get a personal feel for what the

participant was saying and how he or she was feeling (Corbin & Strauss, 2008). The following

steps were taken when working with the data, which I constantly compared to inform further data

collection and analysis.

  Open coding. After my first interview and upon receiving the transcription, I used open

coding to microanalyze for possible meanings or themes (Corbin & Strauss, 2008). This step was

a breaking down of the data into units in order to understand what is important and what needs

further investigation. ATLAS.ti aided in the coding, but I, as the researcher and co-constructor,

gave personal insight into the participants' responses. While open coding, I used memoing and

meditating on collected data and determined reoccurring concepts gleaned from the data. Coding

of data from the initial observation, timeline, and letter occurred at this time. I continued to use

open coding throughout the data collection process and using ATLAS.ti, I developed 412 open

codes. Appendix K is a list of the open codes from Helena's interview. Some examples of my

open codes are *benefitting from mentor*, *creating an environment that is pleasant for the*

students, *dealing with bureaucracy*, *differentiating instruction*, *feeling responsible for future of*

children, *Roma wanting to learn*, *"working like Sisyphus,"* and *understanding the Roma culture*.

  Axial coding. I used what was learned through initial interviews and continued data

collection with a recurrent open coding (breaking down), and then axial coding (putting them

back together) and related the concepts determined through the open coding (Corbin & Strauss,

2008). Though open coding and axial coding are listed separately, they were greatly intertwined as the breaking down and then putting together components demonstrated the connections that were being sought in data analysis (Corbin & Strauss, 2008). In ATLAS.ti this step was done through the Code Manager feature, and I was able to merge codes that were redundant or closely related. The Code Manager feature also allowed me to link codes to each other so that I could easily observe which codes were significant and recurring. For example, my code *parents understanding the purpose of school* became linked to *convincing them to come/send to school*, *abandoning school*, and *poverty*. I continually compared the identified concepts to the next set of data collected and then changed the concepts as needed by adding, deleting, or revising (Corbin & Strauss, 2008). The concepts identified led me into asking sensitizing, theoretical, practical, and guiding questions throughout the data collection (Corbin & Strauss, 2008). The concepts also helped to determine the next step in my theoretical sampling.

   Categorizing. Categorizing was the next major step in the analysis as I took the concepts found in open and axial coding and created categories (Creswell, 2013) or *code families*, the term used by ATLAS.ti. At the end of analysis I had 34 categories; many of these categories became the major themes expressed in the narrative of Chapter Four regarding the participants and their change of attitudes (Corbin & Strauss, 2008). Some categories such as *teacher traits* and *Roma culture* were for me to have easy access to concepts in these categories; other categories such as *new teaching strategies* and *gaining cultural awareness* became important in developing the theory. A constant reexamination of collected data was part of this process. I worked from the codes to concepts to categories and ultimately to substantive theory, *Model of Transformation: Awakening to Empowering*. When the major categories showed depth and variation, I

determined I had reached theoretical saturation and data collection ended, and a finalized analysis took place (Corbin & Strauss, 2008).

Integration

Since the goal of this research was to understand the process of attitude transformation, and since there is no theory that fully explains the process in the context of the Romanian education system, I strived to determine if a new theory needed to be constructed through integration (Corbin & Strauss, 2008). I determined central phenomena, core categories, and was able to understand the process of transformation of attitudes in the teachers. I developed the *Model of Transformation: Awakening to Empowering* as it specifically relates to Romanian teachers and their attitudes toward Roma inclusion, and then searched for gaps in my logic (Corbin & Strauss, 2008). Concurrently while developing the substantive theory, I created a visual model to depict this theory (Soulliere, Britt, & Maines, 2001; Strauss & Corbin, 1990). Soulliere et al. (2001) explained the importance of using a visual:

> While constant comparison and theoretical sampling aid the process of concept development in grounded theory, conceptual modeling, through concept respecification, aids constant comparison and theoretical sampling by forcing the grounded theorist to rethink the nature of emerging concepts and indicators and to posit questions that guide further data collection and analysis. (p. 263)

Corbin and Strauss (2008) stated that the substantive theory needs to include a central phenomenon, causal conditions, strategies, conditions and context, and consequences (Corbin & Strauss, 2008; Creswell, 2013), which the *Model of Transformation: Awakening to Empowering* (Figure 2) does. I used this graphic to explain the process and illustrate it so others can visualize this process (Corbin & Strauss, 2008).

Trustworthiness

Qualitative research does not have objective reality as its focus, but rather the researcher co-constructs reality along with the participants (Guillemin & Gillam, 2004). Social constructivism may be looked upon as not rigorous enough for some quantitative enthusiasts, but the detailed procedures for data collection and analysis, the reflection on the data, and the constant comparative measures that were utilized demonstrated that this research was rigorous and trustworthy (Guillemin & Gillam, 2004). Trustworthiness includes: (a) credibility, (b) transferability, (c); dependability, and (d) confirmability (Lincoln & Guba, 1985). The research followed the systematic strategies as set forth by Glaser and Strauss (1967) and Corbin and Strauss (2008), and details about these strategies are discussed in this section.

According to Wallin (2006), there are five keys to trustworthiness in regard to conducting research in a language that is not your primary language; these are: (a) prolonged engagement, (b) advanced mastery of language, (c) use of the language daily for one year, (d) multiple verifications on initial readings/translations, and (e) triangulation. Credibility was established by my previous immersion in the language and culture of Romania as well as my yearlong engagement in the society, detailed notes and documentation, rich descriptions of the participants, and use of triangulation through member checks with various transcribers, translators, and participants (Corbin & Strauss, 2008).

I began my research with a pilot survey, interview, and projective techniques with my gatekeeper, a friend who is a PK-12 teacher in Romania; this teacher is familiar with both the Roma and mainstream cultures and is fluent in English and Romanian. Having this pilot test helped me to refine my data collection and analysis and show that my research was credible (Creswell, 2013). The employment of transcribers who have Romanian as their primary language

and are fluent in English also lent credibility. The use of ATLAS.ti software allowed the multiple

data collection techniques and participants to be shared and compared. The use of this

triangulation helped common themes to become more readily apparent and showed that

important data were revealed in more than one way. I validated the research by using my

interpretations of the participants' words through comparison with other data and by sharing

some with the participants in a member check process (Corbin & Strauss, 2008). As George

responded after reading the dissertation, "The quotes are accurate, and I think your analysis and

interpretation of what was said is correct and well-grounded."

By providing an in-depth description of my research so that others can easily duplicate

my work in other settings or with other participants, I met the requirements of transferability and

dependability (Creswell, 2013; Lincoln & Guba, 1985). Since I conducted my research across

the regions of Romania, as well as in a variety of types of schools, the findings have positive

transferability across the country of Romania. Some of the variety in settings included urban

centers, rural areas, economically developed areas, economically deprived areas, primary

language differences, traditional educational settings, innovative educational settings, etc. The

research is not generalizable since it is limited to the realm of Romanian teachers of Roma

students in Romania, but with the details provided, future researchers will be able to duplicate

the study with minority cultures around the world.

I established dependability and confirmability by the use of an audit trail (a detailed log)

and the use of an external auditor, someone who has a doctoral degree in education and is

familiar with qualitative research (Creswell, 2013; Lincoln & Guba, 1985). Reflexivity, my

critical self-reflection of my biases, preconceptions, and assumptions, took place throughout the

research process by means of journaling and memos; this aided with confirmability (Finlay,

2008; Lincoln & Guba, 1985), This research has the quality of originality as there are no other research studies currently published that delve into Romanian teacher attitudes about Roma inclusion. It will benefit the Roma in Romania and I hope sometime be generalized into formal theory to help other minority groups, thus showing its usefulness and applicability (Corbin & Strauss, 2008).

Ethical Considerations

Conducting my research in an ethical manner was very important to me personally and important for my research to be acceptable to all individuals and groups involved. I used pseudonyms for all participants and sites during the research (Creswell, 2013). I was sure to receive written consent from participants, written in participants' primary language, to notify them that they could opt out at any time, and to confirm that I had no influence over them in any manner (Creswell, 2013). Since I was a "visiting scholar" to Romania and had no affiliations with any Romanian organization, NGO, or Roma rights groups, all participants were not concerned about my role outside of researcher. I kept all electronic devices, such as my computer, Nook, and phone, password protected, and I kept important documents secure (Creswell, 2013).

I was sensitive to the issues about Roma inclusion and kept private any potentially controversial or personal conversations that took place. When discussing the Roma, I met people all over the spectrum as far as acceptance of the Roma and bias against the Roma. I kept an open-mind and reported accurately the data my research unveiled. A goal of this study was to raise awareness and acceptance of the Roma, I understood that the opposite effect could have occurred and greater animosity might have developed while dealing with this topic in a personal and in-depth manner. There may also be social considerations for teachers who participated in

this study because they embrace the inclusion process of the Roma and there may be those

around them who would not look favorably upon them because of this view.

CHAPTER FOUR: FINDINGS
Overview

The purpose of this systematic grounded theory study was to explore the process of change in teacher attitudes of acceptance toward including Roma students in PK-12 non-segregated schools in Romania. This chapter reviews the research and data collection and analysis procedures, describes the study participants and their involvement in the study, explains the theoretical model, discusses concepts revealed during the research, summarizes the findings of the study, and relates these findings to the research questions.

This study sought to answer the central question: What is the process of transforming Romanian teacher attitudes of acceptance toward including Roma students? The following sub questions were also explored: What factors influence attitude change of Romanian teachers toward the Roma? How do Romanian teachers use their transformed attitudes in working with Roma students? What role does self-efficacy play in developing Romanian teacher attitudes toward Roma students? An initial survey which included the Learning Activities Survey (King, 2009), interviews, observations, letters to future teachers, timelines, and the Multicultural Efficacy Scale (Guyton & Wesche, 2005) were collected over a course of ten months (February, 2015 - November 2015) from 107 practicing teachers in Romania, and the findings follow. Constant comparison of data beginning with the first contact took place and theoretical saturation governed all data collection and analysis (Glaser & Strauss, 1967).

As stated earlier, this study was theory based on Mezirow's (1978) theory of transformation, Gay's (2002) culturally responsive teaching theory, and Bandura's (1977) theory of self-efficacy as the framework, while at the same time allowing the research to be emergent and fluid, consistent with the tradition of grounded theory research (Glaser & Strauss, 1967).

This theoretical foundation and framework provided guidance and structure to the study, while giving me the security to adventure past the previously established boundaries and explore new realms.

In Chapter Three, prior to collecting any data, I wrote, "The inclusion of the Roma and teachers' attitudes toward the Roma are complex issues that require exploration to understand them in detail and this is best achieved through qualitative research." This early observation was consistently reinforced throughout my fieldwork and analysis. Conducting my research in a foreign country, using a non-native language, trying to understand the Romanian culture as well as the Roma culture, learning about a new educational system, and learning about grounded theory research at the same time created a challenging study but one well worth the effort given.

A Glance into Romania

Romania is a country of contrasts, a country that is so diverse that it makes it difficult to describe. During my field work in the country I observed geographical diversity from mountains to plains, deserts to the delta, green hills to gray concrete buildings, and rolling hills with sheep to large landfills with scavengers. There is a diversity in people from the capitol city full of internationals speaking various languages and drinking lattes in expensive cafes to village grandmothers capturing chickens in their gardens to prepare for dinner. The contrasts were many; Lamborghinis to horse drawn wagons, gourmet food stores to mounds of cabbage on the sidewalk, modern malls with food courts featuring long lines at McDonald's to farmer's markets with homemade jams and plum brandy, stylish outfits to traditional costumes, opera performances to beggars playing broken violins, and hot sweltering cities to snow covered mountains.

There were also contrasts in the educational system, which made it difficult to generalize about the students, teachers, or schools. There were metropolitan areas with high-rise apartments and fancy hotels but also schools in villages where the people still draw water from wells and have no electricity in their homes. The schools varied from one primary school in a village where they combined two grades and still only had eight students in the class, to a city school with thirty students in a biology lab with modern equipment and many schools in between these two extremes. Some schools had manicured entranceways, others had broken gates and shattered asphalt for an entrance and playground. Most schools fell somewhere in between, some looked lovely where visitors are welcomed, but when I would get past these areas, there was the realization that there existed a façade of cleanliness and modernity.

The teachers were also a study in contrast. Some teachers were very fashionable and ceremonious while one teacher wore blue jeans with her hair in a ponytail and sang and danced with the children. Some teachers were adored and hugged by their students, yet some seemed unapproachable and feared. Some teachers taught as they had been taught with repetition and memorization while others utilized new strategies and engaged the students in dialogue and problem solving. They also ranged from rather inexperienced to very experienced and very young to retiring. There were teachers with doctoral degrees but one who had only finished pedagogical high school. There was also great differences in where I met with the teachers, some in cafes or walking around town, some in their classrooms, and others in special rooms set aside for guests with pastries and coffee. Some had studied abroad, others had never left Romania and perhaps not even their corner of Romania.

Students varied from preschool through high school, technical schools through theoretical schools, as well as many university students. Some students wore pressed uniforms and ribbons

in their hair while some wore old dirty clothes and had uncombed hair, some were eager to learn, yet some had come to receive the bread and milk provided with no interest in learning, and some had parents who were doctors and some parents who had never been to a day of school. The contrasts were evident, sometimes even in the same school or town. One class was a segregated Roma class in a public school despite proclamations that there was no discrimination and it was for their benefit. One teacher in an elite school thought there were no Roma in the class, but one Roma was integrated so well that no one knew she was Roma; perhaps there were more. Some students were five years old and learning to read and some students in special after-school classes were adults who were learning to add and subtract.

An area of contrast is the Roma themselves. I read there were different groups of Roma, but observing it firsthand and seeing the challenges in generalizing Roma issues is completely different. They range from indistinguishable from Romanians to so traditional that they barely mingle with the Romanians. There are also those who intermarried between sects of the Roma and also with Romanians or other ethnicities. Traditions upheld vary greatly from one group to the next, and they often do not even intermingle between the different groups, let alone encourage friendships or marriages. Income levels and means of obtaining income also cover a huge spectrum. Using the label *Roma* tells us little about an individual except their ethnic background; it is important to get past the label and learn about each individual.

The contrasts became evident during one of my trips and I journaled:

This was my visit of contrasts: the students who would not self-identify, the

school where there is no segregation but clearly segregated, telling me no

traditional Roma in the area yet saw the very traditional Roma woman at the bus

station who was clearly being discriminated against by the taxi drivers, the offer

to take me to lunch but wouldn't eat, the young woman who would only use old

currency terms, the young teacher who clearly looked on communism as better

yet without clear reason to me.

Despite the many differences, people across Romania were passionate about teaching and

fervent about reaching all students with the benefits of education. Everywhere I met individuals

who took the time to help this foreigner who were pleased that someone came to learn their

language and culture and care about their lives. I also experienced being the victim of theft and

did not always feeli safe as I traveled alone. The contrasts make Romania interesting and

intriguing. Life is not black and white, not mountain or valley, but a mixture of all. This country

of contrasts embodies the complexities of life, the complexities of the research, and the joy of

digging past the external to the heart of the attitudes of the teachers.

Participants

Chapter Three included a brief summary of the 107 respondents from the initial survey

and a summary of the 23 teachers considered full participants in this research. Table 9 is a list of

this final sample and some key information about them. Participants are listed by order of

pseudonym, which is approximately alphabetical order of when I met them. Their gender, age,

county of birth (see Appendix G for details), highest level of education, setting where they

teach, county where currently teaching, grades teaching, and whether they indicated a change of

idea or point of view on the initial survey, are also presented.

The initial survey was returned by 107 individuals, and from those 68 agreed to be

participate further in the study. Following the procedures explained in Chapter Three, I looked

for individuals who indicated a change in ideas, verified they had classrooms with Roma

students, and then found those who indicated changes were regarding the Roma students. From

the initial survey, I contacted 32 potential participants to participate in interviews and

observations. From these 32 participants and snowball sampling, I obtained enough data from

23 to consider them as full participants in the study.

Table 9

Summary of Full Participants

Pseudonym	Sex	Age	Birth County	Education	Setting where teach	Teach County	Level	LAS #1 Change?
Anamaria	F	34	IA	Bachelor's	Municipality	IA	MS	Yes
Bianca	F	53	VL	Master's	Municipality	GR	HS	Yes
Cristina	F	60	GL	Bachelor's	Municipality	GL	HS	Unknown
Diana	F	43	GL	Bachelor's	Municipality	GL	ES	No
Emma	F	45	VR	High School	Municipality	GL	ES	Yes
Flori	F	55	CL	Master's	Municipality	GL	HS	Yes
George	M	64	IS	Bachelor's	Municipality	GL	HS	Yes
Helena	F	50	GL	Bachelor's	Municipality	GL	MS	Yes
Joana	F	~50	GL	Unknown	Municipality	GL	MS	Unknown
Katrina	F	56	GL	Bachelor's	Municipality	GL	HS	Yes
Lidia	F	48	BZ	Bachelor's	Village	GL	ES	No
Monica	F	34	GL	Master's	Municipality	GL	ES	Yes
Nick	M	65	GJ	Bachelor's	Municipality	HD	HS	Yes
Nicole	F	~50	HD	Unknown	Municipality	HD	ES	Unknown
Olivia	F	46	HD	Bachelor's	Village	CS	ES	Yes
Paula	F	52	NT	Master's	City	NT	HS	Yes
Rebeca	F	47	NT	Bachelor's	City	NT	HS	Yes
Sebastian	M	34	CL	Doctor	Municipality	CJ	HS	Yes
Tara	F	39	SV	Bachelor's	City	NT	HS	No
Veronica	F	46	BT	Master's	Municipality	BT	HS	Yes
Ylenia	F	44	AG	Doctor	Municipality	IA	HS	No
Zina	F	56	IA	Bachelor's	Municipality	IA	HS	Yes
Z -Izabela	F	37	B	Master's	Town	IF	ES	Yes

Note. ~ = approximately, F= Female, M=Male, ES = Elementary School, MS = Middle School, HS = High School. Municipality = population >30,000, City population 10,000 – 30,000; Town population 5,000 – 10,000; Village population < 5,000. County abbreviations explained in Appendix G.

I assigned pseudonyms to each participant and transcriber using online lists of common Romanian names and choosing names that would be easy to read by English speakers. Names were assigned in approximatively alphabetical order in order to help show the progression of data collection and analysis. I chose to use Romanian names to help to keep cultural context clear while still maintaining anonymity of the participants.

Conceptual Model – Model of Transformation: Awakening to Empowering

Over the course of data collection and analysis, I created many diagrams/models continually revising and revamping them based on new data and insights utilizing constant comparative data collection and analysis. This final main conceptual model, Figure 2, is a visual representation of some of the key process concepts and is explained in detail in the following sections. It is shown here so that the reader can more easily understand the key concepts given below. As suggested by Soulliere et al. (2001) and Corbin and Strauss (2008), providing this model, based on emerging concepts, helps with the visualization of the proposed theory. Since the guiding research question for this study examined how Romanian teachers develop attitudes of acceptance toward including Roma students, this conceptual model was constructed to show the process of transformation revealed during this study.
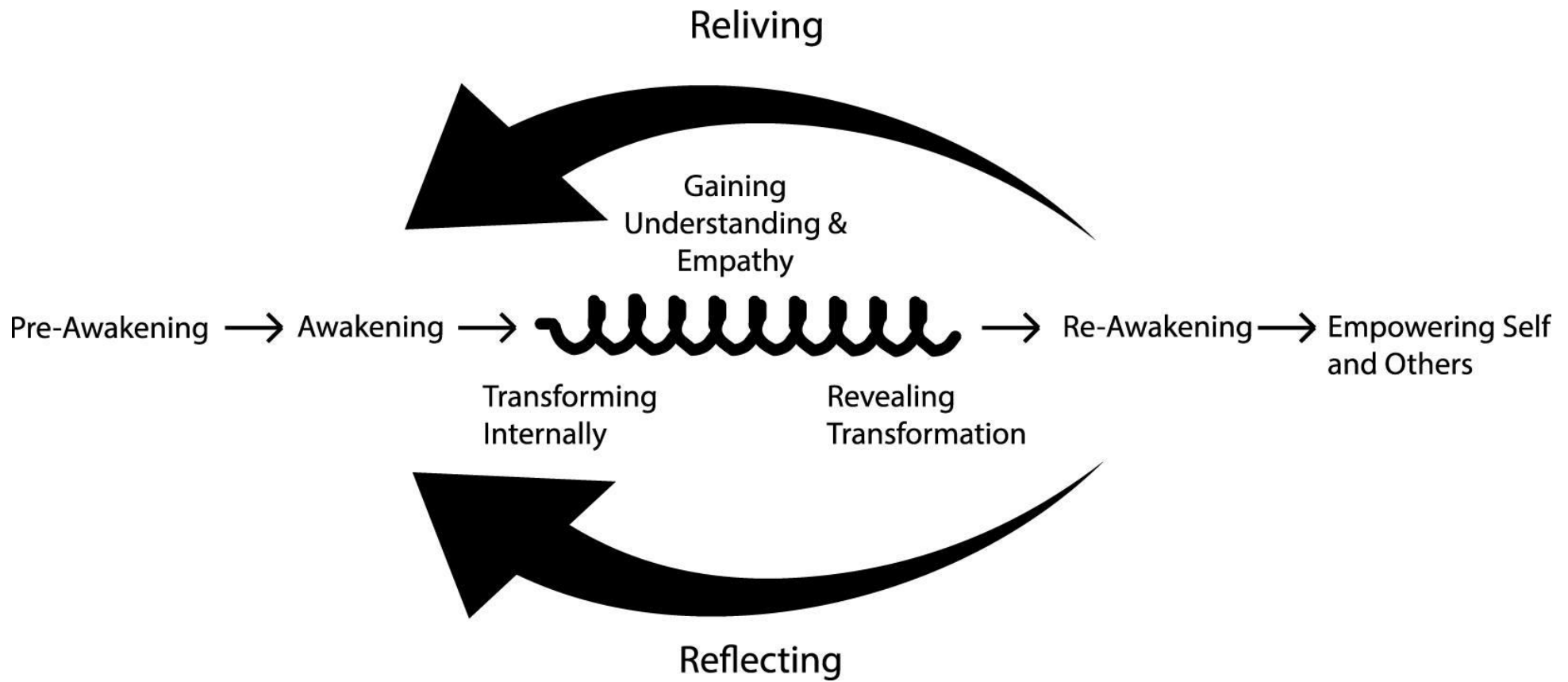
Figure 2. Model of Transformation: Awakening to Empowering

This conceptual model began linear but it soon became evident there were no clear steps that led from one occurrence to another after the *awakening* occurred. Early on, I added the *reflecting* component as it became clear that this was a significant element to the transformation but soon realized that the *reflecting* was occurring as participants were *reliving* past life events with me and that this *reliving* was what triggered many of the affective components of this transformation, and the affective component of transformation was essential. I also was trying to "fit in" Mezirow's (1978) ten stages and gradually began to eliminate the ones that did not seem to occur in the stories of my participants; this was freeing in allowing me to be aware of the added *gaining understanding and empathy*. It became apparent that many participants had not even recognized their transformation; some were still in the *transforming internally* stage and some had reached the *revealing transformation* stage, but for most it was the *re-awakening*, the data collection procedures, that prompted them to relive and reflect and acknowledge their transformation. The final progression was that of *being empowered to change themselves and to change others*.

Model Explained

The process of transformation begins with *pre-awakenings* that often take place in childhood and then are followed by an *awakening* experience, typically as a young adult, that leads to new ideas, values, or perspectives. After one is *awakened*, the path is not direct but involves *transforming internally* or hidden transformations that are often unrevealed or even acknowledged by the individual, then a *gaining of understanding and empathy* as transformation continues, eventually leading to outward changes or *revealing transformations*. The next key step is *a re-awakening* where one is *reliving* through memory or dialogue the *awakening*

moment; one is also *reflecting* on that moment and the changes that have occurred since that

moment and continues on to the final stage of *empowering self and others*.

Pre-awakening

The *pre-awakening*s are events or thoughts that occur prior to the *awakening* moment and

help sensitize the individual to be more receptive of the *awakening* moment when it occurs.

Throughout data collection, I focused on the *awakening* moment, this type of disorienting

dilemma (Mezirow, 1978) and soon realized there were many antecedents that led up to that

moment. Laros and Taylor (2015) wrote about predisorientations and catalysts to the disorienting

dilemma, so I studied this more. As Nohl (2015) concluded that transformation often has a

nondetermining start, and Taylor (1994) discussed a "setting the stage" element leading to

disorienting dilemmas, most of my participants had *pre-awakening*s that prepared them for the

more significant *awakening*. These events might also be explained as "sleeper transitional"

events (Merriam, 2005, p. 5), which are events that contribute to a gradual change but go

relatively unnoticed at the time.

Perhaps without the *pre-awakenings*, the *awakening* moment may have occurred and

been left unnoticed since their senses were not keen to accept the specific nuances of these more

significant events. It is often hard to determine which events should be coded as *pre-awakening*

events, but these events abounded in the narratives from the participants.

Katrina wrote in English in her timeline about her childhood:

We had our location in a little house with two rooms and a small kitchen in it.

Some of our neighbors were Gypsy people, so I played many times with Roma

children. I went in their tents, I saw how they lived there, and we ate together. I

was very impressed by the poverty of their life. I went to the kindergarten, but

they didn't go too. I remember that in winter, after Christmas days, I gave sweets

and chocolates to my Gypsy friends. I didn't like sweets at that time. They were

very happy to have candies.

Katrina noticed the contrast in her lifestyle and the Roma lifestyle which seemed quite

substantial, though in the mind of a child just a mere curiosity.

Paula also shared a childhood memory from when she was about 10 years old:

I met a young Gypsy girl named [Sara]. She was very beautiful, clean and did

housework for a Hebrew family who was a neighbor and friend of my family. My

sister, who was only two years old, was very afraid because [Sara] was wearing a

traditional Gypsy costume what was different in my sister's eyes to what we wear.

Then I personally met [Sara] through our Hebrew neighbor and saw how

beautiful, clean, and exciting she was. [Sara's] mother was ugly, but was pleasant.

This experience helped Paula become aware of different people groups, and though some people,

like her sister, might feel uncomfortable around those who are different, she observed that when

she get to know them personally, her views changed.

The *pre-awakenings* shared did not have to involve interactions with the Roma

community; sometimes it was a general awareness of diversity as George recalled:

Actually, I was in university when I discovered the African American issues and

history. I had the chance of having two Fulbright lecturers from the United States

as teachers, who helped me "open my eyes" to diversity (not only the Black

movement, but also Native American, Zen, Buddhism ...).

This was the beginning of *opening his eyes* to diversity; later a more significant event occurred

that was labeled as his *awakening* moment that he described as "my eyes were opened."

Perhaps in this post-communist country it was the ingrained mindset that *all are equal*, an oft-repeated theme throughout my travels that prompted some participants to search for the equality even amidst the apparent inequality. For a few participants raised in religious homes the teaching to "love your neighbor as yourself" and then later feeling the need to internalize teaching to see how it really became practical was part of their *pre-awakening*. Some of the codes used for determining the *pre-awakening* stage were *becoming aware of diversity*, *eye-opening experience*, *seeing unfair practices*, *neighbors*, *communism influence*, *influences of teacher childhood*, and *pre-awakening or pre-disorienting dilemma*.

Awakening

The term *awakening* was a term that I struggled with throughout my many memos and the constant comparative analysis. Mezirow's (1978) disorienting dilemma was always on my mind, but often the moments that seem to be the key triggers to transformation did not seem disorienting, as in a confused manner, or involve a dilemma, as in a situation that seemed irresolvable. Other terms considered for this stage were enlightenment, realization, consciousness, and awareness, but none seemed quite right. Searching for synonyms and definitions, I finally found that, "awake implies that one has become alive to something and is on the alert" (Awake, 2015), and this summarizes my thoughts of this phase, a coming alive and now being on the alert. It is not an acceptance at this point or a change of ideology, but it is the step to becoming aware of something in a very active alive manner that is life changing, and is followed by an alertness to the new concept that will trigger the process of change.

Childhood experiences. For some participants the *awakening* moment took place during their childhood. Paula's story of her *awakening* moment caused me to reflect on other participant

stories received earlier in the data collection, but hers was powerfull, and she was passionate about the event. She shared this story more than once; this is her timeline version:

I had a classmate in middle school who was Roma. Nobody wanted to sit with him on the bench because he was very poor and did poorly in school, but he was very quiet. Teachers marginalized him without persecuting him, but pure and simple they gave him none of their attention. I offered to sit with him because I wanted to help him. It was somewhat of mercy from the beginning. Later I found that he was the most comfortable benchmate that I had had. He did not try to copy from me, he was polite to me, and I helped him without him asking me. He was good at sports, and we were in a sports class ... for this reason they have accepted him in our class. I'd say he was one of the most well behaved boys, even at that age 13-14 years. He made progress when we were benchmates, but after secondary school, I did not know anything about him.

Paula recounted that she had not thought much about the impact of this experience until she received the email and the initial survey to participate in this study, and as she *reflected* on this moment, she realized how crucial it had been in forming her perspective. She even showed me the street he lived on in the town, and though she has lost contact with him, these many years later, she realized how important those school moments were.

Diana's childhood story is full of wonder; here are some excerpts she shared in her timeline that illustrate how she "became alive" with this Roma experience:

We lived in a quiet village, with people who were just living their lives, when at 8 years old ..., among the usual noises of the day were insinuated new ones: shouting in a language unknown to me. I mean that in the vicinity of our house

was a grass pitch, green as emerald, and a little further a cornfield. I ran into the

back of the yard and there arose a real show of colors and cries. Full of wonder I

hurried to ask my mother what was happening. "They are Gypsies! They are

setting up their tents." I was enchanted. I watched the entire day while they set up

their camp. What I remember from those years removed are just bits: vivid colors

painted on their clothes, songs and words in an unknown tongue, but mostly the

friendship with a Gypsy girl, a friendship that made me dream of a life free and

beautiful. After a month, one morning I woke up and ran in the back of the yard to

meet my little friend and surprise ..... !!!!! The Gypsy tribe had disappeared, and

with it all that rush of color, life and freedom. I was sad for a long time that I said

goodbye to my little friend. This was my first experience with the Roma, it was a

wonderful experience.

Though she had only two interactions with Roma prior to teaching, her *reflecting* on this time

prepared her to see her students in a positive light.

University experiences. Often experiences while at the university caused participants to

see people in a new way. George's family raised him to accept others, he learned throughout his

education about diversity and even studied multicultural education, yet he still had an *awakening*

moment that he *relived* for me in his timeline:

In school I had some mates of different ethnic origin (Jewish, Gipsy) that were

very good friends - but, then, there was not so much "fuss" about it at that time as

it seems to be now. We took people for what they were, as persons - origin, colour

of skin or hair was irrelevant ... This is how I was raised - it seemed (and it still

seems to me now!) the normal way of treating people ...That is probably why I

was kinda shocked to witness an instance of real life verbally violent racial

manifestation - of a "genuine" American against a member of our multi-national

group, a guy from Egypt - (we were in a diner in Charleston, South Carolina, I

think)!!! This was one of the moments in the development of my cultural

awareness - I thought (*sancta simplicitas!:)*) that in the '90s this only happened in

books and in films depicting earlier times ... - or possibly in small, traditional,

rural communities, not in a public place in the middle of a large city.

He knew that racial prejudice existed, but this firsthand experience "woke him up" or as he

himself states elsewhere "opened his eyes" to this problem, one that he has spent the rest of his

career combatting; *eye-opening experiences* were important at this stage.

In the interview with Anamaria, she shared how during her first year at the university she

volunteered with an NGO that works with Roma. She disclosed:

And coming from a town where Roma do not work, do not study, it was a surprise

for me to see so many young people there. Roma young people who wanted to do

something for the people in their communities. Especially because they were

helping each other. They knew each other very well, they talked in the Roma

language… most of them. It was an organization involved in projects for the

Roma people. During college, I found out that there are Roma young people who

want to make a better life for themselves.

When asked how this influenced her, she responded:

Through that act it made me think that there are these type of young people. Not

just those who do not want to learn, and so on… but there are people who want to

do something for their communities. There aren't only beggars and stinky people.

Anamaria is part Roma and had significant interactions with Roma communities her entire life, but this *eye-opening experience* and allowed her to see with a different perspective the more traditional Roma community. This was her *awakening* moment.

Adult experiences. For these educational professionals, the *awakening* moment frequently took place when they were adults. Emma's *awakening* took place when her child began school and she took on the dual-role of parent and teacher. Emma told me during the interview, "The moment in which my child became a school student I began to see the school situation through the lens of a parent." This change of perspective seemed sudden to her but in our discussions I could see the *pre-awakening* moments as well as the follow up process of transformation, but she pinpointed one moment as significant, this was coded her *awakening*.

Monica had an *awakening* moment that was quite different. Monica told me about her first teaching job at a country school that had about 1% Roma population, and the students were hard working and did their homework, and then about the city school where she currently teaches that is over 90% Roma and the students are not so hardworking. When I asked her where she would like to work, she replied, "the city school." I asked her to explain, she conveyed:

> For you to understand, I will tell you about a scene that took place about two years ago, near here. There was a woman with a dress — a Romani dress — with her children, and they came to me and hugged me. They thought that I was their teacher. They knew that I was from the school and they came to give me a hug. Well, the people around (laughed)...They were so cute. If they had the support of their families, a lot more would be done. But this is the problem - changing mentalities, their parents' way of thinking.

Monica's emotions were clearly touched by this gesture, something that took many other transformational components, solidified them into a life changing moment for her, led her to *gaining understanding and empathy*, and ultimately to her *being empowered* to change her life and those of her students even more.

For Ylenia, two work trips to other European countries with projects influenced her greatly. These trips *opened her eyes* to how education occurs in different countries, and she was astonished at the technology used, the openness of the students, the diverse teaching strategies, and how confident the students were. She had a daughter who was about the same age as some of the students she was observing; she was able to compare what her daughter used in school and the work she did, and she was astonished at the differences. This may seem unrelated to her Roma students and her attitude toward them, but she saw struggling students appreciated and challenged, and she realized she could do the same in her school with her struggling students as well, many who are Roma.

There were many other *awakening* moments shared, but these illustrate the existence of these key moments. Some occurred as childhood experiences, some in university experiences, some in traveling experiences, some with ties to social situations, some to educational situations, but all had a life event, an *awakening*, that made an impact, known, or unknown at the moment, that would affect the participants and their attitudes toward the Roma students they currently work with. As Knowles (1972) theory on adult learning emphasizes, when there is a context for problem solving and something of immediate value is recognized, there is motivation to learn and change.

Awakening moments occur throughout one's life, but what occurs after these moments and the response one makes to each moment will indicate whether transformation occurs. Izabela

had three memories of specific problems with Roma while growing up. These recollections could have influenced her to be bitter toward the Roma community, but instead they drove her to realize one should *not blame the children for their parents' behavior* and that the Roma children *need someone to love them* and be a *role model* for them for a different lifestyle. Having an *awakening* moment is not transformation but it is the key step in transformation as Mezirow (1978) considered his disorienting dilemma.

Transforming Internally or Hidden Transformation

As Nohl (2015) stated, "transformative learning may begin unnoticed, incidentally, and sometimes even casually, when a new practice is added to old habits" (p. 45). *Pre-awakening*s often go unnoticed but so do many of the changes that begin to take place internally after the *awakening* moment. Two key concepts that created this category of *transforming internally,* or hidden transformation, were *engaging in self-reflection* and *seeing through another's eyes* — perspective transformation.

Engaging in self-reflection. This level of reflection is personal, introspective, and seldom shared with an outsider (Van Soest et al., 2000), and it is a part of Mezirow's (1991) stage two of transformative learning. One key concept in this category is *changing oneself before changing others*. This came up in many of the interactions; the participants' realization that the only way to be effective in the diverse classroom was to have a change in themselves first. Ylenia reported about her experiences after her time abroad:

> And coming back home I tried first and foremost to change myself, to apply other methods in class. Even if they are big children, they still have a child's mind. Even if they are 17, 18 or 19 years old, they are still children. But my communication with them has become quite different.

Later in our interview she added:

> If you yourself are not open to your own mistakes and things like that then you
> cannot enlarge your horizon. You should not think that what you do is the utmost,
> that you are the best, no. We have to learn all the time, even from the mistakes of
> other people. That's how I learned.

Ylenia's *awakening* experience caused her to *transform internally* and now this transformation is *being revealed,* as she is a mentor to other teachers at her school, *empowering others*.

Monica's description of characteristics of a successful teacher employs this idea of inner change:

> Strong, friendly…But they are quite contrary. We have to find the balance. And
> always accept that the teacher has to change himself/ herself. It is harder to
> change the student. You cannot change something that does not want to change
> itself.

Veronica when asked about how to change the situation of the Roma integration responded, "Well, first of all I think we should change ourselves in order for us all to be changed completely."

Seeing through another's eyes — perspective change. For some participants, they began to *transform internally* as they had opportunities to view life from a different perspective, as in the case of Olivia. Olivia's *awakening* occurred when she had her daughter. Olivia shared:

> When I had my own daughter, I understood a bit more, what it means to open my
> soul and my mind and everything. Everything changed. Slowly, little by little, I
> changed my way of teaching and now I am a friend to the students, no, not a
> friend, a big sister [gently laughing].

This simple statement of Olivia is full and overflowing of insights. It shows her *awakening*, her *inner transformation*, her *trying new skills* and *incorporating new teaching strategies and methods*, her *having the classroom take on a familial role*, and her *loving her students as they are*. This slow change began in a way that only she was aware, but now is *revealed* in such a way that others also know of her acceptance and love for all of her students.

When Rebecca shared about her perspective change, she wrote, "I understand that the world is much more complex and full of nuances than I thought. I strongly believe that education is the chance to live side by side with others." She is aware of the complexities and this awareness and changes happened gradually for her and not openly.

In a memo I wrote while working through the "attitude of acceptance" I contemplated:

I don't think the event (*awakening*) or even the *pre-awakening* was usually considered significant to the participants at the time or even made them at that moment think, "Wow, I want to love these Roma children like my own because we are all the same and I want to help them grow to maturity no matter the cost because it is not their fault they are how they are." However, these thoughts developed over time through experiences, through gaining understanding, through increased empathy, through learning about Roma culture, and through seeing life through their eyes instead of just a myopic view of the situation. Grounded theorists talk about action-interaction, here would be the action, the experience with a Roma that leads to interaction, how the participant responds."

This leads us to our next step in the process, *gaining understanding and empathy*.

Gaining Understanding and Empathy

The stage of *gaining understanding and empathy* in the process of transformation seems to be the key to successful transformation. As pointed out earlier, individuals can have an *awakening* moment, a moment or a process, when they realize that their previously held perspectives or attitudes are no longer valid, without actually completing the process of transformation. Once the stage of *transforming internally* takes place, they are growing toward changing. Just the experience is not enough to consider a transformation to occur, internal change must occur and then a personal growth, which is what I consider the stage of *gaining understanding and empathy*.

A brief discussion of Mezirow's stages two through seven. The *transforming internally* stage through this current stage of *gaining understanding and empathy* might include a number of Mezirow's (1978) ten stages. At this point, the individuals have gone through some self-examination, similar to Mezirow's (1978) stage two, though I seldom found the element of shame or guilt as Mezirow stated. I coded for *feeling ashamed* but it was always in regards to the feeling that the Roma had for being Roma and never for a non-Roma in how they felt toward the Roma. Most participants perhaps seemed shocked at how they treated others or how they saw others being treated, but not shameful.

There existed a level of Mezirow's (1978) stage three, critical assessment of assumptions, though since this occurred in a hidden state of transformation it hardly seemed like a critical assumption but perhaps just an awareness or questioning of assumptions, often an intrinsic assessment of assumptions. For instance, Veronica told me: "Before having my daughter I thought that their culture is normal, that's just how things are." She had assumptions about the Roma culture, but her *awakening* moment, having her own daughter, caused her to question what

is "normal." Veronica, who is Roma, began to see things through a different lens, the lens of a parent, and this caused her some inner turmoil and change about issues she had always taken for granted, such as early marriage of Roma girls.

Mezirow's (1978) stage four, recognizing that discontent and the process of transformation are shared, was never overtly obvious in any of the participants. A few participants, namely Bianca and George, mentioned how *ongoing education courses*, usually offered through an NGO, would bring teachers together and make them all more aware of best practices for integration, therefore a recognition of shared ideas of integration, but this was not related to a personal sense of transformation or questioning of perspectives. Others, such as Veronica, noted seeing advertisements on television for Roma rights and other equality issues, and this helped to inform her about the situation and know that there were others fighting for the rights of the Roma, but this did not seem to be of strong personal effect.

Mezirow's (1978) stage five, exploring options of new roles, relationships, and actions, occurred both before and after the *re-awakening* stage when participants began to utilize new strategies in the classroom or in their relationships with students. For instance, Olivia explained her experience trying the new role of an interactive teacher and the influence of a mentor:

> I did school when we learned that the teacher was in charge and the students did what they were told. This is what was modeled for me. I did four years of teaching high school, and I did practical teaching in this way. This is how I thought it was supposed to be done, very rigid. What changed was not just me but for all of my generation. … Our entire education system has been changing. Each subject is integrated into the others. She [the role model teacher] showed us and taught us how. It was extraordinary to learn this.

In addition, Ylenia who in incorporating new relationships and actions with her students:

> Even though I am twice their age I am trying to understand their behavior. Why
> they behave like that. Trying to be a sort of their colleague in certain situations.
> And in this way I can be closer to them and talk to them like an equal. Because if
> I were too severe and raged against them, it would be a mistake. There has to be a
> bridge between us. There has to be a relationship between us, of course not too
> close, because they wouldn't know the limit. But also not too distant and cold, a
> relationship in which we can interact, to have a warm and calm atmosphere in the
> classroom.

Planning a new course of action, stage six of Mezirow's (1978) transformative learning, seemed present in some participants but not in all. Some seemed to consciously choose to act different and plan for that, either by taking certain ongoing education courses (such as Joana discussed in detail) or by getting involved with projects for improvement that all of the participants had been involved in at one stage or another. Many participants just seemed to become part of a new plan without a conscious effort to take action in this direction. This stage was most evident in some of the letters written to future teachers. I included this in the *gaining understanding and empathy stage* because as the teachers changed themselves and their attitudes and perspectives, they wanted to understand their students better to help them to also change. Katrina wrote in her letter:

> First of all you must know them, understand their problems, help them and even
> love them. Perhaps you think that they are lazy people, they smell bad, they don't
> like to study…..yes, indeed, at the first contact you can have such an impression.

But you have to approach them, to talk about their life and families. You will find

out many interesting things about them.

Stage seven, acquiring knowledge and skills (Mezirow, 1978), if put in one stage with

stage six, perhaps more often than not coming before the plan or coinciding with the plan, was

evident. Each participant acquired new skills through books, Internet, media, mentors, ongoing

education courses, colleagues, and other avenues in order to better meet the needs of their

students. Diana summed up what a number of participants shared but perhaps to a deeper level:

I have learned in the three years since I began to work here and to know them, to

understand them, and to help them. I love them and appreciate their special

different aspects: love for music and rhythm, the ability to speak two languages

(some even more), the ability to read at a glance, etc. The love for my students

has caused me to try to learn their language, traditions, and customs to better

know and be able to help.

While Diana's new skills came through her personal interactions with students, for Nick, this

stage began after the fall of communism,which was his *awakening* moment. He wrote, when

asked about the most important steps in making his change, "The most important steps were:

class activities did not have to follow the communist indoctrination; there was access to

information through the advent of the Internet." The fall of communism was significant to many

of the participants, and Nick gave me some of the greatest insights into this era. After 1989, there

was no longer a restriction on access to books, media, and influence from around the world.

Teachers no longer had to fear about what they were teaching or who was watching; freedom

opened doors and opportunities in education and society.

Particular concepts in this category of *gaining understanding and empathy* included: *gaining a cultural awareness*, *trying new strategies*, *utilizing projects*, *seeing the inside and not just the outside*, *considering all children to be equal*, *not blaming the children for their parents*, *rejoicing in the little steps of progress*, *putting oneself in their place*, *becoming a parent changes one's view*, and *having the classroom take on a familial role* — often by taking on the role of a parent. Most of these concepts became key concepts in the process of transformation and following are examples of each to evidence their significance.

Gaining cultural awareness. Gay's (2010) first of five essential elements of culturally responsive teaching is having a knowledge base of cultural diversity, and the collected data reinforced this declaration. When asked about what makes a successful teacher of Roma students, Veronica replied, "Knowing the culture, history, and traditions of the Roma people - a teacher must know these first of all to be successful in a community with Roma children." Transformed teachers gained this awareness at many different times, from childhood until present day. This *gaining of cultural awareness* becomes a significant part of the process of transformation as the teachers realize that without cultural knowledge they cannot fully understand the students with whom they work. Much of this cultural learning comes through *practical experiences* and *personal interactions with the Roma community*, but the teachers who chose to learn about the culture are the ones who seem most successful.

Olivia's *awakening* moment was as a teenager watching a Russian film about the Roma (*Satra* in Romanian or *Queen of the Gypsies* in English directed by Emil Loteanu, 1975), her first exposure to the Roma culture. She expressed that this film "stirred her emotions" and she was on a mission to learn more about these intriguing people. She took every opportunity to learn more about them through music, books, and personal interactions. Olivia took time to learn about the

Roma history to understand them better. Her quest began as a teenager but she is still trying to

gain *cultural understanding* as she has chosen to work in a community with many poor families,

Roma and non-Roma.

When I asked Bianca about the most important influences about forming her attitudes

about the Roma she responded:

And the PHARE program [project for training teachers in inclusive education]

because… you see, this way everybody was aware. From the head of the school to

the head of the Board of Education, this was very discussed about; articles were

written about Roma inclusion, about changing the attitude of teachers, and then,

even those among us who were somehow skeptical could not express that

anymore and they tried to change their attitude.

Many others shared similar feelings about this and other projects that occurred since the fall of

communism, most of them during the Decade of Roma Inclusion, 2005 - 2015.

Concerning the media and changing of perspective, Veronica shared with me:

Yes, of course, the media also had a great part in changing my perception. I've

done research on media, the Internet, television- there were a lot of TV shows

who raised awareness on the importance of education for the Roma, even

campaigns. Both media and the environment have had a great influence in

changing my perception.

Nicole also mentioned watching a film about the Roma that helped her to understand them.

Trying new strategies. The participants all engaged in *trying new strategies* for teaching

in diverse classrooms. An example was Izabela who I observed in her classroom for a few hours.

She was quite atypical for a Romanian primary teacher, very engaged, utilized problem solving

techniques, included all students in discussions, walked around the classroom while teaching, and gave encouraging words of praise throughout the lessons. Izabela is a relatively new teacher who eagerly embraces new strategies, but more experienced teachers also are open to change.

Learning new teaching strategies was an important part of *gaining understanding* and many of the participants listed this as a characteristic of a successful teacher. One example is Bianca who mentioned quite a few different strategies she uses: teamwork, lectures, case studies, role-playing, guest speakers, dialogue, use of counselors, audio-visuals, and using the Internet.

George was enthusiastic about *learning new strategies* and methods and sharing them with others. He observed that primary school teachers and students seem more willing to adopt new methodologies than secondary teachers do, perhaps because the students are still more moldable and the teachers are often younger. These *new strategies* are of benefit to the Roma students as well as all other students. Monica discussed at length the curriculum offered in the schools. She recollected:

> I think that there should be something done at the level of the school system,
> textbooks…I've been teaching for 11 years and it's always been with the same
> textbooks. The same, since I have been teaching. They may be the same
> schoolbooks I learned from, as a student. Not the same, but something like that.
> They haven't changed at all. Since 1967, they are being re-edited. And it is
> boring.

Utilizing projects and participating in ongoing education courses. During data collection, each participant referred to *utilizing projects* or *ongoing education courses* that helped to guide his or her understanding of the Roma community. Many of them first became aware of the situation through a project, such as Bianca, Cristina, Flori, Joana, and others, who

participated in projects to help themselves and their schools to work better with the integrating Roma. In order for schools to participate in some of the projects and receive money for improvements, they needed to participate in training; sometimes this training made a personal impact as they became more aware of the home situations of their students and the struggles they had on a daily basis.

The benefits of *utilizing projects* were questionable in a number of situations, but all agreed that having the funding helped for at least some time. The participants agreed that their *understanding of the Roma community* and the needs of their Roma students grew through participating with the projects. The same is true of *ongoing education courses* [*cursuri de formare]*. These courses are offered throughout one's teaching career; their scope and quality vary greatly. Some of these *ongoing education courses* are free, some are expensive, some are offered by NGOs, and some offered by the Ministry of Education. Some are about how to teach better while others are focused on issues (e.g., integration issues). The opinions about these ongoing education courses varied greatly. Monica summed up her opinion: "Yes, it depends on the teacher, because I attended courses where I would count the seconds that passed, but also courses that I would want to last longer." Veronica shared: "Some teachers only go for that diploma because it can get them points on the professional evaluation." She also shared: "Many of teachers who take these classes say, 'What you tell us is from books. Real life is not like that!'" Lydia commented:

> To be honest, instead of these courses, it [the money] should have been invested
> at the ground level. I can google new methods of teaching, but I do not use active
> methods. For these methods it is necessary that the child has some knowledge, but
> when he has none you can't apply these methods.

Though not always appreciated or applicable, the courses did help in *gaining understanding and empathy*, the teachable attitude of the teachers helped to determine how beneficial they were.

      Seeing the inside and not just the outside. This theme of *seeing the inside and not just the outside* actually began when meeting with one of my transcriptionists, who has the pseudonym Abigail. She shared with me a story very similar to Paula's about having a benchmate who was Roma. My journal entry from this visit tells Abigail's story, which is worth sharing.

> [Abigail] then shared a story of when she was in middle school when there was a Roma boy in her class who seldom washed and smelled bad and was marginalized. She said one time the teacher had him be her desk mate and she at first was very angry because she was not now a desk mate with a friend and the Roma boy stank and was dirty and she didn't want to be near him. Eventually she began to talk to him and get to know him. She learned that every day he would walk a long distance to school and immediately after school he would work with his father chopping wood. She mentioned how this was wintertime and it was very cold and "yucky" outside. She began to wonder when he would eat and do his homework and eventually began to sympathize with him when she realized how hard he worked and stayed in school and knew why he couldn't shower and why he was thin and tired. She said she went from abhorring him, to tolerating him, to liking him. She had never really thought about this but it was a transformation in attitude toward him and toward the Roma in general. She became able to see life through his eyes and not just how she had been raised to see them as "the other" people in town. It was fun to see her come to the point

where she said, "I guess it is possible and does happen to change our attitudes

toward others and if we get to know them and see them from the inside instead of

just the outside we can learn to accept them."

Many of the participants referred in some way to *seeing the inside of the children and not just the*

outside, choosing not to judge them based on their ethnicity but on the mere fact that they are

children. This looking past the exterior allowed them to understand and empathize with each

student in a unique way.

The letters to future teachers often expressed this theme, as Anamaria instructed:

Try to be patient with each and to see only the good side, trying to understand

them. Some students come from dysfunctional families, where they do not receive

affection and will seek it from you. Do not look at them as dirty or possibly

smelly, but when a student wants you to take him in your arms, he is doing so

because he sees in you what he does not have at home — love.

In addition, George wrote in his letter to a future teacher:

Children will be children — no matter their shade of skin, their mother tongue, or

their traditions. Try hard to understand the children you work with. Blonde or

dark-skinned, they are basically young humans driven by the same impulses and

needs.

Rebecca also shared in her letter:

In conclusion, the superiority of a man is not in his skin color, hair or eyes, it is

the given, the extent of man's spirit, his faith in God, and the extent to which he

accepts others being different and respects them for their specific identity.

Diana's plea in her letter:

And . . . please, beloved teacher, do not distinguish between children regardless of color, ethnicity, religion! Love everyone unconditionally! Each of them deserves the same amount of your soul that is all! Do not withhold! Give it all back and you will receive it back tenfold!

Considering all children to be equal. The theme of *considering all children to be equal* was oft repeated. As Izabela stated in her letter to a future teacher:

First, I tell you that you must be a model teacher for your students, do not be racist, and do not think that you work with Roma children. They are children like other children; there are no differences. They are wonderful children with big souls, which in spite of their difficulties at home they want to learn and come to school. You must arm yourself with much patience to help them overcome their poor social condition, which if they go to school to will help them forget these problems.

Bianca's letter to future teachers was quite powerful in how she expressed the need to treat all as equal. I have put the entire letter in Appendix H, but here is a snippet:

Please, therefore, take great care in how you help them grow in love towards all our fellow men, to love, not to hate, to see in everything that is different an opportunity to learn something new, to develop and not be a hindrance, an obstacle. Seek to make them understand that regardless of how they look or their area of origin, family status, that they are people, who just enjoy, suffer, love, like everyone else and bring them examples of different people who worked, lived or even sacrificed for each other.

Helena ended her letter this way:

The people of this ethnic group never forget the good I do for them. How

tumultuous was the life and unwritten history of these people who came from

nowhere and could have stayed as slaves over the years, a history that we remind

our students to raise awareness and understanding that, "we are all equal under the

sun."

Not blaming the children for their parents. A large part of understanding the students

was getting to know their culture and then recognizing that one *cannot blame the children* for the

conditions in which they live or for past generations, but to look at each student with his or her

potential. This may seem negative about the parents but it is promising for the children. Olivia

shared:

It is not their [the children's'] fault. It all comes back to the level of education.

They [the parents] refuse a place of work because it does not pay what they want,

it is not what they ask for, or it is too hard/difficult work for what they want. They

would rather stay at home and just receive what little the state gives them.

Therefore, they have to live at this level with the minimum amount of things at

home. Therefore, the children have to live this way on charity.

She also wrote:

Working with troubled kids, you will be trying to compensate for what they do

not find at home: the love of a parent who is next to him, perhaps patience that he

will not find in his family, protection, and appreciation that perhaps there is no

one to give them.

Lidia discussed in detail the problems of the students' home environments and how there

is not support for parents for employment or improved living conditions.

The mayor needs to get access to funding for them. If the mayor does not help

them, no one will. They live in deplorable circumstances, in misery, and without

help, it will not improve. The children come from families that have no money

and they cannot support them. They have nothing to eat sometimes; we cannot

expect them to do homework if they have nothing to eat. Sometimes I buy them

things with my own money, if they really need something.

Pursuing the idea of *mayoral and political influences* as well as the comparison to life under

communism to post-communism are left for future studies but these both relate to the theme of

not blaming the children. The poor home conditions were brought up in many cases, and with

Joana, I actually visited one of the very poor neighborhoods that had no running water or

electricity and where many of the children certainly did not have the material means to come to

school. The children sometimes come just to receive the roll and milk offered to them daily.

Monica also knew that the lack of education of the parents and their understanding the

importance of school is a problem. She apprised:

And when the parent did not have this exercise of learning, of knowing that you

have to do homework. They go home and maybe they send them to work, I have

children that go to work…so there are problems like begging… And as long as

their parents have been getting them used to this kind of environment and I stay

with them at school for only 5-6 hours a day and they go home for the rest of 12

hours, and maybe these hours include sleeping, too…and they go to the same

environment…you cannot change…it's like the work of Sisyphus.

It goes beyond just a lack of education, which came up repeatedly, but also of home

environment.

Izabela advised future teachers:

I advise you to have patience with them, especially with parents who,

unfortunately, are harder to understand than children. Most parents are

uneducated and fail to understand the purpose of school. To them it seems normal

to not allow their children to go to school if they themselves have not learned

anything from books. You must convince them whenever you get the chance, that

only through education can we change the world. Education will help them escape

poverty and become somebody. Only you as a teacher, have the power to

convince them to allow their children to attend school and become someone in

life.

Many challenges that the students face can be traced back to their parents, issues such as:

abandoning school, *forbidding to attend school*, *needing to work*, *seeing children as a source of*

income, *not recognizing the importance of education and learning*, *arranging marriages*, *fear of*

losing traditions, and *leaving the country*. Studies such as Surdu, Vincze, and Wamsiedel (2011)

and Phillips (2010) also documented many of these same problems. Seeing beyond these

problems by *not blaming the children for their parents* was a key to *gaining understanding and*

empathy for the Roma students.

Rejoicing in the little steps of progress. The teachers had realistic expectations for their

students and they truly *rejoiced when they saw steps of progress*. Helena, in her reflection on

those are not so supportive, stated, "Do not expect praise from bosses or results to be great from

day to day. It is a meticulous work, work with small steps, but sometimes the results will be

visible!" Here I saw her *overlooking the negative*, focusing on the positive and again the

reference to "small steps" — *rejoicing in the little steps of progress,* which I saw in many of the

former participants. Helena clearly sees that this road to inclusion is a long slow road filled with obstacles but a road worth traversing for generations to come. Her love for her students comes out even between the somewhat stereotypical words she shares about this ethnic group.

Lidia also mentioned the need to *rejoice in little steps of progress*; it is a process, sometimes a slow process, but as she stated:

> We try to take out something good from these children, not from all, at least a little bit each day. Today we teach them a little, tomorrow continue with some behavior, little by little. … we teach open the books, and see how each day we make a little progress, little by little.

Monica also reinforced the theme of *rejoicing in little steps of progress*. During the interview, she said, "And I try to see the good part. I am happy when they spell correctly or when they write in capital letter at the beginning of each sentence. Maybe I am happy with little." Tara does not necessarily look positively on the *little steps* but she acknowledged it by saying, "The fact that they learn to read and write is something extraordinary for a kid that has never been to kindergarten and whose parents don't know how to write and read. For them is much already."

Putting myself in their place. *Putting myself in their place* may be the key to empathy as Emma shared:

> When a little girl was in our school and she was telling me about some stories, I was putting myself in her place, like a child, moments to see through her eyes, and from then on I begun to be more careful with others, with the students. We need to feel like the children. … Our problem is that we don't cherish children's words, even though they sometimes overreact in order to gain our attention.

Veronica shared that during communism teachers were required to visit the homes of all of their students each summer and they would see how each family lived, but now all correspondence is done through mail and phones and many teachers do not see how students really live. Izabela, as well as others, chose to work and live in neighborhoods that some would consider undesirable. By placing themselves close to their students, they are able to better understand and meet the needs of their students. They are not there for monetary reward but for personal fulfillment.

Bianca shared her frustration about talking to her principal about transportation problems some of her students experienced:

I went to talk to the principal once, and he said, 'Why are you interested in this problem?' I said I had to be interested because they are my students. We understand why they are late or leave early, and it is not their fault.

She was able to *put herself in their place* and had *empathy* for their dilemma, but not everyone in her school felt the same way. Helena had a similar story, "I heard voices in the break room, saying that they do not care about what happens to the children if they miss the bus. But I believe that they should care, and I do not understand why they do not."

Becoming a parent changes one's view. The concept of *becoming a parent changes one's view* also incorporated the concept of *putting oneself in their place*, because the participants were now seeing the students in a new light, as if they might be their parent or grandparent. The step is also the segway into the final key concept that follows, *having the classroom take on a familial role*. In the initial survey almost half (43.4%) of all respondents listed having a child or adopting a child to be a significant life change that influenced them. In fact, it was the most common significant life change listed. At least 14 out of the 23 participants

indicated that having a child affected their attitudes and teaching of others, specifically the

Roma, at least four participants do not have children. Clark (2008), an adoptive mother who

recognized the connectedness of transformative learning with the journey of becoming a parent,

shared:

> When we hear and/or listen to stories shared by parents who have and/or are
>
> raising children (whether by birth, foster, blended, or by unforeseen
>
> circumstances), we must recognize that their stories are actually narratives of
>
> adult learning. Their narratives of learning are predicated by their developmental
>
> experiences as adults who have transitioned through phases with their children.
>
> (p. 48)

The narratives heard during data collection were often stories of adult learning through

experiences of *becoming a parent*. For instance, when I asked Olivia, "What was the change you

refer to after you had your daughter?" She replied:

> Yes, I changed. I changed. Now I knew what it felt like to be a mom. Before I had
>
> children, I…I don't know what to say or how to explain…I knew I had to spend
>
> time with the children, to work with them, to pull out what was the best of them,
>
> but not with my soul, at the emotional level. But after I had [*Opal*] I felt
>
> differently. I could feel like they were all my children, especially knowing their
>
> home situations, I have always worked with children who do not have very good
>
> conditions at home. ….They come from very modest homes and they have many
>
> hurts. The children have such a value, they have such potential, and yet no one
>
> seems to notice, no one draws it from them. They remain there unseen, they
>
> remain unknown, they are limited, and they have no possibilities.

Anamaria was the first to share this concept of *becoming a parent changes one's view* with me. She declared, "The moment when I gave birth my vision on the world changed on the people I was in contact with." Even her principal noticed the difference in Anamaria after she returned to work after her two children were born. She informed me how she had been concerned about trivial things and now:

> Now that was gone, and I knew how to treat the children because I had my own
>
> and I could see my children in my students. And my colleagues had the same
>
> concerns as me; taking care of the children, the spouse, and so on… we had things
>
> in common to talk about.

Emma's stories of her daughter changing her life were abundant and she shared about her students, "I became more protective with them, not because they are Roma, but more because I was not only a teacher, but also a parent, and I had one more experience."

Having the classroom take on a familial role. Perhaps the central category as far as how participants were *gaining an understanding and empathy* for their Roma students is *having the classroom take on a familial role*. Because of the key concept's significance and how it seemed a part of the overarching reasons of how and why teachers changed their attitudes about their Roma students, it is listed last. While analyzing data codes such as: *"my children" ("copiii mei"), mother's role, parent role, sister role, success is not just academic, putting work before self/family, loving unconditionally, grieving over students who do not succeed, and getting married to the system* appeared repeatedly. All of these led me to see that these successful teachers of the Roma students did not see their role as merely an 8 a.m. -3 p.m. teacher who needed to teach students how to read, but it went much deeper. It meant that the affective domain was evident in their approach to teaching; they were willing to share the emotional side of

themselves with their students, open their hearts and souls, and treat these children as if they were their own.

> When talking about the parents of her students, Zina indicated:
>
> They come or they call me. Parents call immediately. So…If they have any problem, they immediately…I talk a lot to them, really a lot. So, there is a really strong connection. I always tell them that if they can't talk in an open manner at home (it depends, of course, on the parent — on how they were raised themselves, their material situation, too), I am their parent from school….

Olivia, a 46-year-old teacher in a small village with mostly Romanian students but with integrated Roma students, wrote in her letter to a future teacher:

> First, when you enter the class know that you are not the master with little subordinates who must just obey, but rather you must offer understanding, love, care, respect, tolerance, and much wisdom. These are not arranged in any particular order but all these ingredients are necessary and the absence of any one of them will lose the magical effect.

Ylenia, a high school teacher concerned about her students abandoning school, shared her efforts for these students she invested in:

> Of course it was not my interest, it was not my child at home. But it was a period when for months on end, when [my own child] was small, I came home from school so tired because I had to fight with windmills, to fight for the children of other people to tell them how to behave. When I came home I was so tired that I could not grant proper attention to my own child.

This key category of *having the classroom take on a familial role* becomes more evident as the process of *Transformation: Awakening to Empowering* unfolds.

Revealing Transformation

Teachers had *pre-awakening*s that led to their primary *awakening*s and then began their *internal transformation* along with *gaining understanding and empathy*. At this point in the process most participants have gained self-confidence and self-efficacy and are now openly *revealing the transformation* that has taken place; it is no longer just an *internal transformation,* but it is a public or *revealed transformation*. They are *growing in their profession and choosing to make an impact* in the lives of their students and their communities.

Gaining self-efficacy. Bandura's (1977) four main sources for self-efficacy were mastery experiences, social modeling, social persuasion, and psychological responses. He held mastery experiences as the most influential, and after data collection and analysis, it was clear that the participants shared many stories about how their experiences gave them the belief or perception that they are competent to work with diverse students, and succeed in doing so; they were *gaining self-efficacy*. Katrina shared:

> I have benefited from training about how to teach and work with people of disadvantaged groups. At that time, I had two jobs as a teacher: at a vocational high school and in a secondary school, situated in a poor neighborhood in the west of the town. Most of students were Roma people; they had many difficulties to come to school and to study. I succeeded in approaching them, to make them to talk about their problems. I liked this job and I continue to do it even now.

Her experiences of success helped her to feel confident and useful and she has chosen to remain working in this setting.

As Bandura (1997) affirmed, teachers with higher self-efficacy will accept challenges and excel in challenging classrooms; they will also set higher goals for themselves and their students. The participants who exhibited the greatest levels of transformation in this study accepted the challenges openly. They did not just gain a confidence in their teaching abilities, but they were confident they would succeed because of their determination. These high *self-efficacy* teachers also encourage future teachers to embrace these challenges, such as Paula, who wrote:

> If you meet Roma children, who are neither industrious nor wise nor educated,
>
> nor clean, I would ask you not to fear or dislike them. Look at this meeting as a
>
> challenge of your career. ... They will not disappoint, I'm sure!

Sebastian's career may be different than most, but he has the quality of self-efficacy and encourages future teachers, "Even if you encounter obstacles in your path, do not give up easily and keep in mind the saying "Per aspera ad astra" ["On the hard way to reach the stars"]."

I think first of Izabela who was recommended to me as a young teacher who is excelling in a difficult school. She lives without running public water, uses a well, and many of her students do not even have electricity. She is one of the very few I met who are not teaching in the town they grew up in; she is teaching in the town of her husband. When I asked if she would go to another school, even the better school in town, she replied, "No." She wrote in her letter, "Only you as a teacher have the power to convince them to allow their children to attend school and become someone in life." She feels *empowered*, she is aware of the challenges but she does not shy from them, she embraces them, she has *gained self-efficacy* even though she is a young teacher.

Olivia responded to the initial survey prompt and explained how her opinions changed:

I have great confidence in what they do in class and I always strive to adapt

activities to the demands, needs, and level of understanding of students and to

their potential. I am in my second year working with Roma students and I think

that Roma inclusion is an achievable goal if one takes account of their culture and

if you build bridges with the community.

Often the teachers expressed their confidence in teaching and their *gained self-efficacy* in working with the Roma students in their tone of voice and the authority with which they spoke or wrote. Helena expressed her gained confidence and self-efficacy as she wrote, "I have succeeded with each group of students who has come through the doors." Bianca's enthusiastic response in our discussion of a difficult class she had and if she had seen a change in the students replied:

Yes! Absolutely! In general, we reached the objectives, which I planned to reach.

When you take charge of a classroom…for example, when I took charge of a 10th

grade class because their main teacher became a superintendent it was harder. At

first, you receive a class of the 9th grade; the students know you are their main

teacher. From day one, you do not know them and they do not know you… so a

process of knowing each other starts. But when you take charge of a class which

already had a main teacher, they have this tendency of hiding things away from

you, and they need to be solved.

The task is not an easy task but the teachers who succeed have *gained self-efficacy* and are now thriving. Helena shared, "I told you… you have to have the strength, the soul, to work with the children and their parents as well, and other students of A Second Chance, otherwise, there is no place for you to work in this school." She knows she is competent, and she wants others who have this same quality to work with her at her challenging school. The Second

Chance Program (*A Doua Sansa*) is a project begun in 1999 with many changes over the years

and is now part of the national system of education (Preoteasa, 2014). It was established in order

to curb school dropout rates and to provide an opportunity to finish compulsory education for

those who have dropped out. This program is designed for students who have never gone to

school or are four years older than the normal age of the grade for which they are enrolled

(Preoteasa, 2014). I personally observed individuals from teenagers to individuals in their 60's in

the program. There is no upper age limit, and though it is not exclusively for the Roma

community, many Roma benefit from the program.

  Growing as a teacher. *Gaining self-efficacy* is followed by *growing as a teacher*;

teachers grow professionally and in their interactions with their students. When interviewing

Ylenia and discussing how to improve the attitudes of colleagues she replied:

> Through the years, I learned from the behavior of my colleagues. The whole thing
>
> is how you open up toward things. If you yourself are not open to your own
>
> mistakes and things like that then you cannot enlarge your horizon. You should
>
> not think that what you do is the utmost that you are the best, no. We have to learn
>
> all the time, even from the mistakes of other people. That is how I learned. But
>
> you have to be open to that, you should be willing.

Ylenia has the quality of self-efficacy; she believes she can make a difference, but she is not

arrogant. She has a teachable spirit and one that allows her to have an appreciation for her co-

workers; she has grown professionally through her transformation.

  Growing as a teacher is a process, often a slow process as Olivia explained, "Slowly I

was molded, like clay, to change myself and that is what I try with the children, day to day and

year to year." Monica also shared that now that she is an experienced teacher who has grown and

is succeeding in teaching the Roma students; she is a role model for new teachers. "Each year there are new teachers, who ask us for the formula, they want us to give them the formula (or recipe) . . . there isn't such thing as a formula, I don't have it; you have to see things at your class." She has *grown as a teacher* and *gained self-efficacy* through her personal and professional interactions with the Roma community.

Re-awakening

The *re-awakening* stage is a stage where the teachers now become aware of the *awakening* stage in their life and how they have transformed since this event. For some it is the first time that they make the connection to the past event, at least consciously; for others it is a reaffirmation of the transformation.

Usually through dialogue. Beginning with the conversations with Abigail and Anamaria, I was intrigued to hear both of them say that there had been events in their lives that they had never considered important, but after arousing memories through interviewing and discussions, they realized how important these events had been to their current attitudes. Abigail began by asserting that people cannot change their attitudes about the Roma, but through discussions and recalling her middle school benchmate, she ended by affirming that it is possible, and she had never considered how she herself had changed. When Anamaria talked about when she had a change about the Roma she replied, "Since I started teaching, but I do not know the moment when that happened. I do realize it even now; when I am talking to you, that it has changed. I never really analyzed these things before."

Paula's *re-awakening* occurred when she filled out the initial survey and she revealed how that caused her to consider events she had not thought about in years, namely her time with her middle school benchmate. Bianca shared that when she became involved with national

programs about integrating the Roma there were discussions and classes she was involved in that brought up many of these difficult topics, and these times of dialogue were important for her to remember why she was making the choices to work with integration.

Seeing discrimination firsthand. For George he had seen *discrimination firsthand* while visiting America, which was coded his *awakening*, and his *re-awakening* was when he realized that it was also happening in his own neighborhood with the Roma. He became aware of the problem while in the United States on his trip and then personalized it as he saw the problem on an individual level in his community in Romania. Veronica became very aware of the problem of discrimination that caused her to *reflect* when her daughter was the recipient of a discriminating comment. She had considered her family well integrated, but now the challenges became personal and she feared for her daughter and became more aware of the challenges faced by the Roma student population.

Helena *saw segregation* and *discrimination firsthand* when the zoning for the schools in her area changed and her school became the "poor Roma" school near a more elite mostly non-Roma school; she described this time: "For us, the teachers, this was a very painful moment because we lost children, and we lost our reputation. I was a student in this school; I have been going to this school since I was six years old." In her letter to future teachers, Helena stated:

> If you recognize the truth that the parents of Romanian students do not have a
>
> favorable or accepting attitude of the Roma students. There are even some
>
> offensive remarks against the Roma children and to the teacher who has many
>
> Roma in the classroom, as if they would characterize her work and
>
> professionalism.

For Joana, her *re-awakening* took place while we were together; it was heart breaking. She had told me that there was no discrimination in the schools and that all students are equal, and the Roma are accepted openly. We visited many schools together and at one school we visited the principal said they make no distinctions in ethnicities, yet we observed firsthand the shame of one, the granddaughter of Joana, who is Roma, yet until that day, no one knew she was Roma, including the principal whom I met and gave us the tour. Later in the day, Joana told her own principal, "When I entered the classroom over there, I realized there still is some discrimination… let me tell you my granddaughter not that she is white, she is blonde, and she turned all red of shame."

Becoming a parent. Just as *becoming a parent* caused some to *gain an understanding* of their Roma students better; for some it was an event that caused them to look back on their lives and consider what was important and what had changed since they themselves were children. For one participant, who is of Roma descent and still is involved to a point in some traditional Roma cultural aspects, when discussing early marriage for girls at the ages of 10 -12, she told me, "Before having my daughter I thought that their culture is normal, that's just how things are." Adopting her daughter, *becoming a parent*, caused her to rethink some of the choices she had made over the years and now takes on a new responsibility and to see the students she worked with in a different light.

Emma also shared the great impact of having her daughter; this was obvious from her initial survey and through all she shared. She wrote, "When my child went to school then I was in a position to think of situations in the light of parenthood." The dual-role of being a parent and a teacher caused many to think back on an event, their *awakening* that influenced them to treat their students differently.

Anamaria said the birth of her children was critical in changing her views; she saw her students differently. She told me that she had a new understanding of them. I was able to spend some time with Anamaria and her children and could see how her mother's heart and her teacher's heart were linked in some fashion. Anamaria grew up in a family where, "My mother always said that children should be one step higher than their parents." When I asked about her goals for her children, she replied:

> But I follow the principle that they should do something they like no matter if it is
>
> at a significant school or not. Because they can finish college and end up not
>
> liking what they do… only because I tell them what to do. It is important for them
>
> to do something they enjoy doing and are good at it.

Anamaria now sees that wanting to do well and enjoying what you do are important and she actively engages her children and her students in learning, instilling in them a love of learning.

Reliving the Awakening

Reliving the awakening and *reflecting on the awakening* go hand in hand with *re-awakening* as this is a time when the teacher looks back upon what has transpired since the *awakening* moment. There is usually a catalyst to *reliving* an important event in life. The catalyst could have been *through dialogue*, *seeing discrimination first-hand, the birth of a child*, or another event that causes someone to *relive* the *awakening* experience. Sometimes participating in the research was the catalyst in the re-awakening that triggered the reliving and reflecting. Paula referred to how the initial survey awakened her memory of 'Petre' when she shared, "I think [remembering Petre] influenced me when I completed your questionnaire." The *awakening* experience may have been suppressed or just hidden away, but some event causes the individual

to once again experience this initial event through thought or *dialogue*, such as my discussion with Abigail about her middle school benchmate.

There were times when I was part of the *reliving* experience and could see the participant looking off into the distance as they openly shared about their *awakening* moment. Sometimes tears would form as they disclosed the stories, such as Nick recounting his meeting a former student on the street with her infant. This Roma student had left school to become a young mother, and now she thanked Nick for what he had done for her and how she would be sure her child received an education. Sometimes there would be joy or sorrow in the *reliving* of the event that caused them to begin to transform. There was a power in *reliving* through word or thought, a seeming justification for the changes that had taken place. Cristina's heartfelt thank you with tears in her eyes, for prompting her to remember things she had long forgotten, created a realization of how important this step is in the process of transformation. There also were times that the reliving and reflecting took place at a much earlier time, like with George who told me about his reflection years ago on the discrimination that occurred when he was in the United States and the power reflection had on him.

Reflecting on the Awakening

Reflecting on the awakening comes directly after *reliving the awakening* and is so closely linked it is hard to distinguish the difference, but I did notice that there needed to be more than remembering or *reliving*; there needed to be a realizing the effect of the *awakening* moment. There can be no *reliving* and *reflecting* without the key event, but without the *reliving* and *reflecting* the key event could be lost and never allow for a complete transformation of perspective. As Anamaria shared in reflecting on her awakening experience,

So what impact had Romani Criss for me? At that time, almost none; but now, after these years, I am amased [*sic*] and proud that at that time there were educated roma people (in our town there were few who finished highschool and less who went to college) who were not ashamed to be called gipsies.

One memo about this concept read:

Experience has to come before reflection. Perhaps that seems obvious but sometimes I think we try to reflect on something without first having the experience and then we get frustrated or we try to make others reflect on something they have not experienced and that also is futile. Regarding this research, I had many ideas of what would take place before I began data collection but now that I have actually experienced data collection I am able to reflect and gain more insights even without consciously realizing that is what I am doing.

The initial survey results showed 68.8% of all survey responders considered that personal reflection was an influence of change for them, and 85% of full participants considered it as an influence of change for them. Cristina was the participant who *opened my eyes* to what an impact a teacher can have on a student, a school, other teachers, and beyond. A journal entry after time spent with Cristina contained:

Cristina at the end of our conversation became "reflective" and stated how special it was for her to remember events from the past. She said she had told me stories she had not thought about in quite a while. She had tears in her eyes as she thanked me for making her think about how much she had accomplished and what difference her life had made in the lives of her students. This is her last year as

principal- she is 60 and can retire. She wished to retire to help take care of her

grandchildren and aging mother. I think it was beneficial for her to reminisce and

to see her accomplishments. I hope that she will continue to inspire others. At her

office at the end of our visit she gave me news articles from her school and

showed me an album of her school and all the renovations over the years. She

again recollected about how hard she worked for the improvements for her

children [students]. It is interesting that most of the principals and teachers never

called them students but rather "copii mei" — my children.

Cristina was not alone in becoming teary-eyed during times of *reflection;* this happened

at least four other times, all when teachers or principals were disclosing stories of how they

impacted a student's life. This step into the *affective domain* and outside of a professional

comfort zone of fact telling made me realize the importance of qualitative data collection. I could

read statistical reports about how many more Roma children were attending school, but here

were the hearts behind the successes of these students, the sacrifices made, the determination to

make and influence these children, and the perseverance to continue on even when the work is

challenging.

    Critical reflection. According to Mezirow (2012), *critical reflection* is about the

questioning of assumptions and biases to the point of change. As the teachers entered this stage

of *critical reflection*, they reached a level of personal learning and growth and were able to

assess the transformation they had experienced and the new perspectives they had formed. This

reflection was not merely cognitive but affective as well; these times were often rife with

emotional stirrings. The timelines were helpful in this *critical reflection* stage as it caused

participants to look back through their lives and determine which events seemed most significant

to them in their attitude development toward the Roma. The letters to future teachers also provided insight as the participants had to cull through their career experiences to choose the most important information to share with future teachers.

For many of the participants their *awakening* moment happened during the time of communism in Romania, a time that evokes many mixed feelings. *Reliving* and *reflecting* on these days is something that is not often encouraged, yet it was beneficial in many ways. Paula began her letter to future teachers in what seemed to me a strange manner, she wrote:

My dear colleague, I wish we had known each other in other times. In those times, the Romanians were better, friendlier, more open but I will not say "more tolerant" because back then there was no question of "tolerance." And that's because everyone lived the same.

This theme of *life being better during communism*, a time when there was *no discrimination* and *all were equal*, occurred repeatedly. My personal reflection on this idea allowed me to realize that *reflection* may be somewhat distorted as well, at least to an outsider. One cannot reflect on what one has not experienced, and no one can judge how someone reflects on his or her own key life events. In reading about memory and forgetting, I found this quote from Friedrich Nietzsche (1990), "Without forgetting, it is utterly impossible to live at all.... There is a degree of insomnia, of rumination, of historical awareness, which injures and finally destroys a living thing, whether a man, a people, or a culture" (p. 90). The influence of the communist regime on memory and thinking at that time is an intense study and outside of the parameters of this research, but as Lebow, Kansteiner, and Fogu (2006) asserted, "the communist regimes nevertheless succeeded in shaping the understanding of the past several generations of their citizens in important ways" (p. 20).

Many of the *critical reflections* went back to childhood, since many of the participants had *pre-awakening* or *awakening* experiences in their early days that were the beginnings of their transformation. Through face-to-face interviewing and open discussions with the participants, I was able to a part of *reliving* and *reflecting* on a number of personal heartwarming events such as Veronica who reminisced about her dear grandmother whom she acknowledged had the greatest impact in her life. Veronica openly shared:

> Because my grandmother never went to school, but every time we went to visit
>
> her she would tell us that she wished she had gone to school. She moved from the
>
> countryside to [the city], with my mother. She was a service lady, cleaning
>
> apartment buildings. The people living there were trying to help her learn how to
>
> sign her name so every time we went to see her she would tell us, "I wish I went
>
> to school." She was saying this with all her heart that I felt that I should go to
>
> school if she couldn't. When she got her paycheck, my grandmother used to buy
>
> for us everything we needed for school: clothes, bags, books etc.

Veronica shared other memories of this dear woman as well, she was *reliving* the time with her grandmother, someone who encouraged her to *break the mold* and become an educated Roma young woman.

Zina's recollection of neighbors she had when she was a young teacher who recently returned included this *reflection*:

> I have Roma neighbors. There are those who come and go. There was this little
>
> girl, when they were smaller, who wanted me to teach her to write. And there
>
> have been quite some years in which they did not return from abroad and when
>
> they came back, they asked me if I still know them. I seem to have a familiar

feeling about them even though I had not seen them for many years. And one of

them said: "Madam, do you still know us?" Do you know what she was doing

while you were teaching her to write?" Well, I am a smoker, and they said she

was taking cigarettes from there and taking them to her grandma. I was convinced

that she did not take any but they said this to tease because I was right there

beside her.

Zina experienced a young Roma girl wanting to learn and she smiled fondly as she *reflected* on

this time. Perhaps *reliving* how she helped this young Roma girl twenty years earlier and

reflecting on the impact it made in her life will continue to *empower* her to want to reach others.

Empowering: Valuing Self and Others — Self-Efficacy

The *Model of Transformation: Awakening to Empowering* process ends with

empowering: valuing self and others. George was probably the most empowered individual I

met; his goal was to change others and improve other educators. He had *gained self-efficacy* and

used it in a powerful way. He also saw self-efficacy in those he worked with, for instance

Cristina. George told me:

And she's got a lot of experience as a manager, that's one thing and she's got the

opened mindedness to understand that in order for a school to prosper, including

having a lot of students; it has to go for the new things so that the educational

offer of the school is appealing to the students. Especially in the case of that

school because, you know, there is a lot of prejudice around like, "I wouldn't take

my child to that school, to that Roma school!" Many people will think like this,

but she has proved, and I know some other teachers, she has proved that the

school with that population and the pressure of that kind of prejudice can still

become a successful school, because it is a successful school in my opinion, not very high academically, but it is a successful school, I mean they actually ensure students service, that's my impression.

As depicted in Figure 3 below, Cristina was *empowered* because the individual above her, George, was *empowered*. During the *revealing transformation* stage, participants were *gaining self-efficacy*, then in the *empowering: valuing self and others'* stage they were *exhibiting self-efficacy* and helping students reach self-efficacy. Three important concepts linked to self-efficacy were seeing the need to change oneself before changing others, valuing self, then valuing and changing others.

Changing self before others. One key component of *empowering* is the recognition that one needs to be *changing self before others*. Many of these themes overlap to some degree. Bianca's following statements show her *self-efficacy*, her *confidence*, her *love for her students*, and how she uses her qualities to change herself but with a goal of helping her students. Bianca told me, "God has given me extra patience. I do not want to use this for me but I want to use this to help all students. I have tried and I have succeeded. I have succeeded." Monica shared, "And always accept that the teacher has to change himself/ herself. It is harder to change the student." Four different times during my interview with Veronica she brought up these words, "First of all we have to change ourselves."

Diana is not just a teacher, she is a learner as well. She has gone past just *gaining cultural awareness* to being willing to *change herself* by learning more. Diana wrote, "The love for my students has caused me to try to learn their language, traditions, and customs to better know and be able to help." She is not just gaining knowledge, but changing her affective attitude and gaining an appreciation of those she serves.

Valuing self. *Valuing self* is important to *empowering* oneself. "Don't look for judgments from others — let the mirror be your first and most severe judge!" This is how George began a section in his letter to future teachers. He continued:

Do not let yourself [be] influenced by the judgments of others. Set your own standards and targets, achievable but not easy, and stick to them. Always reflect on what you've done and what you will do. And every now and then, when you look in the mirror make sure you have no reason to be ashamed of yourself.

George knows how important it is to value yourself, to know you are doing a good job, and to not look for the weaknesses but the strengths.

Paula in recalling her middle school benchmate told me:

Later on, when I myself became a teacher, I realized what a blessing I was for my teachers for taking this boy under my wing. I think that things like this depend on what kind of person you are, your inner self, the education you receive at home.

She never acted as if this was a pious deed but she recognized that it was a good deed and that she had made the right decisions. Paula asserted that she would make these same decisions again.

Veronica shared that there was someone in her young life who told her that she was bright and needed to pursue more education and this was part of what prompted her not to work in her family business but to go on for higher education. She valued herself and knew she could do it, and though she did not have the support of her family, Veronica succeeded and eventually made her family proud through her accomplishments.

Valuing and changing others. *Valuing self* is accompanied by *valuing and changing others*. Cristina's story inspired thoughts about the theme of value. I journaled about this interaction:

Cristina told me the story of planting the first flowers in the courtyard and how

she wanted the students to appreciate their beauty. She told them the flowers were

theirs; she gave them ownership of them and told them they were responsible to

take care of them. She had students guard the flowers so that no one would hurt

them and eventually all accepted the beauty and took pride in their school. She

was proud, and it was a lesson for them to value something and care for it,

something many of them do not receive at home.

Cristina and Olivia both explained that the way to get the students to care for and respect school

property was to get them to take personal responsibility for it and learn to value it and then they

would protect is as their own. It was not until much later in data analysis that it became apparent

this is also true of the teachers. If they take personal responsibility for the students, for instance

calling them "my children" (*copiii mei*), and valuing them as "real people" (*oamenii adevarati*);

then they also will take responsibility for them, protect them, and nurture them as if they are their

own, *becoming like a family*. An excerpt from Bianca's letter (see Appendix H for the entire

letter) expresses this sentiment as she shares how to treat the Roma students so they can become

"real people" (*a deveni OAMENI*):

We, as humans, we must take care of animals and plants and to preserve our

planet for ourselves and for posterity and how can we do this if we hate each

other. It is not easy, but if you have chosen this profession, you have to try and do

it in every moment of your life and in any place: in the classroom, beyond, also in

your home when you talk to them on the phone or by mail or other modern means

because, unlike other professions, the teacher's day does not end with the ending

of classes; think of the children at home, reflect during the evening how you spent

the day, sometimes at night when you wake up, but fear not, most beautiful

thoughts that will strengthen you, will give you solutions for situations to be

resolved; from year to year, despite gray hair, you will feel younger with them,

you will learn continuously with them and find the resources to get them to value

each other regardless of differences. You will learn to make them understand that

being different is not an obstacle but actually enriches people.

Monica's process of transformation was enjoyable to discover as we sat in a café and talked. Through the process, she has grown as a woman, a teacher, and a community member. She shared that, "Last year, I taught some courses on parenting education [to Roma parents]. And the parents came to school and started to talk about problems of life, in general." And when I asked her, "And what was it like?" She replied, "To be honest, I felt closer to them. I don't know how." Though Monica herself is unmarried and has no children, she was able to use her position and her love of her students to reach out to *change others* and gain a rapport with the parents that many others seem to lack. She *values them* and strives to improve their lives.

The entire theme of *valuing self and others* culminated with Izabela, the last interviewee, who was teaching a lesson on money to her class when observed. She explained that if one person has three coins and one has 10 coins that the one with 10 does not necessarily have more money, it depends on the value of the coins. I memoed and contemplated this point over the next few weeks. Too often, the value of lives is not noticed, but rather the number of lives, the statistics. Each child has a *value* and the teachers who notice that value are the ones making a difference in the Roma community.

Growing a family tree of influence. The themes of *being an influence* and *being a role model* came up repeatedly. The students needed successful *Roma role models* but it became clear

that the successful teachers also needed and benefited from *role models* in their line of influence. *Reflecting* on the concept of *having the classroom take on a familial role*, I opted to show the importance of influence as if it was a family tree. At this point, each level in this tree has been mentioned above and the connections should be clear. As with most family trees, there is no going back to the beginning but I began at the top with the influences on George's life and end it with the anticipated next generation.

Family Tree of Influence
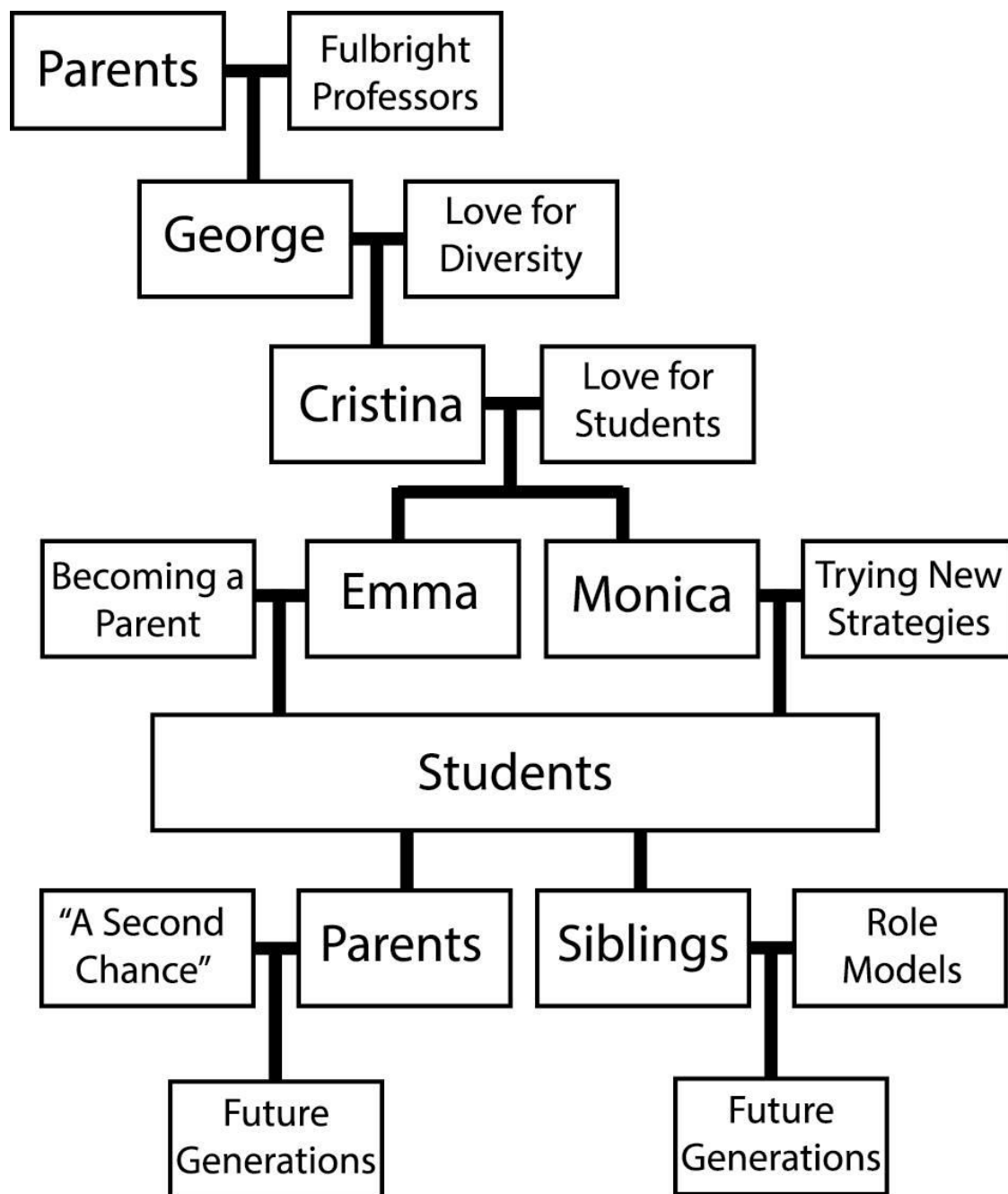
Figure 3. A family tree diagram showing the influences on one life and the effects on future lives. George, a superintendent, was influenced by his professors and his parents; he used his love for diversity to affect Cristina, a principal in his county. Cristina combined this influence with her genuine motherly love for the students in her school to be a role model for her teachers. These teachers are having a strong influence on their students. The students then influence their parents and siblings; along with other role models and projects, such as A Second Chance, and future generations are changed.

Results

The problem this study endeavored to answer was to explain how Romanian teachers develop attitudes of acceptance toward including Roma students. The purpose of this systematic grounded theory study was to explore the process of change in teacher attitudes toward including Roma students in PK-12 non-segregated schools in Romania. The use of interviews, surveys, observations, and projective techniques (i.e., timelines and letters) allowed a collection of data from 23 participants. The main theories guiding this study included Mezirow's (1991) theory of transformation, Gay's (2002) theory of culturally responsive teaching, and Bandura's (1977) theory of self-efficacy as they helped to explain how attitudes changed and how teachers' attitudes affected their beliefs and behaviors in classrooms with culturally diverse students. Through the use of the constant comparative method of data analysis and following general systematic grounded theory practices as those espoused by Glaser and Strauss (1967), Corbin and Strauss (2008), and Charmaz (2006), the *Model of Transformation: Awakening to Empowering*, Figure 2, was developed and explained. The research questions posed and answered are as follows.

RQ1: What is the process of transforming Romanian teacher attitudes of acceptance toward including Roma students?

The answer to this central research question was illustrated in the conceptual *Model of Transformation: Awakening to Empowering* shown in Figure 2. This model gives a visual representation of the general process that takes place for a Romanian teacher to transform their attitude toward one of acceptance of Roma students.

Model of Transformation: Awakening to Empowering explained. Teachers typically have a *pre-awakening* experience(s) that sensitize(s) them to be more receptive toward a key

awakening moment in their lives that will eventually lead to a perspective transformation, that of an acceptance of working with the Roma students. The *awakening* moment occurs when an individual becomes aware of a different perspective and s/he is then on alert to this new idea, this can occur at any point in life from childhood through adulthood. The *internal transformation* then begins as the individual engages in *self-reflection* and *sees life through another's perspective*; individuals may be aware of the changes or they may be unaware of them at this time. Now the individual will engage in a time of *gaining understanding* and a *growing empathy* for the Roma students; this stage can encompass a variety of experiences and attitudes, no two are the same. It is very individualistic, and the experience that prompted the *awakening* may influence what takes place at this stage. Once the individual has *gained an understanding and empathy* for others, there is a *revealing of transformation* to others; the individual is aware of the changes that have taken place, and they are growing as an individual.

Next, something causes the individual to be *re-awakened* to the initial *awakening* through *reliving* that experience through thought or word; this is then closely followed by a *critical reflection* on the transformation that has taken place. At this point, the teacher is questioning his/her assumptions and biases, resulting in a perspective transformation. Finally, the teacher *becomes empowered*, *gains a self-efficacy* in his/her teaching, and *values self and others* to the point of becoming an influential power in transforming the lives of others.

Personal experiences. The *Model of Transformation: Awakening to Empowering* is a very personal process based in personal experiences. To gain an in-depth look at participants' lives to understand this process, qualitative grounded theory research methods were used. The transformation process is a slightly different for each individual and it is important to note that it is not a strictly linear process, especially from the point of *awakening* to *re-awakening*, but the

constant comparative data analysis revealed the basic steps listed along the centerline in all

participants who exhibited a transformation of attitudes to acceptance. Since two individuals can

have the same experiences yet respond to them in very different ways, it is not merely giving

individuals good experiences, but having them be open and ready to accept them through their

own *pre-awakening* experiences. One cannot force the process of transformation, but having

diverse experiences certainly gives greater opportunity for transformation to take place. Another

key at the personal level is that *dialogue* and *reflection* were integral in participants *reflecting*

upon personal experiences to recognize how they could be, or were, transformed through these

experiences.

Practical experiences. In addition to the *personal experiences* that triggered or aided in

transformation, there were very *practical experiences*. Participants gained experiences through

university programs, *working with projects and NGOs*, attending *ongoing education courses*, and

working with the Roma community outside of their classrooms. Experiences that were purely

theoretical without a practical hands-on component did not usually contribute to transformation,

but *practical experiences*, such as working with a *mentor teacher* or having practical courses at

the university that engaged them with the Roma community, made a much greater impact in the

lives of these participants.

RQ2: What factors influence attitude change of Romanian teachers toward the Roma?

Many different factors influenced the attitude change of the Romanian teachers toward

the Roma. In Table 3, the greatest influences found at the initial survey stage were personal

reflection, class activities, class discussions, group projects, a teacher, film or other media, role-

playing, birth/adoption of a child, or a student. Other forms of data collection, primarily the face-

to-face interviews, provided additional insight into the influences that helped to change the

attitudes of the teachers. These influences occurred in the various stages of the *Model of Transformation: Awakening to Empowering*, and are listed in the following main categories of (a) *childhood experiences,* (b) *role models*, (c) *ongoing formative education courses*, (d) *media influences*, and (e) *the tree of influences*.

Childhood experiences. Parents and/or grandparents of the participants had a great influence in forming initial mindsets about people or groups different from themselves or mindsets about what they themselves could or could not do. Participants shared many stories about parents who told the participants that *all are equal*, empowered them to try new things, and gave them courage to stand apart. In addition to the encouragement of parents, many participants had a *personal interaction* or experience with someone from a Roma community who affected their future views on the Roma and the Roma role in the community.

Anamaria, George, and Paula are the three participants that shared a great deal about the *influence of their parents* in their lives as far as *accepting those who are different*. Helena, Olivia, and Katrina shared that they had Roma neighbors and they played together, though as Katrina wrote, "I went to kindergarten, but they didn't go," recognizing the discrepancies.

Role models. Colleagues, a university professor, a successful Roma in the community, a grandparent, a parent, or even a Roma student in their classroom were all *role models* for one of the teachers interviewed. Many times in discussions, participants referred to *role models* and *mentors* as having influenced them in how they acted toward the Roma or how they felt about Roma students. These role models helped to mold the participants in *trying new strategies* used in the classroom, growing a new boldness to not be influenced by those around them but to stand up for what they knew was right, acknowledging a new awareness of the potential of the students

they worked with, and improving relationships between the Roma and non-Roma in the classroom and in the community.

Anamaria recalled a middle school teacher who was a *role model* to her as a future teacher; she told me, "this is when I understood that the teacher could make a child like the subject," something that she now incorporates as she teaches mixed Roma and non-Roma students. She also told me about two individuals who broke the mold of being uneducated Roma in her community. Anamaria shared about one who became a *role model* for her:

> [A Roma teen] argued with his mother because he wanted to go to college [and his mother had said she would disown him if went to college] and my mother and other people helped him and eventually he managed to go to college. He graduated and then he finished his masters … now, he is a very important person in the communities of Roma. He is involved in projects, which focus on Roma people's education. His mother is now very proud of him.

These stories of individuals who influenced the teachers as *role models* were significant. Olivia shared about a colleague who was a role model for her, and now she is passing this on as I had the opportunity of witnessing her class of village students meeting a class of city students and begin to establish something like a "sister class". Olivia wanted the city children to be role models for her students to encourage them not to abandon school and strive to succeed. Another unexpected role model revealed was that of a mayor. One mayor I had the honor of meeting embraced the education of the Roma and encouraged all Roma to attend school, especially those who could enroll in the Second Chance [*A Doua Sansa*] program. This village was very different from others visited because the mayor was a *role model* of tolerance, acceptance, and advancement.

Ongoing education courses (cursuri de formare). Almost every participant referenced the *ongoing formative education courses* in one way or another and others referenced courses they had at the university level. These *ongoing education courses* are courses teachers take to learn *new strategies* or methodologies offered by the European Union, the ministry of education, private or government projects, or local school systems. Teachers are encouraged to take these courses, as in the United States, to achieve credit toward promotions and to grow professionally.

Katrina ended her timeline with these statements:

What can I say about me? I enjoy working with this kind of students because I see how satisfied they are when they can do things like reading and writing, using a computer or making useful things handmade. Of course, I had to do many efforts, I participated in many trainings on this subject, I gave exams, I adapted my didactics strategies, but the satisfaction was big. I feel that I am useful and that made me feel good.

The trainings she refers to are these ongoing education courses, *cursuri de formare*. George and Veronica are both in positions that they can encourage others to get more training through the ongoing education courses, something they highly recommend for opening eyes to new perspectives.

Media influences. The initial survey revealed that about 50% of the participants credited film or other media with influencing changes in their attitudes. Some participants referenced television advertising, specifically advertising addressing the problem of the Roma and their need for school. Some referred to documentaries or feature films they had watched that included information about the Roma, some specifically addressing the educational needs of the Roma community. During communism, access to media was very limited, and over the past 25 years

access has improved, and sensitive matters, such as the integration of the Roma, are now being

publically addressed.

Tree of influences. The Family Tree of Influences (see Figure 3) shows a number of the

influencing factors, such as a love for diversity, a love for students, and projects, and how these

influences, combined with transforming individuals, make an impact providing long-term impact

on future generations.

RQ3: How do Romanian teachers use their transformed attitudes in working with Roma students?

This research has established that there is a process of *Transformation: Awakening to

Empowering* for the Romanian teachers who work with Roma students. It also established a few

key influences in that transformation such as *role models* and *ongoing education courses*. The

third research question aimed at understanding how teachers succeed in working with the Roma

students in their integrated classroom. The answer to this particular question came rather

indirectly and took a great deal of memoing and analyzing to discern the key theme. I had

focused on the process of transformation and observed that there were many wonderful examples

of teachers working with the students, but the goal was to understand the *why* and the *how*, not

just observe what was happening.

Choosing to see the classroom as a family unit. The primary successful strategy

observed was the attitude of the teacher in *choosing to see the classroom as a family unit*.

Teachers often used terms like "my children (*copiii mei*)," "a second mother," and "a big sister,"

that indicated this was not merely an academic setting but one where their hearts were involved

as well. The following memo explains this attitude of *choosing to see the classroom as a family

unit*:

It deeply affects how they work with [the students], they must have patience, love,

empathy, understanding, and be able to accept the challenges and realize it is a

commitment, not something just for a year or so, but a lifelong commitment to the

betterment of the children. Perhaps that is another key, being so dedicated that

they stick with it.

As Zina told me, she encourages her students by telling them, "'Not YOU, not ME,

TOGETHER.'"

This concept of *choosing to see the classroom as a family unit* finally helped to pull

together many components that answered the how and why. Participants were choosing to be a

type of *foster parent* for their students. They used these words and phrases, as well as others that

caused me to picture a foster family: "my children," "like family," "challenging," "sacrifice,"

"commitment," "responsible for their future," "becoming real people," "develop trust in their

own person," and "a safe place to be." It was clear that the participants willingly choose to

accept these children, to *love them as their own*, and in essence to *take on the role of a parent*.

They do not hold the children responsible for their parents inadequacies; they commit to doing

whatever is necessary so that they can be a *role model* and show these students a better way of

life. Some have made significant *sacrifices of their own families* in order to devote more energy

to their "teaching family."

The concepts of *becoming an adoptive parent* and *adopting an attitude of acceptance* for

a number of these themes became key. After conducting a brief investigation about how adoptive

parents prepare for adoption and deal with teachers after adoption and comparing this to how

teachers prepare for working with minority students, these similarities arose. Just a brief look at

an adoption website (Illinois Center for Adoption & Permanency, 2015) revealed such concepts

as: conveying openness in talking about problems, past, fears, and future; accepting the existence of two sets of parents and not denying their natural family; showing love; gaining information about the birth family to help in decision making and using this to help in understanding the child; conveying a positive image of their birth parents so they do not blame themselves; discussing the loss or separation; and more. So many of these concepts immediately resonated with me in how they parallel a teacher who is dealing with a first generation being educated from a culture that is not accustomed to education.

Since the teacher is not removing a child from his or her home but rather helping the family in taking on a role of a second parent or helper parent, perhaps, *becoming a foster parent* is more apropos than *becoming an adoptive parent*. This concept shows the teacher's willingness to take on even a very difficult challenge by temporarily coming alongside the child, yet not actually getting into a long-term relationship and often not being appreciated or acknowledged as an adoptive parent would be. The participants who were most like foster parents were those who worked well with the Roma students and had accepting attitudes about including them. As the foster parents have successes, they become empowered to continue, their self-efficacy grows, and eventually they too may be a role model to others to consider fostering or adoption. These teachers are *like foster parents* for their students, foster parents in the most positive of senses. They are individuals who are choosing to have their *classroom take on a familial role*, investing in the lives of their students, and rejoicing in the changes they see in themselves and the children.

Here are a few quotes that showed this attitude of *choosing to become like a parent for the students*. Olivia said, "I could feel like they were all my children, especially knowing their home situations." Olivia also wrote to future teachers:

Working with troubled kids, you will be trying to compensate for what they do

not find at home, the love of a parent who is next to him, perhaps patience that he

will not find in his family, protection, and appreciation that perhaps there is no

one to give them.

Izabela wrote to future teachers, "Patience, willingness to make performance, love for the

children, and also love for your chosen profession, namely being a teacher, will help you work

passionately with your class."

Helena addressed the increasing problem of parents who leave their children with

relatives or friends in order to work in other countries or bigger Romanian cities.

What is the guilt of a child whose parents are abroad and who is left with his poor

grandparents and lacks the possibility for growth and education, or is simply

abandoned in institution for the protection of minors? For these children there

must be prepared something to replace the missing mother. At any time, your

child may be in this same situation. Life is unpredictable for each of us!

Her plea clearly tells the future teachers *not to blame the children* for the choices and actions of

their parents but to go even further by being willing to "replace the missing mother."

Lidia shared the need to love even those who are difficult: "A beaten child will react with

violence around him, but when you argue with love, he will know that you want his own

good…It gives me great pleasure to see the change in the students." Regarding a project Lidia

was doing at her school she told me, "The parents from our village will come if they know we

are doing it for their children." She is coming alongside the parents, wanting to improve the

natural home and show both student and parent a new way of living. Just as the foster system

desires to educate and support families, with the ultimate goal of reuniting families, Lidia is

supporting the families. Monica also shared the need to love her students and she explained,

"And I'm guessing that it's because they come from larger families, with several children and

their parents don't find the time for every single one of the children. Indeed, they love them all

the same, but…" She never finished her statement but she went on to say, "I listen to them. I

cannot tell you the things they ask me."

Paula told me of a recent interaction with a student, "She came to me on the hallway, at

the beginning of the school year and told me, 'You know I'm a Roma.' I replied, 'And what's

the problem with that?' So I hugged her, just like that." Paula exhibited verbally and physically a

love this young student needed without any hesitation; she did not exhibit pity or cause the

student to feel any shame for her ethnicity. Paula embraced who the student was and told her she

loved her all the same.

Olivia said she felt like a big sister to her students when I asked her to explain she told

me:

> What should I say, I don't want to be the chief, to be the one in control, to be the
>
> one who dictates, I want to be a help. I say like a big sister because I want to be
>
> one who can give advice, help them with their problems, to talk to them if they
>
> want to talk about problems. I want us to be like a family, to have a good
>
> relationship with the students.

She wants to come alongside the children and help them, so they can be like a family.

Monica had a bit of a different take at one point in our conversation when she shared her

progression in her educational achievements:

> Because you can't have a life of your own. And this is the problem of education. I
>
> don't know about other parts of the world, but here, in Romania, it is like this:

you get married to the system of education. That is if you do want to make a

difference.

Monica wants to make a difference, she is making a difference, and she willing chose to "marry

the system" and to work in a school that has a high population of Roma because she told me she

thinks she is making a difference, and that makes her feel good. Her commitment to the children

and to her job took precedence over her own desires for marriage, a desire that after years of

teaching she is finally fulfilling.

I noticed many told me how they *rejoice in each little step* taken by their students and

this made me think of parents and how they rejoice in what seems to those without small

children as "little things" like sitting up, rolling over, taking a first step, eating solid food, or

riding a bike. The participants want their students to be able to read, to write, to think, to strive to

improve themselves and their environments, and to *break the vicious cycle* that entraps them by

taking progressive little steps.

Codes that came under *having the classroom take on a familial role* included: *caring*

about the next generation (e.g., *feeling responsible for future of children*), *seeing the needs of the*

students (e.g., *buying needed school supplies* or *helping with food needs*), *giving responsibilities*

to students (e.g., taking care of the flowers or trees at the schools), and *desiring for them to*

succeed (e.g., giving them the courage to be different and not treating them as if they cannot do

the work).

Incorporating new teaching strategies and methods. In addition to providing a loving

and caring classroom environment, these successful teachers regularly *incorporate new teaching*

strategies and methods into their classrooms. They were willing to take *ongoing education*

courses to learn improved teaching methods. They were self-learners, reading books, searching online, and seeking out mentors to learn new methods.

Olivia's attitude and methods changed over time. "My attitude toward teaching the class is much different from my early teaching career and requires that new element, integrated approach to academic disciplines, and a partnership with the students, relaxed and constructive." Lidia told me, "We have in our pedagogy this saying that we have to tell children to open books to learn, not like in communism, *timpul Ceausescu,* 'close the books and notebooks and say the lesson.'" This invokes the thought that one needs to look on the inside of the books to learn just like the need to look on the inside of the children to see their hearts and needs to best meet their learning needs. Just lecturing and keeping the "books" closed does not get to the root of the problem; there is the need to understand the children and meet them at their basic need level.

I asked Bianca about her comments in her initial survey about adopting a behavior that led to the growth of a spirit of tolerance and inclusion in the classroom. Bianca replied:

Well, the moment when I was confronting a situation like this in the

classroom…let's say — a child was insulted in the classroom, I looked how to

solve this issues. How? Through educational activities. Because you can lecture

the children on one hand, but in the moment when you give them for example a

case study where there is described a situation related to discrimination, and you

ask them to solve it — How would you solve this?... if this ever happened to you.

So, through different activities…and these situations are not only related to

inclusion but also to different other problems….so I decided to create these

activities. I even invited guest speakers from the Police department to talk to them

about the consequences of stealing….Teachers have to find different ways to

approach students. It is not necessary to have a speech about these issues because

they might listen or not. But when you have activities with them which focus on

the same thing [change of behavior] it is different.

Bianca, like many others, truly grasped the essence of incorporating new strategies to reach all

students. Bianca also incorporated a key strategy in working through racial/ethnic issues, that of

discussing them when emotions are calm and not only when in the midst of a crisis (Poulton,

2014).

RQ4: What role does self-efficacy play in shaping Romanian teacher attitudes toward

Roma students?

The answer to the question about the role of self-efficacy in shaping Romanian teacher

attitudes toward Roma students occurs primarily in the final stage of the process of

Transformation: Awakening to Empowerment, that of *empowering self and others*. Teachers

usually began their teaching careers feeling inadequate and with far too little practical hands-on

experience in the classroom. Those with whom I discussed their university training indicated the

great emphasis on theory but very little practical experience. George told me, "And when they

enter in the teaching system, they know the theory, but they have a big problem with the

practical part."

Throughout the process of transformation teachers gained experiences, knowledge,

understanding, empathy, and confidence. They tried new strategies and realized they worked.

Monica explained to me how in her first few months as a teacher in the mostly Roma school she

tried to do things as she had done in other schools but soon realized she needed new strategies.

Each day was a different experience, and now after 11 years of teaching, she has confidence in

her competence in teaching her students. She gained self-efficacy through her experiences. The

participants who volunteered through completing the initial survey exhibited high levels of self-efficacy; those who sometimes became participants through snowballing or referral did not always exhibit the same levels of transformation or self-efficacy.

Olivia provided insight into how a teacher who has high self-efficacy in teaching influences the self-efficacy of her students:

> To get a different vision/dream for life. To ask for more, because they can do more, that means you have to believe in them in their potential, they do not believe in themselves, because they know they are Roma. To show them that they can live differently. You have to be able to show them so they can see it with their own eyes that there are possibilities. We need to show them that there is a different life than what they see in their culture. This is a great effort, including for their parents. We need to show their parents as well, so they allow their children to come to school.

Table 10 lists the descriptive findings from the 35-item Multicultural Efficacy Scale (MES) (Guyton & Wesche, 2005) with seven items measuring experience, seven items measuring attitude, twenty items measuring efficacy, and one item measuring purpose/conceptualization of multicultural teaching. Of the 18 participants who completed the MES, two had positive attitude scores (11%), 16 had average scores for attitudes (89%), 13 had high efficacy scores (72%), and 11 subscribe to the tolerance view of multicultural education (61%). Most of the scores were consistent with other forms of data collected, but there were four participants that I anticipated scoring differently in at least one area.

Table 10

Multicultural Efficacy Scale (MES) Summary of Results

Name	Key Experiences (Frequent)	MES Attitude Score	MES Efficacy Score	Conceptualization of Multiculturalism
Anamaria	Neighborhood, School, Play	19 – Average	59 – Average	Tolerance
Bianca	Books, Media	24 – Average	66 – Average	Tolerance
Diana	None	20 – Average	77 – High	Tolerance
Emma	None	24 – Average	78 – High	Advocacy
Flori	Play, Books	20 – Average	64 – Average	Tolerance
George	Books	25 – Positive	73 – High	Tolerance
Helena	Play, School, Books, Media, Neighborhood	24 – Average	72 – High	Tolerance
Katrina	Play, School, Books	25 – Positive	71 – High	Multiculturalism
Lidia	Neighborhood, Books, Media, Team	24 – Average	77 – High	Assimilation
Olivia	School, Team, Neighborhood	20 – Average	74 – High	Pluralism
Paula	School, Neighborhood, Books, Team	23 – Average	65 – Average	Tolerance
Rebeca	None	21 – Average	51 – Low	Assimilation
Sebastian	Play, School, Neighborhood, Books, Media, Team	24 – Average	77 – High	Tolerance
Tara	School, Books, Neighborhood, Media, Team	20 – Average	70 – High	Tolerance
Veronica	Play, School, Neighborhood, Media	23 – Average	69 – High	Pluralism
Ylenia	Play, School, Neighborhood, Team	18 – Average	78 – High	Tolerance
Z -Izabela	None	18 – Average	73 – High	Tolerance
Zina	Play, School, Books, Team, Neighborhood	17 –Average	78 – High	Pluralism
Totals:				
	Order of Frequency: Neighborhood, School, Play, Books, Team, Media, School	Low – 0 Average – 16 Positive – 2	Low - 1 Average – 4 High – 13	Tolerance – 11 Assimiliation – 2 Pluralism – 3

Summary

This systematic grounded theory study explored the process of change in teacher attitudes toward including Roma students, and the conceived *Model of Transformation: Awakening to Empowering* (see Figure 2) summarizes this process of transformation. An *awakening* moment followed by *transforming internally*, *gaining understanding and empathy*, a *revealing of the transformation*, and then a *re-awakening*, provides teachers with experiences and opportunities that influence their change in attitudes toward the Roma students. Then, teachers engage in *reliving* their *awakening* experiences, *reflecting* on them, and *becoming empowered to change themselves and their students*. During this time the teachers are *incorporating new teaching strategies* and *looking at their classroom as a family unit* more than an academic center. In this process, the teachers are *gaining self-efficacy* in teaching the Roma, evidenced in their willingness to participate in my study and in their desire to share what they have learned with others.

A Glance Back on the Research Process

During data collection and analysis, I memoed about how systematic grounded theory research was like a puzzle. First, I needed to build the frame, collecting all the straight-edged pieces. My theoretical framework of Mezirow (1978), Bandura (1977), and Gay (2002) provided this framework and created limits but also provided stability. Though I could not see the puzzle box and the picture, I knew that what I learned would answer my research questions, so that was my focus. Then I grouped similar pieces together, this was my coding. I was finding similarities, differences, relationships, occasionally connecting ideas like "*my children*" to *second mother role* or how *communist influence* affected "*seeing all as equal*." Eventually I began categorizing, realizing that *choosing to see the classroom as a family unit* included *learning about their*

culture and *feeling responsible for their future*. Small pictures were formed, a book here, a chair there, but still it was hard to make sense of how they fit together.

As I used the method of constant comparison, I discovered connections and the big picture began to develop. Even pieces that did not seem to fit, such as *mayoral influences*, provided important linking pieces between two more significant puzzle pieces, *gaining cultural awareness* and *utilizing projects*. As the pieces came together, I realized how different they look depending on my perspective or their relationship to other pieces. Teachers *valued themselves*, but how that affected how they viewed their work in the classroom and with their students was not clear until I began to notice the *becoming like a foster family* concept. Some details, such as *childhood experiences* and *breaking the mold*, added color and texture to the picture.

Here is how I visualize the finished puzzle. There is a mom holding her foster son on her lap reading him a book about his own culture/family and telling him how much she loves him and how she cannot wait to show him not only his new life with her but also how to appreciate the culture/family he comes from. In the background you can see her *reflecting* on an experience she had with someone in need that caused her to realize she can help others, like her new son. On the wall behind her hang three pictures. One is a picture of her parents doing humanitarian work in Africa, being a role model to her. One is a picture of her blended family with her new son and her natural children. The third is a framed Serenity Prayer by Niebuhr [*God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference*]. The pieces have come together, the framework holds them together, and depending on the light, I continually see new qualities emerging.

CHAPTER FIVE: DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Overview

The purpose of this systematic grounded theory study was to explore the process of change in teacher attitudes of acceptance toward including Roma students in PK-12 non-segregated schools in Romania. In this chapter I summarize the findings, examine the answers to the four research questions, discuss relationships to the theoretical framework, address the implications of the research, identify limitations of the research, and make recommendations for future research.

Summary of Findings

This study took an in-depth look into the transformation of attitudes of Romanian teachers of Roma students. I found examples of successful teachers integrating Roma students, as Ladson-Billings (2009) did for African American students in the United States. There were 23 participants in this study; because of the use of snowball and convenience sampling not all had experienced a transformation of attitude but insights were gained from all who participated. Seventeen participants did exhibit the characteristics of transformation, and it was from these participants that the *Model of Transformation: Awakening to Empowering* was developed. This study focused on the *process* of transformation and also provides insight into the *product* of transformation.

For most of the participants who experienced transformation, it was not merely that they now accept Roma students when they did not before; but that they now *see all children as children,* and that, they see all children as needing love and guidance, irrespective of their ethnicity. Quotes like "all children are children" and "children will be children" show that it is more of an acceptance of behaviorally challenging children and not so much of an ethnic group.

Dray and Wisneski (2011) described reflective teachers as those who will "recognize that children are children first and foremost and that their behaviors do not define them, and consider whether or why you have different behavioral expectations for different children" (p. 30). The principal who told me, "some Romanians are more Gypsy than Romanian, and some Gypsies are more Romanian than Gypsy," shows an acknowledgement that it is not the ethnicity that is the dividing point but the acceptance of all as equals and realizing that there is good and bad in all. Teachers who succeed in accepting the Roma students have the ability to see that all students have potential and all need love and patience.

Frequently participants informed me there is no difference in the classroom between the Romanians and Roma, but that the teacher knows, and the children know, who is Roma and who is not, but it does not matter; they are all friends, neighbors, and playmates no matter their background. Therefore, the issue is not entirely an ethnical prejudice but rather a difference in working with strong students and struggling students. The unassimilated Roma, "*neromanizat*" Roma, are frequently delayed learners since they often do not attend preschool, do not receive support from home, have uneducated parents, and require more effort and patience. Some teachers recognized that due to the poor background of these students, it can be very exciting seeing visible results when they do begin to learn.

The principals and teachers may not embrace working with the Roma, but it is not simply because they are Roma, but because their past performance has been poor, and they recognize support from home will be minimal and there may be more behavioral problems, often due to cultural differences. The teachers want what is best for all of their students as a loving parent would, and if the influence of the more challenging students will negatively affect the results of the other students, then it is harder to embrace. Monica discussed how students in

the classroom rise to the majority: if there are mostly good students, the weaker will become stronger, if mostly weaker students, the stronger will sink to their level. I also observed that in some classrooms the teacher might not instill the drive to excel if most are struggling, making the lessons simple or uninteresting. If the teacher's mentality is that the students cannot excel, then progress will not occur. Teacher attitude is key.

Recalling Lidia's words, "The children come from families that have no money and they can't support them. They have nothing to eat sometimes; we cannot expect them to do homework if they have nothing to eat." It is not because they are Roma; it is because of their poor home environment that there are issues. Basic needs must be met before higher order needs can be met (Maslow, 1943). Lidia continued in discussing the challenges that young teachers face when entering her mostly Roma school, "We have to act with love. A beaten child will react with violence around him, but when you argue with love, he will know that you want his own good." Again, this is not a problem with their ethnicity, but with their home environment. Most of Olivia's students were very poor, both Roma and non-Roma, and she made no distinction between the needs of the two; poverty was the problem, not ethnicity.

The qualitative design of this research allowed me to get an in-depth look into individual teacher experiences, like Lydia's, and explore the personal process of transformation, as well as identify the influencing factors for the transformation, the strategies used to meet the needs of the Roma students, and the powerful component of self-efficacy. The following research questions were answered during the course of data collection and analysis.

RQ1: What is the process of transforming Romanian teacher attitudes of acceptance toward including Roma students?

The developed *Model of Transformation: Awakening to Empowering*, as shown in Chapter Four, answers this central research question. Teachers typically have a *pre-awakening* experience that guides them to be more receptive toward a key *awakening* moment in their lives that will eventually lead to a perspective transformation: that of an acceptance of working with the Roma students. The *awakening* moment occurs when teachers become aware of a different perspective and are then on alert to this new idea. This moment can occur at any point in life from childhood through adulthood.

The *transforming internally* stage begins as teachers engage in *self-reflection* and *see life through another's perspective*; individuals may be aware of the changes or they may be unaware of them at the time. The teachers then engage in a time of *gaining understanding and empathy* for the Roma students, this stage can encompass a variety of experiences and attitudes; no two are the same, it is very individualistic and the experience that prompted the *awakening* may influence what takes place at this stage. Some common events during this stage are *gaining a cultural awareness*, *trying new strategies*, *utilizing projects*, participating in *ongoing education courses*, *seeing the inside and not just the outside*, *considering all children to be equal*, *not blaming the children for their parents*, *rejoicing in little steps of progress*, *putting oneself in their place*, *becoming a parent*, and *having the classroom take on a familial role*. Once the teachers have *gained an understanding and empathy* for others, the *transformation is revealed* to others, and the individuals are overtly aware of the changes that have taken place, then they are growing professionally and personally.

The *re-awakening* stage is when the teachers now become aware of the *awakening* moment in their lives and how they have transformed since this event. For some it is the first time that they make the connection to the past event, at least consciously, and for some it is a reaffirmation of the transformation. It generally involves *dialogue*, *seeing discrimination firsthand*, or *the birth of a child*. At the same time, teachers experience a *reliving* of the *awakening* moment and then a *reflecting* on the experience. The final stage is *empowering self and others*, a representation of *self-efficacy*. Individuals realize they need to *change themselves before others*, *value themselves*, *value others*, and then become influential to others.

The process of transformation is not strictly linear, but the stages are distinct and the process is dynamic, not passive. Listening to participants like Anamaria realize that she had transformed, and that this transformation had caused her to be a more caring and innovative teacher striving to improve herself, her family, and her students, was enlightening. Even those, like George and Paula, who were raised in homes that taught tolerance and acceptance of others, needed a personal experience, an awakening moment, to transform internally. Not a course or a compulsory policy or law sparked the transformation, but there were personal events that caused the participants to look inward and then desire to change themselves and others.

RQ2: What factors influence attitude change of Romanian teachers toward the Roma?

Many different factors influence the attitude change of the Romanian teachers toward the Roma. The greatest influences found at the initial survey stage were personal reflection, class activities, class discussions, group projects, a teacher, film or other media, role-playing, birth/adoption of a child, or a student. Other forms of data collection, primarily the face-to-face interviews, provided additional insight into the influences that helped to change the attitudes of the teachers. These influences occur in the various stages of the *Model of Transformation:*

Awakening to Empowering and are listed in the following main categories of *childhood experiences*, *role models*, *ongoing formative education courses*, *media influences*, and the *tree of influences*.

The power of personal unplanned interactions with the Roma community are strong influences in affecting the attitude of the participants. These interactions are not sought after nor imposed upon the teachers but events that occur and through the power of pre-awakenings, they become meaningful influences in the participant's attitude transformation. Planned activities, such as university class activities and ongoing education courses, have a place in influencing attitude change and are important in developing improved attitudes toward the including Roma students.

RQ3: How do Romanian teachers use their transformed attitudes in working with Roma students?

The answers to the first two questions show that there are important factors that influence change and that there is a process of transformation for teachers successfully working with Roma students in their integrated classrooms. This third question aimed to understand how teachers succeeded in doing this. The primary successful strategy observed was the attitude of the teacher in *choosing to see the classroom as a family unit*. Once again, this was not a premeditated or programmed process, but the growing love for all students through gained experiences and empathy transforms how the teachers work with the students. The teachers chose not to merely instill academic knowledge to the students but to feel "responsible for their future" and willingly take on a parental role.

Time after time participants shared stories of how their lives had a personal impact in the life of a student or students. The teachers spoke as if they were proud parents watching their own

children grow and develop. This is not something that could have been gleaned if it was not for the open interviews and the willingness of the participants to share more than how many of their Roma students graduated, abandoned school, or achieved passing grades - statistics gained repetitively in reports. The power of qualitative, in-depth research was manifested in answering this question as no instrument with a priori variables to quantify and measure could reach the hearts and see the true motivation behind the successful teachers.

The success of the students is often because there is a teacher supporting them, loving them, helping them, and guiding them along this new journey of education. These teachers take time away from their own professional goals and their own families in order to benefit the Roma children. Teachers who take time to learn about the Roma culture and to understand the communities these children live in in order to meet their needs more readily. Teachers who are willing to hug a student and ignore the odor, willing to buy school supplies and share them with the students, willing to challenge them to be "people" in a way that others never have, and willing to feel responsible for their future. Teachers who cry when they bare their hearts about their students, not in a cry of weakness, but often in joy while they recollect the students' accomplishments.

How do Romanian teachers use their transformed attitudes to work successfully with integrating Roma students? By choosing to. By choosing to see *all the children as equal*. By choosing to *learn new teaching strategies*. By choosing to search for good *role models* for the students. By choosing to be *a good role model*. By choosing to *include the parents* in the plans at the school to affect the entire family. By choosing *not to blame the parents*. By choosing to *rejoice in each little step*. By choosing to *see the needs of the students* and listen to the hurts and troubles. By choosing to *become like a foster parent for the students*.

RQ4: What role does self-efficacy play in shaping Romanian teacher attitudes toward Roma students?

The answer to the question about the role of self-efficacy in shaping Romanian teacher attitudes toward Roma students occurs primarily in the final stage of the *Model of Transformation: Awakening to Empowering*, that of *empowering self and others*. Teachers usually begin their teaching careers feeling inadequate and with far too little practical hands-on experience in the classroom. With personal experiences and practical experiences, they gain self-efficacy. Teachers who do not choose to expand their horizons and try new strategies, such as partaking in ongoing education courses, becoming a part of projects, or getting to know their students' community, falter in the area of self-efficacy.

Self-efficacy goes beyond any measurable competency test; it is the feeling that one is competent in the task. In this case it is the task of teaching the Roma students. It is not easily quantifiable or measurable. I never requested the class rankings of the participants or how many promotions they received, and I generally did not even notice the degree of education they achieved. What I observed was how the teachers and principals feel about themselves and their students. Teachers who look at themselves as being capable, generally have the same attitude toward their students; they think their students can achieve, though it may not be an easy road. Some conveyed that they do not "dumb down" the work; they want their students to achieve and be challenged, yet others expressed they are happy if the students accomplish anything. These are not those who scored high in self-efficacy.

How is self-efficacy developed? What role does it play in attitude? Anamaria gave an example of a young man whose mother opposed him continuing his education. She thought it was time he finish with schooling and help support the family by getting a job. He received no

support from his own immediate family. He had a relative, an aunt, who had been the first Roma girl in her entire community to finish high school. She encouraged him to stay the course and finish despite the objections of his family. The aunt had gained self-efficacy by breaking the mold in her community; she knew she could do better and she worked hard and succeeded. She then passed this drive onto her nephew. He listened and in the process gained a feeling of competence and confidence, and his self-efficacy grew. Both the boy and the aunt went on to work for the betterment of educational opportunities for the Roma. They use the influences and experiences in their lives to gain the confidence and competence to help others.

Being self-confident and feeling competent are traits of the participants who thrived in the area of self-efficacy. Some felt defeated early in their careers, the students were unmanageable, the pay was minimum, the time commitment was great, yet something drove them to succeed. The motivating force is the love they have for their students and knowing that they can influence lives for the better. They begin to try new methods, search for role models, gather information, and through trial and error, they gain a feeling of competence. Emma told me of a student she helped, who called Emma "My Lady," and Emma shared that it melted her heart. Emma knows she can make a difference, and it drives her to continue to make a difference. Monica said in her first few months as a teacher in the mostly Roma school the students could do very little; eventually she realized she needed to change herself before she could change them. She tried new little steps each day, building confidence and competence, growing in her self-efficacy and now she rejoices in seeing her middle school students reach high school and beyond. She takes great joy in their accomplishments, which can be attributed to her confidence and competence in teaching them. Monica shared responsibility for the success of a student who graduated from her middle school and went on to high school by acknowledging his drive and

her influence, "I think that throughout four years I may have influenced him a little. Because coming from a school like ours and going to a good high school, having good results and not abandoning . . . it's a success!"

Self-efficacy is important in shaping Romanian teachers' attitudes of acceptance of the Roma students. For those interviewed who said things like, "They are who they are, nothing will change that," "It's the environment she comes from. As I told you before, I have the feeling that this is genetically passed on," or "How I feel about them …I would say immense pity but also comes the indignation. The Roma is to the Romanians like a ballast; those on the street don't work, don't pay taxes but in return we pay them welfare," these teachers have the attitude that nothing they do will change the situation. They lack the feeling of competence to make a difference and they focus on the negative. These teachers do not display self-efficacy or effective culturally responsive teaching.

Discussion

In light of the literature and the theories that formed the framework of this study, many previously stated ideas and insights were verified and in addition, new discoveries were made. I, the novice explorer, am thankful for the effort put into preparing for this research adventure as well as the challenges that came along the journey. The theories and literature guided me and helped me to traverse the journey with open eyes and mind to unseen treasures along the way.

Mezirow's (1978) ten stages of perspective transformation were critical in my search for the process, knowing that there is a process to transformation, yet trying to determine how that process works in the unique cultural setting of Romanian education. The idea of a disorienting dilemma as a key component to transformation guided some of my initial interviews and helped me to feel more confident in finding and identifying the *awakening* moment. In Chapter Four,

there is a rather detailed listing of Mezirow's (1978) stages and how they correlate to the *Model of Transformation: Awakening to Empowering*. Mezirow (1978) established there is a process to perspective transformation; this research discovered what that process is for Romanian teachers of Roma students.

In Mezirow's (1991) three core components of transformation, he lists *individual experience* as the first, then *critical reflection*, and then *dialogue* as a third component. I found all three of these components as well, but I would switch the order since in this study, dialogue generally triggered the reflection about the experience that had previously taken place. Therefore, the order would be experience, dialogue, and then critical reflection. Personal experiences were varied in intensity and time, but the pre-awakening and awakening moments revolved around experiences. Dialoguing with me or with others was the trigger to the re-awakening stage that led to the critical reflection.

The emphasis that Mezirow (1991) put on cognitive dissonance has a place in this study, although the affective component of transformation, emphasized by Taylor (2007) and Dirkx (2008), proved to be a greater catalyst in the teachers' transformations. The participants did feel the cognitive dissonance, the disequilibrium when confronting their beliefs, ideas, values, or emotional interactions, as Poulton (2014) described. The change was not merely cognitive, or based on rational influences, but affected by emotions and had emotional empowerment as a result. This ending of empowerment also reinforced how personal transformation can have a social impact or transformation, as Taylor et al. (2002) suggested.

Bandura's (1977) social-cognitive theory states that mastery experiences are the primary source of self-efficacy, and in this study, experiences with the Roma students were critical to gaining self-efficacy. These experiences led teachers to perceive that they are competent in

working with the Roma students, and this led to them trying new strategies and embracing all the children in the classroom as if they are the teacher's own. The participants in the study who seemed most aware of the cultural differences and challenges also exhibited high levels of self-efficacy, confirming Axon's (2012) study. Those who often denied cultural differences, at least in word, exhibited weak self-efficacy in working with the Roma students. Becoming culturally aware and being engaged in personal experiences with the Roma community will help teachers feel for more capable of working with the integrating Roma students.

The findings comfirmed the four essential components for a culturally responsive teacher, listed by Gay (2010). Participants who used their cultural knowledge of the Roma, had prior experiences with the Roma, had a transformative frame of reference, and considered their performance styles, succeeded more readily with the Roma student population. They did not pretend to understand everything; in contrast, most recognized there is still much unknown about this ethnic group, but they used what they know to make the lessons relevant and effective. Gay (2002) identified a caring classroom environment as one of the essential components for effective culturally responsive teaching, and the main theme of *having the classroom take on a familial role* exemplifies this component.

Furthermore, *choosing to become like a foster parent* shows that the participants understand the students should not be separated from their culture, but that they need to come alongside the Roma culture and recognize its impact on the lives of their students (Axon, 2012; Siwatu & Starker, 2010). Deiro (1997) listed six strategies for "role-appropriate ways for teachers to build close and trusting connections with students" (p. 201) and these were:

1. Creating one-to-one time with students
2. Using appropriate self-disclosure

3. Having high expectations of students while conveying a belief in their capabilities

4. Networking with parents, family members, friends of students

5. Building a sense of community among students within the classroom

6. Using rituals and traditions within the classroom (p. 201)

I collected data about the use of all of these strategies by participants except number two, using appropriate self-disclosure. The participants strove to have this close relationship with their students and in doing so *became like a foster parent*, showing love, care, acceptance, and hope.

A comparison of research about the integration of African Americans into American schools and the Roma into the Romanian schools shows a number of similarities. Ladson-Billings (2009) established that successful teachers of African American students had a transformative moment in their lives; this research showed that successful Romanian teachers of Roma students also had a transformative moment. Cushner (1998) found that there needed to be components of mutual respect and self-determination for successful integration of African Americans, again these were supported by this study. Romanian teachers who accepted the Roma culture, embraced all children as equal, and ranked high in self-efficacy, most effectively integrated the Roma students. In American urban schools with very high minority student populations there is a high teacher turnover rate, largely attributed to the behavioral problems of the students (McKinney, Whately, & Kea, 2005); this same phenomenon was also found in Romanian schools with high Roma population. Cangelosi (2000) attributed this high teacher turnover rate to the fact that teachers did not create a classroom where students felt respected and where they were engaged in learning; this study showed the importance of *having the classroom take on a familial role* and *incorporating new teaching strategies and methods*.

Gay (2013) stated that before individuals change a behavior, in this situation the willing teaching of the Roma students, they first must change their beliefs and attitudes. Choosing to study attitudes and the process of change were relevant issues to study, and adding the components of looking for influences, strategies for working with the Roma, and the role of self-efficacy all added to the depth of understanding this process. Teachers may be required to have the Roma students in their classrooms, but many still hold to some negative "deeply entrenched social beliefs" (Pogany, 2012, p. 389) that keep them from embracing the Roma, as was discovered with a number of the participants.

A question raised prior to data collection, regarding whether the main issue in Roma inclusion is more of a behavioral problem rather than an ethnic inclusion issue, an issue that might be closely linked to special education inclusion, was pertinent. Gao and Mager (2011) noted that "the more confident the teachers felt about their own teaching, the more positive their attitudes were towards children with academic or social disabilities, the more willing they were to include children in general classrooms" (p. 103). This study confirmed that teachers with high self-efficacy and positive attitudes about all students were the most willing to include the Roma in their classrooms.

Gao and Mager (2011) concluded, "That no matter how prospective teachers viewed the significance of the teaching profession, they as a whole were reluctant to educate children with behavioral disabilities in general classrooms" (p. 105). All of the participants were devoted teachers, yet some were admittedly challenged by the behaviors of some students and parents. Though many of these concerns were culturally based, many of them were merely challenges of working with an ethnic group that is generally uneducated. Often in my reflective memos I recorded thoughts like these:

In considering why some do not want Roma in their schools or classes I think it may have more to do with dealing with behavioral issues than anything to do with ethnicity. Because of their past performance and because they want their school to look successful they prefer not to have the troublesome children. The "rise to the majority" principle where if mostly non-Roma than the Roma rise to their level and if mostly Roma than the non-Roma also become weaker. Also, if teachers do not give high expectations of these students they may not rise like they could.

Challenges do exist in classrooms where there are integrated Roma students, but teachers can have attitudes of acceptance toward these students and can effectively create a classroom atmosphere conducive to meeting academic and social needs.

Implications

Understanding the process of transforming Romanian teacher attitudes of acceptance toward Roma students, identifying the factors that influence the attitude change, and knowing how transformed Romanian teachers successfully work with Roma students have implications for many stakeholders. Romanian administrators and policymakers can make informed decisions on how to use their limited resources most effectively to meet the needs of all students. University professors can better equip future teachers to facilitate the growth of all students. Romanian teachers can learn new teaching strategies for effectively working with the Roma students. All teachers can also understand the potential and power in transformation and be conscious of ways to expedite the process.

Administrators and Policymakers

Limited funding is an ongoing concern across both the private and public sectors in education, and knowing how to best invest available funds is essential. In Romania, funding for education comes from the government but may be supplemented by NGOs, IGOs, the European Union, and perhaps other sources as well. Romania has one of the lowest spending per student as a share of Gross Domestic Product, 18.2% per capita, across Europe (Varly et al., 2014). Increasing the education budget and making education a priority financial commitment will have long lasting benefits. Seeing what has worked in the past ten years in regards to successfully integrating the Roma students will help administrators and policymakers use their limited resources more efficiently. According to Varly et al. (2014):

The effect of one additional year of schooling on earnings is 8.01% according to the Survey on Income and Living Conditions (SILC) (2012) . . . each additional year of schooling reduces the probability of being unemployed by 8%. . . The individual returns of education are higher for the Roma population than for the non-Roma one. For instance, completing a further level of education increases the probability of finding a job by 5.6% for non-Roma and by 16% for Roma. (p. 14)

Improving educational opportunities for all students, especially the Roma, will make a positive impact for the future of Romania, economically and educationally.

In addition, there needs to be concrete plans implemented for how money received is spent so that it is used as allocated for the benefit of students and not for political or personal desires or gain. When money from the government or an NGO is received there needs to be careful oversight to be sure that the project is adequately implemented and funds are used as earmarked. Services, such as those of mediator or courses in Romanes, are provided for on paper

and within the legal system, yet there are many loopholes to not provide these services where needed. Basic needs, such as running water and electricity, need to be a priority in all schools.

Organizations such as Romani CRISS, UNICEF, Teach for Romania, and European Roma Rights Center (ERRC) need to continue to research, study, and publish about how to improve educational opportunities for the Roma. The work of these organizations, and many others, are needed to monitor progress in Romania and to identify best practices that are being implemented. The reports need to contain both quantitative and qualitative data in order to see the entire picture and the agencies involved need to have the support of the Minstry of Education of Romania in order to see their findings implemented at the grassroots level.

At least two participants pointed out that the government needs to do more to help all students who are at the poverty level, not just the Roma. According to the *UNICEF Annual Report 2013- Romania*, 47% of Romanian children under the age of six are at risk of poverty and the deprivation rate for all Romanian children is over 70%, the highest in the EU (UNICEF, 2013). The Roma are often the recipients of European Union funds or NGO projects, but this giving of funds to just one ethnic group has caused a feeling of animosity among some Romanians who see "their own" being neglected as their Roma neighbors receive help that they do not benefit from. Replacing the focus from ethnicity to one of socioeconomic status might help to remove some of the lingering negative social feelings toward this impoverished group of people.

One of the first steps in solving any dilemma is recognizing that there is a problem. There are negative social feelings toward the Roma, in part because there is a dearth of knowledge about the Roma across the country and across people groups. Correct information about the Roma, their history, their challenges, their successes, and their culture needs to be

disseminated in order to eradicate false information that has circulated for many years. History books need to be updated, media needs to be used to spread truths about the Roma, and the effects of communism and the communist mindset need to be rectified. Prejudices and stereotypes must be confronted headon and difficult discussions entertained in order to break the cycle of poverty and discrimination that is facing the Roma. Policymakers must use their position to make these changes at the foundational level of policy and the information that is made available to educators and the populace in general.

In the initial survey, the greatest influences for change were personal reflection, class activities, class discussions, group projects, and media. These types of activities need to be emphasized in course work, training sessions for projects, or ongoing education courses. Worksheets, essays, and reading assignments ranked low as far as influences, so the use of these in university training or ongoing education courses needs to be diminished. Personal interactions with the Roma community were significant throughout the entire process of transformation; therefore, engaging the Roma community in cooperative training and projects would be beneficial to both the Roma community and the educators. Teaching current and future teachers about the Roma community would aid in a greater chance of transformation as well introducing positive Roma role models to the teachers so they can see the possibilities and benefits of education.

This research revealed the powerful impact of role models on the lives of teachers and students. Administrators and policymakers can use this knowledge to influence successful Roma in returning to communities and schools to be a needed source of encouragement and provocation. Successful Roma who return to their own community have a greater chance of influencing that community than if outsiders come in and make the same pleas. Administrators

and policymakers should create a database of successful Roma to more easily identify them and correspond with them, so that they will be encouraged to return to their communities and reach the community with the message that there is hope in education. Bringing in Roma who have completed higher education to speak to current or future teachers would aid in understanding the Roma student and community for educators and show teachers there is hope for their students. In educational advertising, the use of successful Roma may greatly increase the impact of the message.

University Professors

Many of the same implications apply to university professors, but they have the additional task of making the course work more practical and less theoretical (Dooly & Villanueva, 2006). Many participants mentioned the disconnect between the university theoretical course work and the practical implementation of good pedagogical practices. If teachers have experiences that are more practical at the university level, then perhaps there would be less fear and trepidation about trying new strategies and implementing differentiated teaching methods that are necessary for teaching all students. Having practical classroom experiences will help future teachers discern if this is the correct career path for them. This experience, while still a student, will allow them to face challenges when there is someone available to help them solve those challenges.

The benefit of having a mentor teacher, a positive role model, was also mentioned more than once during data collection. New teachers entering the work force, especially entering into a classroom of students with diverse challenges, would benefit greatly from having an experienced teacher be available to mentor them through the first few years. Many of the rural schools, or schools with a high Roma population, reported a higher teacher turnover rate than schools that

had a more elite student body. Retaining teachers and training them to work successfully in these more difficult settings would eliminate the constant teacher turnover and provide a more stable learning environment for the students. Establishing a system where each new teacher is automatically paired to a more experienced teacher and is accountable to that teacher, but is also aided by that teacher, would benefit both the experienced and new teachers.

University professors should implement innovative teaching methods into their classrooms that would help prepare future teachers for classrooms that include Roma students. The use of films, such as *Our School* [*Scoala Noastra*] (Nicoara & Coca-Cozma, 2011), would also create an environment for open dialogue about many issues of education including working with government officials and integrating Roma children. This study found that the greatest influences for change included class activities, discussions, and projects; therefore, these strategies need to be utilized frequently in the university setting. Professors are not only responsible for filling students with knowledge but also with an understanding of what to expect from the future teachers' students and families.

Personal self-reflection is important in individual perspective transformation; therefore, incorporating journal or reflective logs in teacher training programs could provide a catalyst for transformation. Having students in teacher training programs write or dialogue about interactions with Roma individuals or the Roma community may cause them to relive and reflect on important experiences that are critical to their transformation. University professors should emphasize relfection in their education courses.

The importance of preparing future teachers cannot be overstated; therefore, changes must be made not only in the university classrooms but also in how the university system of education functions. I personally knew individuals who attended less than a quarter of their

classes, yet, managed to get degrees; this does not prepare them adequately for their future careers. The need for education overhaul at the university level is apparent and falls to both policymakers and professors. Allowing university students to come and take exams, or write final papers, without actually attending the classroom presentations, robs the professors of the joy of imparting their knowledge, the students of needed skills and relationships, and the next generation of Romanians of qualified teachers. Professors need to be like the grandparents in our familial model, they need to have lived the experience and pass on that knowledge to their prodigy, and then be available to help when needs arise when the next generation of teachers reaches their own classrooms.

Teachers

This study has multiple implications for teachers across Romania and around the world. The entire process of transformation is one of choice, it is not a forced process, and it cannot be mandated. The participants who experienced transformation took time to critically reflect on situations that occurred in their lives and sought to understand them and to make the world a better place for themselves and their students. Most did not begin their teaching careers expecting to love their students as they do now, but they are willing to learn and grow, to make personal and family sacrifices, to look for the good in their students and not focus on the bad, and to take on a role of a family member for their students. Going through the process of reflective writing or journaling will help teachers to be aware of experiences that have had, or are having, a profound impact in their lives. Teachers may also find that having their students engage in reflective writing and journaling will open avenues of discussion and growth for both teachers and students.

Similarly, the use of dialogue is important in stimulating teachers to relive and reflect upon their pre-awakening and awakening moments. Teachers should be encouraged to not only be involved in personal self-reflection but also to engage in dialogue with others about their teaching experiences and daily challenges in the classroom. This requires teachers to have trusting and open relationships and to feel secure enough to not fear reprisals for open dialogue that may seem controversial at times. Some potential settings for these conversations could be university classrooms, ongoing education courses, mentor-teacher meetings, consultations with mediators, community forums, and educational conferences. I was privileged to attend the "Learn and Vision Association International Conference: Critical Mass [Juncture] for a Quality Education" [Conferinta international a Asociatiei Learn&Vision: Masa critica pentru o educatie de calitate, Editia a III-a, Cluj-Napoca, 8-9 mai 2015] (Asociatia Learn&Vision [AL&V], 2015) where such open dialogue occurred.

The successful teachers of integrating Roma students did not dismiss the cultural background of their students but took time to learn about the culture and work within specific cultural dynamics. Teachers took time to understand the role of the parents and tried to include the Roma community in school activities. Looking for ways to include the parents in school activities, such as helping with planting trees or offering practical after school classes, can open relationships that will help with school attendance and a feeling for the importance of education. Being a support to the families, making home visits, even when not required, will send a message to the families that the teacher cares and is not afraid to leave his/her comfort zone.

Many of the successful teachers that I met were involved in *The Second Chance Program* [*A Doua Sansa*] where they worked with the uneducated community after regular school hours and on weekends to provide education to those who are beyond the traditional

system. In order to successfully participate in this program, teachers need to address their own personal biases and prejudices and seek to understand the students' home environments and obligations outside of school.

Helena, Izabela, and other teachers who are very successful in working with their Roma students have been offered teaching positions in "better" schools, but they choose to stay where they feel they can make the greatest impact. They willingly relegate praise and honor in teaching at prestigious schools to having the personal satisfaction that they are making a difference where they are. Are other teachers willing to do the same? If so, then a significant difference can be made in the lives of Roma students.

Teachers should also be willing to travel to other countries or investigate other educational systems to broaden their knowledge of how education can work in a variety of settings and to see things from a different perspective. Ylenia and George benefited greatly from having been abroad and seeing other systems at work. If opportunities arise, teachers should travel and learn. If it is not feasible to travel abroad to see other systems of education, then plan a visit to different school in Romania that you have heard is doing a great job. In Bucharest, for instance, there is the Romanian-Finish School, *Scoala Gimnaziala Romano-Finlandeza*, (Scoala Gimnaziala Romano-Finlandeza, 2015) that follows the Finnish method of education and other international schools where a variety of educational methods are incorporated.

The benefits of utilizing projects were apparent, but so were the challenges. Teachers need to think long-term concerning how to make the greatest impact in the lives of their students. Educators need to seek projects that are long lasting and that will not only motivate students to come to school to receive a promised compensation for a few months but will change lives and communities. Instead of spending time and resources implementing a project that has limited

benefits, it would be more wise to use personal resources learning new teaching strategies or getting to know the needs of the local community. On the other hand, educators need to be aware of available projects and resources, engage the local town officials, and procure the resources available.

From this study, teachers can also understand the importance of feeling confident in their competence as a teacher. They can know that they will make a difference, change lives, impart knowledge as well as hope, and educate a community if they choose. Developing self-efficacy comes from experience as well as personal conviction and determination. Teachers who choose to volunteer with the Roma community, pursue opportunities to personally interact with the Roma, seek to understand the situation of the Roma throughout history and currently, and then perceive they are competent enough to work with the Roma students will empower themselves and others. Teachers have the power to change the next generation; they can show their Roma students that they have value and that they are entitled to an education and a future the same as other Romanian students. Teachers can challenge their students to work hard and reap the benefits from their hard work. Teachers can take the crucial step in breaking the vicious cycle of uneducation, unemployment, and poverty that has haunted the Roma for generations.

Limitations

The proposal for this study was to find participants who self-identified through the Learning Activity Survey (LAS) (King, 2009) as having had a transformation and then to study the process of transformation. The self-identification component was considered a potential limitation from the onset and it proved be to a challenge. The results of the LAS (see Tables 7 and 9) show that some who self-identified as not having experienced a disorienting dilemma that changed their views still often completed components of the LAS that indicated they did or

indicated a change through other means of data collection. During research, especially using the interviews and timelines, some participants said they always accepted the Roma the same as other students, but in retrospect realized this was not always the case. They would often through our dialogue, discern a moment, or moments, of significant awakenings to these new ideas. Some who indicated they had a change during our conversation seemed only to have had a transformation in a politically correct sense but not necessarily in a personal perspective transformation. Self-identification was, and is, a challenge and one not easily overcome. Only through dialogue and critical self-reflection can this transformation be confirmed.

Along these same lines, it was often difficult to discern if the transformed attitudes were limited to the Roma students, to challenging students, to poor students, or to students in general. Most of the time it was clear that it was in regard to the Roma because of identifying factors in experiences that were shared. Since the teachers knew that I was studying the Roma integration, it is possible that they also focused on this topic and that the transformations that I documented were more of a general professional transformation of becoming a culturally responsive teacher and had little to do with the specific ethnic identity of the students.

Though I had hoped to have a few interviews from participants in private schools, this did not take place. The few private schools I contacted informed me they did not have Roma students, and one school with Roma students did not responded to my request for an interview. Private schools are not nearly as abundant in Romania as in America or other countries, so I do not think this was a weakness of this study, but it would be interesting to see a comparison.

Being a foreigner studying a very culturally specific topic was also a limitation, mostly due to time constraints. The learning curve for such simple tasks such as using the bus system, being able to express exact questions, and knowing the appropriate protocol for meeting district

superintendents were challenges. On the other hand, being a foreigner was also an advantage for a number of reasons. The idea that an American would come to study the issue of Roma integration without any ulterior motive intrigued many Romanians. In addition, since I struggled to learn the language, there was great appreciation for this effort, and my broken Romanian made me seem like a trustworthy friend instead of a stuffy researcher. It also helped because I had fewer preconceived ideas and could openly and honestly say, "I don't understand, could you please explain it to me," and get very open and honest replies.

Choosing to conduct the interviews in Romanian was the correct choice because of the depth in the personal narratives that I gleaned, but in hindsight, it would have been beneficial to have the interviews transcribed first into Romanian and then translated into English so participant member checking of their interview transcriptions could have occurred. Only three participants had the opportunity to member check since transcriptions were mostly done directly into English. In addition, it would have been advantageous to have multiple translators for the same recording to verify transcriptions and translations.

The cross-cultural research component was also a limitation. I did not always understand what was taking place, especially in situations where there were multiple people talking at one time, but with the aid of bilingual transcriptionists, accurate data were gathered. When reviewing the audio recordings and transcriptions it became evident that there were numerous missed opportunities or misunderstandings during the interviews due to the language barrier. Limitations and advantages were abundant.

Recommendations for Future Research

Just as the novice explorers think they know a great deal about adventure and are unaware of the complexities of the journey until they have personal experiences in a variety of

contexts, so I feel at the end of this study. I had my framework, my maps, gleaned knowledge, and an open spirit of exploration, yet, at the end of my journey, I realize there are so many more paths yet to be taken. I kept my focus on the questions at hand but made many notes about the side trails I discovered in hopes that someday I will be able to explore them or perhaps entice others to explore these unchartered territories. Following are a few recommendations for future research on the topics of transformation, Roma integration, education in Romania, and minority education.

This research explored the process of change in teacher attitudes toward including Roma students and the result was the development of the *Model of Transformation: Awakening to Empowering*. The next logical step is to test this model and see if it is valid. This investigation should take place again in Romania to see if it holds true for teachers who have accepted the Roma students but were not involved in this first study. To assess the transferability and applicability of the research similar studies need to take place in other countries where there exist similar issues with the integration of the Roma, and then in countries that have comparable situations involving different ethnic/racial groups. Future use of the *Model of Transformation: Awakening to Empowering* will require the creation of a scale or survey, similar to the LAS (King, 2009), that would aid in identifying the stages and relationships between the stages, this needs to be developed.

The *Model of Transformation: Awakening to Empowering* has a key component of *re-awakening* which triggers the *reliving* and *reflecting* on the *awakening* and comes prior to *empowering*. *Re-awakening* has no apparent parallel to any of Mezirow's (1991) ten stages of transformative learning. This new stage of transformation needs to be studied more in-depth to determine if it is present in all transformation or if it is specific to this cultural context. Since

most of Mezirow's (1991) stages have at least some correlation to the stages in this new model, specific attention needs to be given to those that are unique to one theory or the other to determine what accounts for the differences.

The film *Our School* [*Scoala Noastra*] (Nicoara & Cozma, 2011) was instrumental in piquing my curiosity about the challenges of Roma integration. Implementing a case study based on all the participants in the movie *Our School* (2011) to get an overall feel for attitudes about integration would be beneficial and insightful. Interviews of government officials, superintendents, principals of both public and special schools, teachers from both, students from both, Roma and non-Roma students, and parents, would yield an in-depth look at the issue from multiple perspectives. Additionally, a quantitative study using this film in university classroom settings would be beneficial to see if students had a change in attitude or perspective after viewing this film. I attended an "Education through Documentaries" workshop hosted by One World Romania (2014) aimed at encouraging Romanian high school teachers to use documentaries in their teaching. The workshop I attended used the film *Our School* as a case study during the workshop. I also used clips of this film in an Equity in Education workshop that I participated in at the University of Bucharest, and I was surprised by how few people at the end of both sessions indicated they had a change of opinion about Roma integration. Additional research regarding how to make this or other movies more effective in influencing attitude transformation could affect the educational system and the movie industry.

There is a need to establish the benefits of incorporating practical skills at the university level in addition to the theoretical content that is currently emphasized, specifically concerning working with diverse cultures (Dooly & Villanueva, 2006). A quantitative study that compares results of those who are trained purely theoretical to those who have practical training as well

would help to establish the need for more practical training prior to teachers taking on their own class. In addition a study that compares teachers who have advanced degrees but who generally do not attend the courses, just write the exams and papers, to those who actually attend the courses offered, would shed light on the necessity, or non-necessity, of actual coursework.

An assessment of the PHARE project concluded that teachers did learn how to work better with Roma students, but that two areas of actual classroom implementation were not evident, learning to address students as individuals and learning how to evaluate the learning process (Ulrich et al., 2009). My research revealed a frequent reference to the Roma needing to become people, humans, *oamenii*, in such a way that it was apparent that there exists the idea of this ethnic group not being the same as the Romanian general population. Bianca stated that we need to help them become real people (*a devein OAMENI*). Further study needs to be done as to what is meant by this phrase and how are the Roma perceived by the Romanians. Perhaps this reference goes back to thinking of them as slaves, vermin, lower class, or perhaps it is not meant in a perjorative manner. Only additional research can reveal how this oft-repeated phrase should be interpreted.

The role of the local government needs to be explored more in-depth. In *Our School,* the mayor's role is in many ways a contrast of what is said and what is achieved. I found many teachers refer to the mayor (*primar*) and the town hall (*primaria*) when discussing their local Roma school situation. I personally observed how the mayor affects an entire community's attitude toward the Roma in that area. A study about the role of local government, specifically the mayors in the Romanian system, and how they affect the community, are held accountable, and influence local education would be beneficial.

Oljaca et al. (2010) concluded that progress is being made in inclusion of the Roma in regards to their feelings of acceptance in the schools, their socialization with other students, and the attitudes of teachers toward them but the question remains: What predicts these attitudes? This research gained critical insight in the attitude formation of the teachers, but there is a need to study more about the students. In addition, regarding predicting changes of attitudes, experiences were a critical part of what predicted the changes, but more information is needed to determine if these experiences can be forced or prearranged. If there is a way to program these experiences, perhaps through a practical experience, there is a need to understand how to make teachers and students more sensitive to these experiences to promote transformation.

The idea of resilience, "personal success in the face of considerable adversity," (Spaulding, 2009, p. 1) arose in some of my interviews. Research is needed to determine what causes some students to "break the mold" and to advance further than others in their communities. Some students continue to come to school even if their parents beat them when they return home and do not buy them the necessary school materials or clothing, but the factors that influence this resilient attitude are not understood. I understand that Serban Iosifescu and Ciprian Fartusnic are engaged in studying this, and I look forward to seeing the relationships between resilience, self-worth, self-value, and self-efficacy in this cultural context.

Regarding the use of projects by NGOs or IGOs, it would be interesting to know if the results are different depending on whether they are listed as a Roma education project or a project to help those in poverty (Apostu et al., 2012; Georgiadia et al., 2011; Sykora, 2010; Ulrich et al., 2000). I heard from more than one individual that projects that are aimed at the general poverty population and do not require the Roma to declare themselves Roma to receive help are better received by both the Roma and the non-Roma communities. The non-Roma

members often feel like their needs are not being met, and they feel animosity for the Roma who are receiving benefits and "wasting them" at times. The Roma feel like they are caught in the middle because if they do not declare they are Roma they do not receive the benefits, yet if they do self-declare, their non-Roma neighbors and classmates often ostracize them. This comes back to an issue discussed elsewhere about ethnicity or about poverty and behavior. Perhaps it is best to stop the focus on Roma integration and make the focus the improvement of equity of education in Romania and the elimination of poverty.

The role of the parents of the Roma students played heavily in the teachers' perspectives about their Roma students as well as in the students' perspectives on education. The oft-repeated stereotype that the parents do not want their children to go to school was debunked to some degree by some of the families that were part of this study, yet more research needs to be done to discern what the concerns are and how they can best be addressed. Teachers often told me that the parents refused to allow their children to come to school, especially the girls after fourth grade. Derrington (2005) and Bhopal and Myers (2009) both discussed the need for better understanding of the anxieties of the parents of Roma students and the need to form trusting relationships with the parents and the community and the school for greater achievement of the next generation of the Roma. However, this issue is deeper than just fear of education; it is a cultural practice for prearranged and early marriages for the girls. This type of information cannot be acquired by a mere survey, because the Roma community will probably respond that they do not have this practice; after all, it is illegal to marry before 18, but if one qualitatively looks at the issue, other insights into how to address this problem may be found.

This issue also gives rise to the discussion about assimilation. I discovered that there are many types of Roma within Romania. Some are very traditional, some hold to some traditions

but are integrated to varying degrees, and some have almost entirely assimilated into the Romanian culture. I heard repeatedly that there are issues among the different Roma groups as far as acceptance. In schools with rich and poor Roma, they refuse to share the same bench at school, eat lunch together, have close friendships with, or marry those from the other group. Ethnographic research into the differences of the Roma communities, the perceptions they have of each other, and the benefits and drawbacks of assimilation for the Roma people would be very beneficial. Generalizations are difficult to make, but an understanding of their assimiliation and the Romanian mindset regarding assimiliation is needed. Many participants and others that I met who would say, "If they would just be like us." This destruction of a culture bears heavy on my shoulders. Research into ethnic groups that have been accepted without losing cultural identity and a comparison to the Roma community may help in understanding this dilemma. Also, studies of cultural groups that have assimilated and in the process lost their cultural traditions would also lend understanding as to which method is best.

During my year in Romania, I gained a great empathy for this persecuted group, who often fear to admit their identity because of current and past issues and feel misunderstood because of their differing cultural traditions. An open-minded individual could help to discover ways to ease this transition from non-education to embracing education with cultural sensitivity. I approached the issue from a teacher's perspective, but an educated and sensitive Roma who has access to both cultures could glean insights from the student and parent perspectives.

The point of declaration of being Roma or not was one I struggled with understanding throughout data collection and analysis. Many Romanians made claims that they assume the Roma do not declare themselves Roma because they are ashamed, or that they do declare just to receive benefits allotted to them. After studying their history, it is clear that they have been

persecuted at times simply for being Roma, so this helps in understanding the anxiety in declaring. The issue is very complex and almost everyone in the educational system, when questioned, admitted that they do not understand declaration versus non-declaration either. Research into identity declaration would help to determine when and why the Roma need to declare themselves Roma and if there are benefits or problems caused because of the forced declarations.

I recommend more studies on the forced change to considering this group Roma and using that name instead of the more common street term of Gypsy [*Tigani*]. As Ilisei (2014) explained, the name for this diverse group is complicated and many of those now politically correctly referred to as Roma call themselves Gypsies. One thought from one of my Roma participants:

The Roma children and parents should also change. They are, many times, the way they were a hundred years ago. Now I'm going to give you an example with the word "Gypsy": according to the law if you call someone "Gypsy" you can get a fine or get sued. Some people would say, "Why call me a Roma? I'm used to being called a Gypsy. I was a Gypsy in the past and I am a Gypsy now. Why should you call me a Roma now?" Of course they do not know the meaning of the word Roma or Gypsy. So I thought about why do they think this way. Well, if for one hundred years I'm used to people calling me Anna, that's who I am- Anna; you can't come and say that from now on I'm Mary. This is exactly what is happening to the Roma people. Same thing is with the change of mentality with the teachers. The Roma were used to being called and treated as they were for decades. They might say, "How am I supposed to change now, in an instant, just

because they tell us to?" First of all, we have to change ourselves and then see

what happens.

It was challenging to go back and forth between these two terms since most of the students and

teachers used the term Gypsy [*Tigani*] regularly, and I could tell that the forced use of the term

Roma sometimes created an atmosphere of more political and professional protocol than getting

to the heart of the matter. More research into the use of the term Roma for everyday conversation

may help to determine if forcing the label is beneficial to the Roma community and if it varies

depending on region or particular group of people.

Research is needed to determine how to best utilize mediators and to pay for their

services. There are some trained mediators, thanks to the efforts of Gheorghe Sarau, yet many

schools do not employ them due to lack of funds, and others do not have access to mediators in

their area. The mediators I spoke to believed their role was important, and it seemed important to

me, and those teachers who had access to mediators appreciated there being someone who

understood the Roma culture and could help with communications with parents. A comparative

look at other countries and how they utilize mediators and fund their positions would benefit the

Romanian education system (Bhopal & Myers, 2009; Gabel, 2008; Messing, 2008). Also,

research into best ways to fund the position of mediators and how to be certain that funds

allocated for mediators are not used for other services is needed.

There is a need for research on the effect of the communist mindset on the problem of

integration, education, knowledge about accurate history, and selective memory. How did

growing up and being educated during communism affect attitude development? How long will

this mentality endure? How can the inaccurate historical teachings of the time of communism be

erased and replaced by accurate historical information? Many educated Romanians do not know

about the enslavement of the Roma, their persecution and annihilation during the Holocaust, and forced assimilation across Europe. They have been taught they were serfs or willing servants, not slaves. They think the Roma were always just poor beggars, and they have little empathy for their current situation in part because they have no knowledge of their past. How does this lack of accurate historical teaching affect the current situation? Did being Roma during the time of Ceausescu's reign differ much in their reflective perspective than the non-Roma with whom I spoke? Did the Roma consider themselves Romanian and equal during that time? Would they go back if they could?

As Bobo, Charles, Krysan and Simmons (2012) pointed out there is still an issue with race in the US: "despite accepting integration as a general principle and a small minority presence in schools, neighborhoods or other public social spaces, whites express strong social distance preferences; indeed, a racial hierarchy of association remains" (p. 74). The correlation between the race issue in America and the struggles of the Roma across Europe would be interesting to study in detail building on the work of Greenberg (2010) and Cushner (1998). Ladson-Billings (2000) stated that:

> However, when we understand the ways in which oppression has worked against many groups of people based on their race, culture, class, gender, disability, and sexual orientation, we must recognize that there may be analogous experiences that are not necessarily equivalent ones. . . . Our understanding of the commonalties of oppression cannot wash out the particularities and specifics of each experience. (p. 208)

Ladson-Billings (2000) advised caution when making comparisons; this advice is heeded when comparing the Roma to the African American situation, but there are enough similarities

that some generalizations can be addressed. Ladson-Billings went on to explain that African

Americans were considered genetically inferior, were considered socially inferior, were told they

could not achieve academically, and were often taught by those who would prefer not to teach

them; these traits all correlate to the Roma situation.

Teachers who choose to *have the classroom take on a familial role* and *choose to become*

like a foster parent succeed in accepting the Roma students and improving their educational

opportunities. A study into these same attitudes regarding African American students in the

United States would also be beneficial and would build on Ladson-Billings (2000) work, taking

it to the next level of identifying whether the successful teachers treat their students in these

ways and how the students respond to this teacher attitude. Researching how the students

respond to these types of attitudes would also inform teachers into the importance of these

attitudes for student success.

Along similar lines would be a correlation of the phenomenon of "acting white" or in this

context "acting Romanian." The connection between role models and examples in this 'acting

white' phenomenon is intriguing. As Zdechovsky (2015) shared when discussing the need to

accept the Roma as EU citizens, "Integration is needed but not simply by pointing to problems.

The best way is to focus on positive examples of Roma integration in member states and to share

best practices among the EU" (p. 1). Zdechovsky (2015) explained the importance of education

and of including the Roma in policy changes by having them participate and becoming

personally involved in changing their communities. As Anamaria shared:

Maybe through the personal example of other Roma people from their community

who succeeded. Because I believe that every community has one or two people

who succeeded and they can go and talk to other Roma people about how they did

it. Someone from outside the community might come and say, "You must learn,

you must raise yourself up. And so on." But they did not come from their midst,

they know they have to change but they don't think it is possible because they feel

like the outsiders do not understand. Do you understand?

In my conversation with Ylenia about positive Roma role models for the students, Ylenia

conferred:

Yes, we need such models. It is necessary particularly for their community. If

they came back telling them what they did, and that you too could do this. I

remember I saw on television and I particularly appreciated it, namely a member

of the Roma party had made it to Brussels and became an adviser. I appreciated

her. And she told how she had to struggle with the mentality of her high school

colleagues. But she had wanted to become someone and that even though she was

a Roma she could do it. Yes, children need such models. But they need to talk as

we two are doing it. To come in front of them and tell them, "I too labored hard. I

too had days when I had nothing to eat sometimes, I too walked in the snow with

frozen feet."

An inquiry into the effect of role models on the next generation would be beneficial and perhaps

provoking to those who have *broken the mold* and *broken the vicious cycle* to reach back to the

communities where they lived and recognize the teachers who helped to transform their lives.

Summary

The purpose of this systematic grounded theory study was to explore the process of

change in teacher attitudes toward including Roma students in PK-12 non-segregated schools in

Romania. Mezirow (2012) explained the focus of transformative learning theory is "how we

learn to negotiate and act on our own purposes, values, feelings, and meanings rather than those we have uncritically assimilated from others — to gain greater control over our lives as socially responsible, clear-thinking decision makers" (p. 76). Perspective transformation takes place in Romania with teachers of Roma students as they gain control over their lives, taking preconceived ideas and transforming them into new perspectives.

The research provided an answer to the central research question: What is the process of transforming Romanian teacher attitudes toward including Roma students? The *Model of Transformation: Awakening to Empowering* (see Figure 2) describes the process teachers go through to use personal experiences and interactions during the *pre-awakening* and *awakening* stages, followed by an *internal transformation*, *gaining understanding and empathy*, and *revealing transformation* to ultimately *empower themselves and others*. This dynamic process is personal, powerful, and unprescribed.

The second question this study answered is: What factors influence attitude change of Romanian teachers toward the Roma? Key factors in influencing the change of attitudes include *childhood experiences*, *role models*, *ongoing formative education courses*, *media influences*, *personal reflection*, *class activities,* and *class discussions*. Participants who had early positive *personal interactions* with the Roma community, were *accepting of those who are different*, willing to *try new strategies*, engaged in *ongoing education courses*, and allowed themselves to be influenced by positive *role models* had the greatest success in transformation of attitudes toward their Roma students.

Choosing to see the classroom as a family unit and *incorporating new strategies* provide the foundational themes to answer the third question: How do Romanian teachers use their transformed attitudes in working with Roma students? Teachers *become like a foster parents* to

their students, *loving them as their own*, *sacrificing their own families* for their students, *feeling responsible for their futures*, *desiring for them to succeed*, and *rejoicing in little steps of progress*. Teachers go beyond just knowing the children have a hope to investing time, money, and effort into *learning new strategies* to meet their diverse needs.

This study also provided the answer to a fourth question: What role does self-efficacy play in developing Romanian teacher attitudes toward Roma students? Growing self-efficacy is evident throughout the process of transformation as teachers gain skills and gain confidence in teaching their Roma students. They see a value to themselves and a value to their students. It was important for teachers to gain self-efficacy and become role models to others in how to thrive in challenging educational settings.

Knowing the factors that influence the *Transformation: Awakening to Empowering* and how to implement the transformed attitude in the classroom can benefit future and current teachers, administrators, university professors, policymakers, and others to improve the education of the Roma in Romania and around the world. Reflecting on this study should help educators determine where they are in the process of transformation. Gaining understanding and empathy through this study should inspire educators to consider their attitudes toward the Roma and empower them to take the next step in the transformation process. I am grateful to those who allowed me into their lives to learn more about the issue of Roma integration and especially for the opening of hearts to see beyond the many statistical studies that are prevalent about this topic.

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Appendix A
IRB Approval Documentation

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

February 11, 2015

Laura Estella Jones
IRB Approval 2080.021115: Exploring Attitude Transformation: A Grounded Theory Study of Romanian Teachers of Roma Students

Dear Laura,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

Professor, IRB Chair
Counseling

(434) 592-4054

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Appendix B1

English Language Consent Form

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

You are invited to be in a research study of teachers of Roma students who are being integrated into Romanian non-segregated schools. You are selected as a possible participant because you are a current PK-12 Romanian schoolteacher that has firsthand experience with the subject of Roma educational inclusion. I ask that you read this form and ask any questions you may have before agreeing to be in the study. Your involvement with this research will take place during the academic school year 2014-2015.

This study is being conducted by Laura E. Jones who is studying education at Liberty University in the United States of America.

Background Information:
The central purpose of this research is to explore the process of attitude transformation in Romanian teachers toward working with the including Roma students.

Procedures:
If you agree to be in this study, I may ask you to do the following things:
1. Participate in at least one private face-to-face interview lasting about two hours. Additional interviews may be requested and you may choose to accept the invitation or decline these future interviews. The interview(s) will take place in a location that is convenient for you and private from distractions. If there will be translators present, they will agree to keep confidential all that is expressed. Interviews will be recorded for future transcriptions.
2. Create a timeline depicting any significant events in your life regarding topic of study. The timelines may be done orally, written, visually representation, audio recorded, graphic representation, or any other agreed upon medium. The timeline will need to be completed within one week following your initial interview and may be mailed to me via a pre-addressed stamped envelope or e-mail.
3. Write a letter to a future teacher discussing your attitudes about specific educational topics. The letter will need to be completed within one week following your initial interview and may be mailed to me via a pre-addressed stamped envelope or e-mail.
4. Be willing to have the researcher make at least one scheduled observation of your classroom. Scheduled observations will be made with your schedule in mind and at a time that is convenient for you and for your school. I will observe at least one class depending on availability and convenience. After the observation I would like time to ask questions about the observation.

Risks and Benefits of being in the Study:

The study has few risks that are anything more than would occur in day-to-day life. You may be exposed to ideas that may cause you personal discomfort or stress due to thoughts or ideas that are different from those you usually encounter.

Possible benefits to participation are that you will be helping a future educator accomplish his/her desired academic goals and you may learn new beneficial educational strategies,

Compensation:

You will receive no payment or reimbursement for participating in this research.

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify participants. Research records will be stored securely in a locked safe and only the researcher will have access to the records. All participants will be given a coded name and the data collected will be stored in password protected computer files under the coded name. Data will be kept on file for at least the next 10 years in case other study or related research is completed for which it will be beneficial. Any recordings made will also be kept for this 10-year period and will be stored in a password protected device. No guarantees about confidentiality can be made about comments made in small group discussions since I have no control over participants outside of the group time, but it will be made clear that no information is to be shared outside of our discussion time.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with your employer or any individuals. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Laura E. Jones. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at lejones2@liberty.edu or 0729085264. Her advisor at Liberty University is Dr. Lucinda Spaulding and she may be reached at lsspaulding@liberty.edu.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24502 or email at irb@liberty.edu.

You will be given a copy of this information to keep for your records.
Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study and to be audio-recorded during interviews.

Signature: _____ Date: _____

Signature of Investigator: _____ Date: _____

IRB Code Numbers: **IRB Expiration Date:**

Appendix B2
Romanian Language Consent Form

Formular de Acord in limba română

Explorarea transformării atitudinii:
Un studiu teoretic asupra profesorilor români cu elevi romi
Laura E. Jones
Liberty University
Facultatea de Stiintele Educatiei

Sunteți invitați să faceți parte dintr-un studiu de cercetare a cadrelor didactice cu elevi romi care sunt integrați în școlile non-segregate din România. Sunteți selectat ca un posibil participant pentru că sunteți un profesor român din învățământul preuniversitar care a experimentat incluziunea educațională a romilor. Vă rog să citiți acest formular și să puneți orice întrebări ați putea avea înainte de a accepta să fiți parte a acestui studiu. Implicarea dumneavoastră în această cercetare va avea loc în timpul anului școlar 2014-2015.

Acest studiu este realizat de Laura E. Jones, care studiază educația (pedagogia) la Universitatea Liberty din Statele Unite ale Americii.

Informații de Fond:

Scopul central al acestei cercetări este de a explora procesul transformării atitudinii profesorilor români în lucrul cu elevii romi ce au fost incluși prin diferite programe.

Proceduri:

Dacă sunteți de acord să faceți parte din acest studiu, aș putea să vă cer următoarele lucruri:

1. Să participați la cel puțin un interviu față-în-față, privat ce poate dura aproximativ două ore. Interviuri suplimentare pot fi solicitate în viitor și puteți alege să acceptați invitația sau să o refuzați. Interviul sau interviurile vor avea loc într-o locație care este convenabilă pentru dumneavoastră și ferită de diferite distrageri. În cazul în care vor fi traducători prezenți, ei vor fi de acord să păstreze confidențialitatea asupra informațiilor. Interviurile vor fi înregistrate pentru transcrieri viitoare.

2. Crearea unui cronologii care prezintă acțiuni semnificative sau interacțiuni despre subiectul de cercetare. Cronologia se poate face oral, scris, prin reprezentare vizuală, înregistrată audio, reprezentată grafic, sau orice altă modalitate. Cronologie va trebui să fie finalizată în

termen de o săptămână de la interviul inițial și poate fi trimisă prin poștă printr-un plic timbrat pre-adresat sau e-mail.

3. Redactati o scrisoare catre un viitor profesor in care discutati despre parerile pe care le aveti despre diferite subiecte educationale. Scrisoarea va trebui terminata in termen de o saptamana de la interviul initial si mi-o puteti trimite intr-un plic autoadresat, timbrat sau prin email.

4. Permiteți-i , vă rog , Laurei Jones să aibă programată cel puțin o observatie cu privire la una dintre clase. Observații programate se vor face luând in considerare programul dumneavoastră și al școlii dumneavoastră. Voi observa cea mai putin o clasa, în funcție de disponibilitate și convenienta. După observarea aș dori timp pentru a pune întrebări cu privire la ceea ce am observat.

Riscurile și Beneficiile de a face parte din Studiu:

Studiul are puține riscuri, care nu sunt cu nimic mai mult decât cele din viața de zi cu zi. Veți fi expuse la idei care vă pot cauza disconfort personal sau stres din cauza gândurilor sau ideilor care sunt diferite de cele pe care le întâlniți de obicei.

Beneficiile participării sunt că veți fi de ajutor unui viitor educator în realizarea obiectivele sale academice dorite. Ați putea învăța, de asemenea, diferite strategii educaționale și idei pe care le puteți valorifica în cariera dumneavoastră în învățământ.

Compensare:

Nu veți primi nicio plată sau rambursare pentru participarea dvs. la această cercetare.

Confidențialitatea:

Înregistrările acestui studiu vor fi păstrate privat. În orice fel de raport ce s-ar putea publica, nu se va include nici o informație care va face posibilă identificarea participanților. Înregistrările de cercetare vor fi stocate în siguranță într-un loc securizat și doar cercetătorul va trebui să aibă acces la înregistrări. Toți participanții vor primi un nume codificat, iar datele colectate vor fi stocate în fișiere de calculator protejate cu parolă sub numele codificat. Datele vor fi păstrate la dosar pentru cel puțin următorii 10 ani exceptând cazul în care alte studii sau cercetări legate de acest subiect vor aduce completatări ce vor fi benefice. Orice înregistrări realizate vor fi, de asemenea, păstrate pentru această perioadă de 10 ani și vor fi stocate într-un dispozitiv protejat prin parolă. Nu se oferă garanții cu privire la confidențialitatea discuțiilor cu privire la observațiile făcute în discuțiile din grupurile mici, deoarece nu am nici un control

asupra participanților din afara grupului , dar se va explica în mod clar că informațiile nu trebuie să fie făcute cunoscute în afara grupului nostru de discuții.

Natura Voluntară a Studiului:

Participarea la acest studiu este voluntară. Decizia dumneavoastră de a participa sau nu, nu va afecta relațiile dumneavoastră actuale sau viitoare cu angajatorul sau orice altă persoană fizică. Dacă vă decideți să participați, puteți allege să nu răspundeți la vreo întrebare sau să vă retrageți în orice moment, fără a afecta aceste relații.

Contact și Întrebări:

Cercetătorul ce va realiza acest studiu este Laura E. Jones. Puteți pune acum orice intrebare aveti. Dacă aveți întrebări mai târziu, sunteți încurajați să o contactați la adresa de mail lejones2@liberty.edu sau numerele de telefon 021.232.1922 sau 0729.085.264. Consilierul ei de la Universitatea Liberty este Dr. Lucinda Spaulding și o puteți contacta la adresa de mail lsspaulding@liberty.edu.

Dacă aveți orice întrebări sau nelămuriri cu privire la acest studiu și doriți să vorbiți cu altcineva decât cu cercetătorul, sunteți încurajați să contactați Institutional Review Board, 1971 University Boulevard, Suite 1837, Lynchburg, VA 24502 sau e-mail la IRB @ liberty.edu.

Vi se va oferi o copie a acestor informații pentru a fi păstrate la dosarul dumneavoastră.

Declarație de Acord:

Am citit și am înțeles informațiile de mai sus. Am pus întrebări și am primit răspunsuri. Sunt de acord să particip la studiu și să fiu înregistrat audio în timpul interviurilor.

Semnătura: _____ Data: _____

Semnătura Cercetator::_____ Data: _____

IRB Code Numbers: Numărul de cod IRB
IRB Expiration Date: Data de expirare IRB

Appendix C

Initial Survey/Learning Activities Survey

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

Laura E. Jones is an American doctoral student from Liberty University in Virginia, United States, who is spending the year in Romania completing her dissertation on education in Romania. Please take about ten minutes to complete the following survey to assist her in her educational goals.

The demographic information requested below is necessary for the research process. Please be assured that this information and all of your responses on this instrument will be kept **strictly confidential**. Data will be reported in such a way that identification of individuals will be impossible. You will be given a coded name that will allow this information to be compared with your responses at a later time.

Gender (Check One): _____ Male _____ Female

Age: _____ Email address: ___ ___ ___ ___ ___ ___ ___ __Phone Number: _ _____

Birthplace: City _____ County/Judet _____ Country _____

Education: Highest Degree _____ Institution _____ Year Graduated _____

Current Teaching Position: City_____ Grade you teach_____

Spoken Languages: Romanian   English   Hungarian   Other: _____

Racial / Ethnic Background (Please Describe)
_____

Religious Background (Please Describe)
_____

Sexual Orientation (Please Describe)
_____

Physical Disabilities (If Any, Please Describe)
_____

Parents' Education (Highest Degree/Diploma): Father _____ Mother _____

Approximate Socio-Economic Status (Please Check One in Each Column)

As a Child	As an Adult (Current)	Corresponding Annual Household Income
— Lower	___Lower	____$0–$19,999
— Lower Middle	___Lower Middle	____$20,000–$39,999
— Middle	___Middle	____ $40,000–$59,999
— Upper Middle	___Upper Middle	____$60,000–$79,999
— Upper	___Upper	____$80,000+

Additional Self-Description and/or Comments:

LEARNING ACTIVITIES SURVEY

1. Since you completed your education, do you think any of your ideas or points of view have changed? (Your ideas or attitudes about educational goals, confidence in teaching, how to get along with other people, Romanian students, Roma students, Roma inclusion, your own culture, or other people's culture may be topics of possible change.)

☐   Yes   ☐ No

2. Please describe the change of idea or point of view.

3. Here is a list of some of the changes you may have experienced.
   Please check off any that apply to you.
   ☐   A.   Something happened that made me think about the way I usually act.
   ☐   B.   Something happened that made me think about my ideas about social roles.
              (Examples of social roles include what a mother or father should do or how an
              adult child should act.)

☐ C.   As I thought about these things, I realized that I did not agree with my previous beliefs or ideas about social behavior anymore.

☐ D.   Or instead, as I questioned my ideas, I realized I still agreed with my beliefs or ideas about social behavior.

☐ E.   I realized that other people also think about their beliefs.

☐ F.   I thought about acting in a different way from my usual beliefs and social behavior.

☐ G.   I felt uncomfortable with traditional social behavior expectations.

☐ H.   I tried out new roles so that I would become more comfortable or confident in them.

☐ I.   I tried to think of a way to adopt these new ways of acting.

☐ J.   I gathered the information I needed to adopt these new ways of acting.

☐ K.   I began to think about the reactions and feedback from my new behavior.

☐ L.   I took action and adopted these new ways of acting.

☐ M.   I do not identify with any of the statements above.

4. If you have had a change, thinking back to when you first realized that your views or perspective had changed, what do you consider were the most important steps in making this change?

5. Many things can influence a change of ideas or points of view. Please check off all of those that influenced your change.
Did a class assignment influence the change? (Check all that apply.)

☐ Class discussion
☐ Writing about your concerns
☐ Personal journal
☐ Independent personal reflection
☐ Worksheets
☐ Role plays
☐ Group projects
☐ Essays
☐ Reading assignments
☐ Class activities
☐ Internship
☐ Films or other media
☐ Other: _____

Did a person influence the change? (Check all that apply.)

☐ Another student
☐ A friend
☐ A professor

- ☐ A spouse
- ☐ Another family member
- ☐ Another teacher
- ☐ An administrator
- ☐ A community member
- ☐ Other:_____

Did a significant change in your life influence the change? (Check all that apply.)
- ☐ Marriage
- ☐ Birth/Adoption of a child
- ☐ Moving
- ☐ Divorce/separation
- ☐ Death of a loved one
- ☐ Change of a job
- ☐ Loss of a job
- ☐ Social turmoil
- ☐ Other: _____

6. Do you currently have any students in your classroom that have special needs or are diverse in regards to race, ethnicity, sexual orientation, or religion? If so, please describe briefly.

7. Do you have any additional comments regarding your attitudes about working with diverse students?

If you are willing to be interviewed and observed, please fill in the following information:

Name: _____

Email: _____

Telephone: _____

Best time to call: _____

Appendix C2

Cercetare inițială – limba romana

Explorarea transformării atitudinii:
Un studiu teoretic asupra profesorilor români cu elevi romi
Laura E. Jones
Liberty University
Facultatea de Stiintele Educatiei

   Laura E. Jones este o studenta americanca la doctorat in cadrul Universitatii Liberty din Virginia, SUA. Ea petrece un an in Romania pentru completarea lucrarii de dizertatie despre educatia in Romania. Va rog sa acordati 10 minute pentru a completa urmatorul chestionar care o va ajuta in scopurile ei educationale.

   Informatiile demografice solicitate mai jos sunt necesare pentru procesul de cercetare. Vă asigurăm că aceaste informații și toate răspunsurile dumneavoastre vor fi păstrate strict confidențial. Datele vor fi raportate în așa fel încât identificarea persoanelor va fi imposibilă. Vi se va da un nume codificat, care va permite ca aceste informații să fie comparate cu răspunsurile dumneavoastră la o dată ulterioară.

Sex (Bifați unul dintre ele): _____ Masculin _____Feminin _____

Vârsta: _____ Adresa de e-mail: ___ ___ ___ ___ ___ ___ Numărul de telefon: _____

Locul nașterii: Oraș _____ Județ _____ Țara _____

Educatie: cel mai înalt nivel _____ Instituția _____ Anul absolvirii _____

Poziția curentă în învățământ: Orașul_____ Clasele la care predați_____

Limbi vorbite: Romana_____Engleza_____ Maghiara_____ Altele: _____

Context rasial / etnic (vă rugăm să descrieți)_____

Context religios (vă rugăm să descrieți)_____ _____

Orientare sexuală (vă rugăm să descrieți) _____

Dizabilități fizice (dacă este, vă rugăm să descrieți) _____

Educația părinților (cel mai înalt nivel / Diploma): Tata _____ Mama _____

Aproximați statutul socio-economic (Vă rugăm bifați unul în fiecare coloană)

Ca și copil	Ca și adult (În prezent)	Corespunzător Anual Venituri de uz casnic
— Scăzut	__Scăzut	____0 -1000 lei pe luna
— Aproape mediu	__Aproape mediu	____1001 – 2000 lei pe luna
— Mediu	__ Mediu	____2001 – 2800 lei pe luna
— Ridicat	__Ridicat	___2801 – 3400 lei pe luna
— Foarte ridicat	___Foarte ridicat	___+ 3400lei pe luna

Informații suplimentare -   auto-descriere și / sau comentarii:

SONDAJ DE OPINIE PRIVIND ACTIVITĂȚI DE ÎNVĂȚARE

1 Din momentul în care ai terminat studiile, crezi că ideile sau punctele tale de vedere s-au schimbat? (Idei sau atitudini ale tale cu privire la elevii romi, elevii români, incluziunea romilor, obiectivele educaționale, încrederea în procesul de predare, cum te înțelegi cu alte persoane, propria cultură, sau cultura altor oameni pot fi subiecte de posibilă schimbare.)

☐ Da   ☐ Nu

2 Vă rugăm să descrieți schimbarea de idee sau de punct de vedere.

3 Aici este o listă a unora dintre schimbările pe care le- ai fi putut experimenta:

Vă rugăm să bifezi orice afirmație care se aplică pentru tine.

☐ A. S-a întâmplat ceva care m-a făcut să mă gândesc la modul în care, de obicei, acționez.
☐ B. S-a întâmplat ceva care m-a făcut să mă gândesc la ideile mele despre rolurile sociale. (Exemple de roluri sociale includ ceea ce o mamă sau tată ar trebui să facă sau cum ar trebui să acționeze un copil adult.)
☐ C. În timp ce m-am gândit la aceste lucruri, am realizat că nu mai sunt de acord cu convingerile și ideile mele anterioare despre comportamentul social.

☐ D. Sau, în timp ce m-am întrebat cu privire la ideile mele, am realizat că încă de acord cu convingerile și ideile mele despre comportamentul social.

☐ E. Mi-am dat seama că și alți oameni se gândesc, de asemenea, cu privire la convingerile lor.

☐ F. M-am gândit să acționez într-un mod diferit decât convingerile mele și comportamentul social obișnuit.

☐ G. M-am simțit inconfortabil cu așteptările tradiționale de comportament social.

☐ H. Am încercat noi roluri pentru a deveni mult mai confortabil sau sigur în ele.

☐ I. Am încercat să mă gândesc la o modalitate de a adopta aceste noi modalități de a acționa.

☐ J. Am adunat informațiile de care am nevoie pentru a adopta aceste noi modalități de a acționa.

☐ K. Am început să mă gândesc la feedback-ul noului meu comportament.

☐ L. Am luat măsuri și am adoptat aceste noi modalități de a acționa.

☐ M. Eu nu mă identific cu niciuna dintre afirmațiile de mai sus.

4 Dacă ați avut o schimbare, gândindu-vă înapoi la momentul în care v-ați dat seama pentru prima dată că opiniile sau punctele de vedere s-au schimbat, care considerați că au fost cele mai importante etape din această schimbare?

5 Multe lucruri pot influența o schimbare de idei sau puncte de vedere. Vă rugăm să le verificați pe toate cele care v-au influențat schimbarea .

O activitate din clasă ți-a influențat schimbarea? (Verificați tot ceea ce se aplică.)
☐ discuție din clasă
☐ scriind despre preocupările dumneavoastră
☐ jurnal personal
☐ reflecție personală independentă
☐ foi de lucru
☐ jocuri de rol
☐ proiecte grup
☐ eseuri
☐ teme de lectură
☐ activități de clasă
☐ filme sau alte surse media
☐ altele: _____

Există o persoană ce v-a influențat schimbarea? (Verificați tot ceea ce se aplică.)
☐ Un alt elev
☐ Un prieten
☐ Un profesor
☐ Soțul sau sotia
☐ Un alt membru al familiei
☐ Un administrator

☐ Un membru al comunității
☐ Altele: _____

O schimbare semnificativă din viață v-a influențat schimbarea? (Verificați tot ceea ce se aplică.)

☐ Căsătoria
☐ Naștere / Adoptarea unui copil
☐ Mutarea
☐ Divorțul / separarea
☐ Moartea unei persoane dragi
☐ Schimbarea unui loc de muncă
☐ Pierderea unui loc de muncă
☐ Tulburări sociale
☐ Altele: _____

6 Aveți elevi din clasă care au nevoi speciale sau sunt diverse în ceea ce privește rasa, etnie,

orientare sexuală, sau religie lor? Dacă da, vă rugăm să descrieți pe scurt.

7. Aveți comentarii suplimentare cu privire la atitudininea dumneavoastră în ceea ce privește

lucrarea cu elevii romi?

Dacă sunteți dispus să fie intervievat si observat, vă rugăm să completați următoarele informații:

Nume: _____

E-mail: _____

Telefon: _____

       Cel mai bun timp pentru a fi sunat: _____

Appendix D

Interview Questions and Rationale

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

English Version of Interview Questions are found in Table 2

Romanian Version of Interview Questions

Salutare	Vă mulțumesc pentru că îmi permiteți să vă iau un interviu. Spuneți-mi pe scurt despre dumneavoastră începând cu date despre familie și copilărie.	RQ2
Întrebări inițiale - Viata inainte de Univ.	Vă rog să descrieți experiențele educaționale și de formare înainte de a intra la Universitate sau de a intra in sistemul de învățămînt ca profesor.	RQ2
	Vă rog să prezentati opinia familiei dumneavoastră față de educație și rolul aceste în educație dumneavoastră. Opinia familiei dvs. a fost similara sau diferita față de a celalalti oameni din comunitatea dumneavoastră in care ati crescut? Sau in care ati trait?	RQ2
	Ce rol a avut religia în copilăria dumneavoastră?	RQ2
	Cine a avut cele mai mari influențe in viata dumneavoastr până acum? Dați-mi câteva exemple.	RQ2
	Cand ati avut primul contact cu romii?	RQ2
	Cum ați descrie atitudinea dumneavostră față de romi, înainte de a începe pregătirea dvs pentru profesia didactică?	RQ1
Întrebări intermediare - Viața Profesionala	Cum au influențat anii din facultate sau liceul pedagogic atittudinea dvs. fata de romii?	RQ2
	Cât de des interacționați cu romii? In ce context aveti aceste interacțiuni?	RQ2
	Considerati ca ati primit o educatie potrivia pentru a lucra cu romii? Dati-mi cateva example de lectii concrete pe care le-ați învățat?	RQ2 & RQ4
	Spuneți-mi despre modul in care v-ati pregătit professional pentru a lucra cu romii.	RQ2
	Povestiți-mi despre experientele dumneavoastră cu elevii romi	RQ3

	pe care îi aveți în clase.	
Întrebări specifice despre atitudine	Cum ați descrie în prezent atitudinea dumneavoastră față de incluzinea romilor? Fata de romi?	RQ1 & RQ3
	De cât timp aveți această atitudine față de romi?	RQ1
	Când v-ați dat seama prima dată că aveți o atitudine diferită față de romi decât cea pe care ați avut-o mai devreme, în anii anteriori?	RQ1
	Când v-ați dat seama prima dată că i-ați acceptat pe romi? Puteți descrie evenimentele care au dus la această schimbare de perspectiva acceptare?	RQ1 & RQ2
	Care sunt atitudinele colegilor dvs. fata de incluziunea romilor? De ce credeti ca au acest atitudini?	RQ2 & RQ3
	Pe hartia din fata dvs. scrieti trei caracteristici ale unui professor de success intr-o sala de clasa cu elevi romi integrati.	RQ3 & RQ4
	Acum, scrieti trei caracteristici ale elevului tipic rom din clasa dvs.	RQ3 & RQ4
	Cum ar putea influenti pe elevii din clasa atitudinea dvs. fata de elevii romii?	RQ3 & RQ4
	Privind inapoi la viata dvs. care au fost cele mai mari influente in dezvoltarea atitudinolor cu privire la lucrul cu romii? Scrieti cel putin trei pe hartie si apoi putem le discuta.	RQ3 & RQ4
	Ați putea descrie cele mai importante lecții pe care le-ați învățat despre incluzinea romilor?	RQ2
	Cum ați rezolva problemele referitoare la din educarea romilor?	RQ3 & RQ4
	Din toata discutia de astazi cu privire la formarea atitudinilor noastre despre lucrul cu romii, ce moment credeti ca a fost cel mai important?	RQ3 & RQ4
Întrebări de închidere	Având aceste experiențe, ce sfat le-ați da viitoarelor cadre didactice care vor avea elevi romi în clasele lor?	RQ2 & RQ3
	Mai este ceva ce ați dori să adăugați despre atitudinea dumneavoastră față de acceptarea elevilor romi? Aveti vreo intrebare pentru mine?	RQ1, 2, 3 & 4

The interview time will take place in a neutral area and will last approximately two hours.

All interviews will be audio recorded. Prior to any interviews consent forms will be signed and

explained. Interviews will take place in either Romanian or English and a translator will be available any time that the participant is not fluent in English. A beverage and a snack will be provided for participant, researcher, and translator. Brief greetings will take place and then the questions will follow.

The English version of the questions was checked by four colleagues and the Romanian version by two Romanian educators to assure credibility, appropriateness, and cultural sensitivity. The literature review and research questions guided the formation of the questions. There are a total of 26 main prompts, some in the form of a question and some stated as dialogue prompts, some of these prompts address more than one of the four research questions. Eight prompts address RQ1 about the process of transformation of attitudes, fourteen address RQ 1 about the factors that influence attitudes, eleven address RQ3 about how views are transformed, and five address RQ 4 about the role of self-efficacy.

The questions begin general to give a sense of ease and to get the participant to begin to explain their background. As Creswell (2012) points out it is important to first get participants to describe their experiences and then in finding the themes for the study. The greeting question about background will allow me to see what is important to each individual participant. Depending on how detailed the response is some of the later questions may not need to be asked. Since critical reflection is important to understanding one's own biases and assumptions, this question will help me to see where bias and prejudice may be rooted and this could be important to determining the source of a negative attitude toward the Roma and then track the progress to the transformation (Garmon, 2005; Gay, 2010; Gutek, 1993; Mezirow, 1985, 2003, 2012; Nelson, 2009; Nieto, 1992),

The initial questions, six prompts, will allow me to see the role of education in the participant's life and help me to learn about their attitudes prior to formal teacher training. These prompts should give insight into when attitude transformation occurred and what factors were influencing their attitudes prior to professional training. I do not anticipate spending a great deal of time on this section but it will continue to be a non-threatening introduction.

The intermediate prompts regarding professional life will allow me to gain insights into possible influences of attitude transformation during professional training and then actual classroom teaching. Many studies have been conducted on pre-service teacher training for multicultural education and by looking at the details in each participant's training I hope to discern if the training was significant in transforming attitudes (Denson, 2009; Gao & Mager, 2011; Gay, 2013; Magos, 2006; Ngai, 2004 Patterson & Cruz, 2005; Unruh & McCord, 2010). Other studies and projects have emphasized help being given to teachers already in the classroom, so these factors must also be considered (Apostu, et.al, 2012; Georgiadis et al., 2011; OSI, 2007: Sykora, 2010; Ulrich et al., 2009). I will keep in mind Gay's (2002) five essentials for culturally responsive teaching and see if these are present in the participants.

Determining what interactions the participants have with the Roma in the classroom and outside of the classroom should help me to discern if the only interaction with the Roma has been in the classroom or if possible outside factors may also play a part in attitude transformation. Studies show that interaction with diverse groups improve self-efficacy, but where and how these interactions take place is a factor unknown if not in a controlled setting (Bersh, 2009; Klassen et al., 2011; Garmon, 2005; Patterson & Cruz, 2005).

The heart of the interview comes with the specific questions about attitude, there are eleven prompts in this section. I begin by asking a direct question about attitude toward Roma

inclusion to get the participant willing to discuss the Roma in a way that does not first pinpoint his or her attitude toward a people group but a policy. This should help me to see how they feel about general policies and see if that is a key to their accepting the Roma and then I ask directly about attitudes toward the ethnic group of the Roma. As Pogany, 2012 discussed law alone will not cause transformation when social beliefs are held strongly in one way of thinking.

The next few questions deal specifically with the change in attitude toward the Roma as this is key to determining if this was a genuine transformation (Mezirow, 1978, 1991). I will listen for answers that may show emotional and/or rational processes of transformation of attitude (Dirkx, 2008; Kitchenham, 2008; Malikki, 2010). The key is to determine which factors generate the attitudes (Albertoni, 2013) and then to hear how these attitudes affect the classroom management (Molto et al., 2010). During these questions I also hope to discern the role of empathy when I ask them to describe the characteristics of successful teachers and of the Roma students (Choi & Yang, 2011; Gerdes et al., 2011).

Critical self-reflection is the goal in asking the participants to look back on their lives and list the influences in attitude and then also when asking them about important lessons they have learned (Askeland, 2006; Brock, 2010; Mezirow, 1998; Walton, 2010). Mezirow (1991) has held that critical reflection is necessary for transformation and many other studies have confirmed this, it is also a crucial step in gaining personal insights into biases (Nelson, 2009), and at this point it is important for the participants to soul-search for the truth (Kreber, 2012; Mezirow, 1985). I end this section by directly asking the participants to tell me how they would solve the Roma education problem and then to discern what they think is the most important point of our discussion on attitude formation. These two questions are tied into self-reflection but also are

projective in getting the participants to go beyond just their own attitudes to making them problem solvers.

The closing questions allow for a summary of the interview and to touch on topics inadvertently missed or overlooked. They also provide for another projective technique of letter writing that allows them to take time to self-reflect more and then empowers them to be an influence on others. This step of reaching beyond how your attitude influences you to how it can influence others could be considered a social action step, moving them beyond their own perspective change to sharing that with others (Mezirow, 1998).

Appendix E1

Final Multicultural Efficacy Survey

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

MULTICULTURAL EFFICACY SCALE

SECTION A

Definition: The authors intend the terms "diversity" and "people different from me" to include people of different races, ethnic groups, cultures, religions, socio-economic classes, sexual orientations, and physical abilities. Please circle one response for each statement.

Directions: Please choose the word that best describes your experience with people different from you.

1) As a child, I played with people different from me.
    A) never   B) rarely   C) occasionally   D) frequently

2) I went to school with diverse students as a teenager.
    A) never   B) rarely   C) occasionally   D) frequently

3) Diverse people lived in my neighborhood when I was a child growing up.
    A) never   B) rarely   C) occasionally   D) frequently

4) In the past I chose to read books about people different from me.
    A) never   B) rarely   C) occasionally   D) frequently

5) A diverse person was one of my role models when I was younger.
    A) never   B) rarely   C) occasionally   D) frequently

6) In the past I chose to watch TV shows and movies about people different from me.
    A) never   B) rarely   C) occasionally   D) frequently

7) As a teenager, I was on the same team and/or club with diverse students.
    A) never   B) rarely   C) occasionally   D) frequently

SECTION B

Directions: Respond to each statement by choosing one answer that best describes your reaction to it. Since we are simply trying to get an accurate sense of your opinions on these matters, there are no right or wrong answers.

8) Teachers should adapt lesson plans to reflect diverse students represented in the classroom.

A) agree strongly   B) agree somewhat   C) disagree somewhat   D) disagree strongly

9) Teachers should provide opportunities for children to share cultural differences in foods, dress, family life, and beliefs.

A) agree strongly   B) agree somewhat   C) disagree somewhat   D) disagree strongly

10) Discussing ethnic traditions and beliefs in school leads to disunity and arguments between students from different cultures.

A) agree strongly   B) agree somewhat   C) disagree somewhat   D) disagree strongly

11) Children should be taught mostly by teachers of their own ethnic and cultural background.

A) agree strongly   B) agree somewhat   C) disagree somewhat   D) disagree strongly

12) It is essential to include the perspectives of diverse groups while teaching things about Romanian history that are common to all Romanians.

A) agree strongly   B) agree somewhat   C) disagree somewhat   D) disagree strongly

13) Curricula and textbooks should include the contributions of most, if not all, cultural groups in our society.

A) agree strongly   B) agree somewhat   C) disagree somewhat   D) disagree strongly

14) The classroom library should reflect the ethnic and cultural differences in the class.

A) agree strongly   B) agree somewhat   C) disagree somewhat   D) disagree strongly

SECTION C
Directions: To the best of your knowledge, self-assess your own ability to do the various items

listed below.

Key:
A = I do not believe I could do this very well.
B = I could probably do this if I had to, but it would be difficult for me.
C = I believe that I could do this reasonably well, if I had time to prepare.
D = I am quite confident that this would be easy for me to do.

— 15) I can provide instructional activities to help students to develop strategies for dealing

with ethnic confrontations.

— 16) I can adapt instructional methods to meet the needs of learners from diverse groups.

— 17) I can develop materials appropriate for the multicultural classroom.

— 18) I can develop instructional methods that dispel myths about diverse groups.

— 19) I can analyze instructional materials for potential stereotypical and/or prejudicial

content.

— 20) I can help students to examine their own prejudices.

— 21) I can present diverse groups in our society in a manner that will build mutual respect.

— 22) I can develop activities that increase the self-confidence of diverse students.

⸺ 23) I can provide instruction showing how prejudice affects individuals.

Key:
A = I do not believe I could do this very well.
B = I could probably do this if I had to, but it would be difficult for me.
C = I believe that I could do this reasonably well, if I had time to prepare.
D = I am quite confident that this would be easy for me to do.

⸺ 24) I can plan instructional activities to reduce prejudice toward diverse groups.

⸺ 25) I can identify cultural biases in commercial materials used in teaching.

⸺ 26) I can help students work through problem situations caused by stereotypical and/or

prejudicial attitudes.

⸺ 27) I can get students from diverse groups to work together.

⸺ 28) I can identify school practices that may harm diverse students.

⸺ 29) I can identify solutions to problems that may arise as the result of diversity.

⸺ 30) I can identify the societal forces which influence opportunities for diverse people.

⸺ 31) I can identify ways in which various groups contribute to our pluralistic society.

⸺ 32) I can help students take on the perspective of ethnic and cultural groups different

from their own.

⸺ 33) I can help students view history and current events from diverse perspectives.

⸺ 34) I can involve students in making decisions and clarifying their values regarding

multicultural issues.

Note: The following item is different from the others in this section.

35) Choose the position that most closely reflects your strongest beliefs about education:

⸺ A = If every individual learned to accept and work with every other person, then there

would be no intercultural problems.

— B = If all groups could be helped to contribute to the general good and not seek special

      recognition, we could create a unified Romania.

— C = All cultural groups are entitled to maintain their own identity.

— D = All cultural groups should be recognized for their strengths and contributions.

— E = Some groups need to be helped to achieve equal treatment before we can reach the

      goals of a democratic society.

Appendix E2

Romanian Language - Final Multicultural Efficacy Survey

Explorarea transformării atitudinii:
Un studiu teoretic despre profesorii români cu elevi romi
Laura E. Jones
Liberty University
Facultatea de Stiintele Educatiei

Scara Eficienței Multiculturale

SECȚIUNEA A:

Definiție: Autorii intenționează prin termenii "diversitate" și "oameni diferiți față de mine" să includă oameni de diferite rase, grupuri etnice, culturi, religii, categorii socio-economice, orientari sexuale, și abilități fizice. Vă rugăm să încercuiți un răspuns pentru fiecare afirmație.

Instrucțiuni: Vă rugăm să alegeți cuvântul care descrie cel mai bine experiența dumneavoastră cu diferite persoane.

1) Ca și copil, m- am jucat cu persoane diferite față de mine.
A) niciodata B) rar C) ocazional D) frecvent

2) M-am dus la școală cu elevi diferiți față de mine ca și adolescent.
A) niciodata B) rar C) ocazional D) frecvent

3) Persoane diferite față de mine au trăit în cartierul meu, când am fost copil.
A) niciodata B) rar C) ocazional D) frecvent

4) În trecut am ales să citesc cărți despre oameni diferiți față de mine.
A) niciodata B) rar C) ocazional D) frecvent

5) O persoană diferită față de mine a fost unul dintre modelele mele de urmat când eram mai tânăr.
A) niciodata B) rar C) ocazional D) frecvent

6) În trecut am ales sa ma uit la emisiuni TV și filme despre oameni diferiți față de mine.
A) niciodata B) rar C) ocazional D) frecvent

7) Ca și adolescent, am fost în aceeași echipă și / sau club cu elevi diferiți.
A) niciodata B) rar C) ocazional D) frecvent

SECŢIUNEA B:

Instrucţiuni: Răspundeţi la fiecare afirmaţie prin alegerea unui răspuns care descrie cel mai bine reacţia dumneavoastră la ea. Din moment ce pur şi simplu încercăm să obţinem opiniile dumneavoastră cât mai precise cu privire la aceste aspecte, nu există răspunsuri corecte sau greşite.

8) Cadrele didactice ar trebui să-şi adapteze planurile de lecţie pentru a reflecta diversitatea studenţilor din sala de clasă.
A) sunt de acord cu tărie B) sunt de acord oarecum C) nu sunt de acord oarecum D) nu sunt de acord puternic

9) Cadrele didactice ar trebui să ofere oportunităţi pentru copii să împărtăşească diferenţele culturale în produsele alimentare, haine, viaţă de familie şi credinţe.
A) sunt de acord cu tărie B) sunt de acord oarecum C) nu sunt de acord oarecum D) nu sunt de acord puternic

10) Discuţiile pe baza tradiţiilor etnice şi a credinţelor în şcoală duce la dezbinare şi certuri între elevi din diferite culturi.
A) sunt de acord cu tărie B) sunt de acord oarecum C) nu sunt de acord oarecum D) nu sunt de acord puternic

11) Copiii trebuie să fie învăţaţi în mare parte de profesori despre propria origine etnică şi culturală.
A) sunt de acord cu tărie B) sunt de acord oarecum C) nu sunt de acord oarecum D) nu sunt de acord puternic

12) Este esenţial să se includă punctele de vedere ale diverselor grupuri entice în timp ce se învaţă lucruri despre istoria României (care este comună tuturor românilor).
A) sunt de acord cu tărie B) sunt de acord oarecum C) nu sunt de acord oarecum D) nu sunt de acord puternic

13) Programa şi manualele ar trebui să includă contribuţiile celor mai multe, dacă nu a tuturor grupurilor culturale din societatea noastră.
A) sunt de acord cu tărie B) sunt de acord oarecum C) nu sunt de acord oarecum D) nu sunt de acord puternic

14) Cărţile din biblioteca şcolii ar trebui să reflecte diferenţele etnice şi culturale din şcoală.
A) sunt de acord cu tărie B) sunt de acord oarecum C) nu sunt de acord oarecum D) nu sunt de acord puternic

SECŢIUNEA C:
Indicaţii: În funcţie de cât de bine vă cunoaşteţi, încercaţi să vă autoevaluaţi propria capacitate de a realiza diferitele elemente enumerate mai jos.

Soluție:
A = Nu cred că aș putea face acest lucru foarte bine.
B = Probabil aș putea face acest lucru dacă ar trebui, dar ar fi dificil pentru mine.
C = Cred că aș putea face acest lucru destul de bine, dacă aș avea timp să mă pregătesc.
D = Sunt destul de încrezător că acest lucru ar fi ușor pentru mine să îl fac.

— 15) Pot oferi activități de instruire pentru a-i ajuta pe elevi să dezvolte strategii pentru a face față confruntărilor etnice.

— 16) Pot adapta metodele de instruire pentru a întâmpina nevoile elevilor din diverse grupuri.

— 17) Pot dezvolta materiale adecvate pentru o clasă multiculturală.

— 18) Pot dezvolta metode de instruire care distrug miturile despre diverse grupuri.

— 19) Pot analiza materiale de instruire pentru potențiale conținuturi ce conțin stereotipii și / sau prejudicii.

— 20) Îi pot ajuta pe elevi să își analizeze propriile prejudecăți.

— 21) Pot să prezint diverse grupuri din societatea noastră într-un mod care va construi respect reciproc.

— 22) Pot dezvolta activități care sporesc încrederea în sine a elevilor din comunități diferite.

— 23) Pot oferi instrucțiuni care arată modul în care prejudecata afectează indivizii.

Soluție:
A = Nu cred că aș putea face acest lucru foarte bine.
B = Probabil aș putea face acest lucru dacă ar trebui, dar ar fi dificil pentru mine.
C = Cred că aș putea face acest lucru destul de bine, dacă aș avea timp să mă pregătesc.
D = Sunt destul de încrezător că acest lucru ar fi ușor pentru mine să îl fac.

— 24) Pot planifica activitățile de instruire pentru a reduce prejudecata cu privire la diverse grupuri.

— 25) Pot identifica prejudecăți culturale în materialele comerciale utilizate în procesul de predare.

— 26) Îi pot ajuta pe elevi să rezolve diferite situații problemă cauzate de atitudini stereotipe și / sau dăunătoare.

— 27) Îi pot face pe elevi din diverse grupuri să lucreze împreună.

— 28) Pot identifica practicile școlare care afectează elevi diferiți.

— 29) Pot identifica soluții pentru problemele care apar ca rezultat al diversității.

— 30) Pot identifica forțele sociale care influențează oportunități pentru diverse persoane.

— 31) Pot identifica modalități în care diferite grupuri contribuie la societatea noastră pluralistă.

— 32) Îi pot ajuta pe elevi să aibă o vedere de ansamblu a grupurilor etnice și culturale diferite de ale lor.

— 33) Îi pot ajuta pe elevi să vadă istoria și evenimentele curente din diverse perspective.

— 34) Pot implica elevii în luarea deciziilor și clarificarea propriilor valorilor cu privire la problemele multiculturale.

Notă: Următorul punct este diferit față de celelalte din această secțiune.

35) Alege poziția care reflectă cel mai bine convingerile tale cu privire la educație:

☐ A = Dacă fiecare individ ar învăța să accepte și să lucreze cu orice altă persoană, atunci nu ar exista probleme interculturale.

☐ B = Dacă toate grupurile ar putea fi ajutate pentru a contribui la binele general și nu să caute recunoaștere specială, am putea crea o România unificată.

☐ C = Toate grupurile culturale au dreptul de a-și menține propria identitate.

☐ D = Toate grupurile culturale ar trebui să fie recunoscute pentru punctele forte și contribuțiile lor.

☐ E = Unele grupuri au nevoie să fie ajutate pentru a obține tratament egal înainte de a putea atinge obiectivele unei societăți democratice.

Appendix F

Translator Confidentiality Form

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

Confidentiality Agreement for Translators

Project title – "Exploring Attitude Transformation: A Grounded Theory Study of Romanian Teachers of Roma Students"

I, _____(translator) have been hired to help with translation of interviews and documents during the research project of Laura E. Jones.

I agree to -

1. keep all the research information shared with me confidential by not discussing or sharing the research information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the researcher, Laura E. Jones.

2. keep all research information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession.

3. return all research information in any form or format (e.g., disks, tapes, transcripts) to the researcher, Laura E. Jones when I have completed the research tasks.

4. after consulting with the researcher, Laura E. Jones, erase or destroy all research information in any form or format regarding this research project that is not returnable to the researcher, Laura E. Jones (e.g., information stored on computer hard drive).

_____   _____   _____
(Print Name)   (Signature)   (Date)

Researcher(s)

Laura E. Jones_____   _____   _____
(Print Name)   (Signature)   (Date)

Appendix G

Romanian Counties Abbreviations

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

AG – Arges

B – Bucharest

BT – Botosani

BZ – Buzau

CJ – Cluj

CL – Calarasi

CS – Caras-Severin

GJ – Gorj

GL – Galati

GR – Giurgiu

HD – Hunedoara

IA – Ialomita

IF – Ilfov

IS – Iasi

NT – Neamt

SV – Suceava

VL – Valcea

VR – Vrancea

Appendix H

Bianca's Letter to Future Teachers

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

Originial in Romanian

Dragul meu coleg,

Mă bucur că ți-ai ales această profesie care,de fapt, înseamnă mult mai mult decât oricare altă profesie. Ai ales să lucrezi cu copiii și adolescenții, care trebuie să fie modelați pentru a deveni OAMENI. Dincolo de cunoștințele pe care le ai de împărtășit la disciplina pe care o predai, de competentele și atitudinile pe care trebuie să le formezi, specifice acesteia, mult mai importante sunt acele competențe și atitudini de a se comporta și interrelaționa cu ceilalți, ca un OAMENI. Cred că aceasta este marea provocare pentru noi, cei care am ales să lucrăm cu copiii: să facem din ei oameni adevărați, care să-și manifeste umanitatea față de toți oamenii, indiferent de rasă, etnie, culoare, dizabilitate, vârstă, mediu de proveniență, aspect fizic, sex etc; să înțeleagă că fiecare persoană umană este diferită, că nu există doi oameni identici pe Pământ, nici chiar gemenii univiteleni, că tocmai diferențele fac ca viața să fie atât de frumoasă, cu noutăți și provocări continue care nu lasă loc monotoniei.

Copiii cu care lucrăm trebuie să vadă în fiecare dintre colegii lor și cu atât mai mult în cei care sunt puțin diferiți de majoritate o posibilitate de a învăța, de a se comporta, de a-și dezvolta personalitatea, de a fi OAMENI. Pentru aceasta însă ei trebuie să învețe, dar nu din cărți, ci din exemplul, modelul pe care îl reprezentăm noi, dascălii. De aceea, tu, tinere coleg, trebuie să ai grijă nu numai la vorbe, ci și și la fiecare gest și, să nu mai spun, la fapte : ele vor fi imitate, vor rămâne fixate undeva în subconștientul copiilor și, cu greu, vor fi schimbate. Te rog, deci, ai mare grijă, la felul cum îi ajuți să crească în iubire față de toți semenii noștri, să iubească, nu să urască, să vadă în tot ceea ce este diferit o posibilitate de a afla ceva nou, de a se dezvolta și nu o piedică, un obstacol. Caută să-i faci să înțeleagă că indiferent, de felul cum arată sau

mediul de proveniență, sau situația familială ei sunt OAMENI, la fel se bucură, suferă, iubesc, adu-le exemple de oameni diferiți care au lucrat, trăit sau chiar s-au sacrificat unul pentru celălalt.

Noi, ca oameni, trebuie să avem grijă și de animale și de plante pentru a ne păstra Planeta, pentru noi și pentru urmași și cum putem face aceasta dacă ne urân unii pe alții. Nu este ușor, dar dacă ți-ai ales această profesie, trebuie să încerci și să o faci în fiecare clipă a vieții tale și în orice loc: în clasă, în afara acesteia, dar și acasă la tine, când vorbești cu ei la telefon sau pe mail ori alte mijloace moderne, întrucât, spre deosebire de alte profesii, cea de dascăl este continuă, nu se încheie odată cu orele de curs; te gândești la copii acasă, seara când rememorezi cele petrecute peste zi, uneori noaptea când te trezești, însă nu te teme, majoritatea sunt gânduri frumoase care te vor întări, îți vor da soluții penru situațiile ce trebuie rezolvate; de la an la an, în ciuda firelor albe, te vei simți mai tânăr alături de ei, vei învăța continuu împreună cu ei și vei găsi resurse să-i faci să se prețuiască reciproc indiferent de diferențe. Vei învăța să-i faci să înțeleagă că diferențele reprezintă o bogăție pentru OAMENI, nu un obstacol.

Știu că ai emoții, și eu am avut, le mai am încă și cred că nu vor dispărea, dar le vei face față, nu te teme! Uneori vei crede că nu poți, stai de vorbă cu mine și impreună vom găsi soluții.

Cu mult drag,
Colega ta

English Translation

My dear colleague,

I'm glad you chose this profession, in fact, it is much greater than any other profession. You have chosen to work with children and adolescents, to mold them to become PEOPLE. In addition to the knowledge you give them, you also share by teaching them the subject matter, the skills and competencies regarding the subject, and most importantly are the skills and attitudes of behaving and interacting with others, as PEOPLE . I think this is the great challenge for us who have chosen to work with children: to make them the real people to show their humanity toward all people, regardless of race, color, disability, age, environment origin, physical appearance, sex etc.; to understand that every human being is different, there are no two identical people on earth,

not even identical twins, just because differences make life so wonderful and nuanced, with constant challenges that leave no monotony.

The children we work with must see in each of their classmates and especially in those that are a little different from the majority, an opportunity to learn, to behave, to develop their personality, to be human to each other. For this, however, they must learn, not from books but from the example, the model we represent as teachers. Therefore, you, young teacher, you must be careful not only in what you say, but also in every gesture, and, not to mention, your actions: they will be imitated, they will remain fixed somewhere in the subconscious of children and they will be difficult to change. Please, therefore, take great care in how you help them grow in love towards all our fellow men, to love, not to hate, to see in everything that is different an opportunity to learn something new, to develop and not be a hindrance, an obstacle. Seek to make them understand that regardless of how they look or their area of origin, family status, that they are people, who just enjoy, suffer, love, like everyone else and bring them examples of different people who worked, lived or even sacrificed for each other.

We, as humans, we must take care of animals and plants and to preserve our planet for ourselves and for posterity and how can we do this if we hate each other. It is not easy, but if you have chosen this profession, you have to try and do it in every moment of your life and in any place: in the classroom, beyond, also in your home when you talk to them on the phone or by mail or other modern means because, unlike other professions, the teacher's day does not end with the ending of classes; think of the children at home, reflect during the evening how you spent the day, sometimes at night when you wake up, but fear not, most beautiful thoughts that will strengthen you, will give you solutions for situations to be resolved; from year to year, despite gray hair, you will feel younger with them, you will learn continuously with them and find the resources to get them to value each other regardless of differences. You will learn to make them understand that being different is not an obstacle but actually enriches people.

I know you're nervous, I was also nervous, and I think this feeling will not disappear, but you'll cope, fear not! Sometimes you will think you can't do it, but talk to me and together we will find solutions.

With much love,
Your colleague

Appendix I

Sample Memos

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

4-3-15 Memo on bus on way home from the east
As I listen to and reflect on some of the conversations over the past few days and how they relate to transformation I think that of those with whom I have spoken to that their transformation is not they now accept Roma when they didn't before but that they now see all children as children and that they see all children as needing love and guidance, indifferent of their ethnicity. Quotes like "all children are children" and "children will be children" shows me that it is more an acceptance of children and not so much of an ethnic group. The principal who said "some Romanians are more Gypsy than Romanian, and some Gypsies are more Romanian than Gypsy" shows an acknowledgement that it is not the ethnicity that is the dividing point but the acceptance of all as equals and realizing that there is good and bad in all. They now see that all have potential and all need love and patience.
Frequently it was said they make no difference in the classroom between the two groups but that they know and the children know who is Roma and who is not but it does not matter. They are all friends, neighbors, and playmates no matter of their background. So, the issue may not be an ethnical prejudice but rather a difference in working with good students and struggling students. The 'neromanizat' Roma are typically delayed learners and they do not receive support from home so they require more effort and patience but you can also see exciting results when they learn.
Perhaps similar to the AA problem in the states where many teachers perhaps do not wish to work with them, not b/c of the color of their skin, but b/c of learning and behavioral problems. In the self-efficacy articles mentioned the one group no one wanted was behaviorally challenged students and attitudes were most difficult to change with them, what I have observed seems to be in accord with that statement.
The principals and teachers may not want the Roma but it is not because they are Roma but because their past performance has been poor and they recognize support from home will be minimal and there may be more behavioral problems. Also, they want what is best for their students, as a loving parent would, and if the influence of the more challenging students will negatively affect the results of the others then it is harder to accept.
"Monica" discussed how students in the classroom rise to the majority, if mostly good students the weaker will become stronger, if mostly weaker, the stronger will sink to their level. Also a problem with the teacher who might not instill the drive to rise if most struggle. If the teacher's mentality is that they cannot rise then progress will not occur.

Memo Copii Mei

9/29/15

After reliving my Helena interview I kept thinking about the code "copii mei" and the idea of the mother role (or parent role since I have some male participants that shared the same sentiment) that many of the teachers seem to have with their students. I find it interesting that even though I don't think Helena actually used either of these explicit terms they were clear in her demeanor and her conversation, she clearly looks at her students and her school as her family, to the point of sacrificing her own marriage to succeed as a teacher.

She has a drive to succeed but it was not a selfish desire, it was because as she states: "Our gold medal is that the child who is in the fourth grade can read and write even if he does not do his homework at school. If you put in rock in that child's backpack, he will bring it the next day to school. In the fourth grade, a child knows how to read, knows how to behave, and participates in different competitions like dance and music. That is the biggest achievement for me because no one will ever take that away from me."

She often stated how she felt unappreciated because she is the principal of a mostly Roma school, a school with poor students and not fancy anything, but she finds great joy in each success, in the "little steps of progress." Her loved for her students showed in many ways: her improvements to the physical school to make it a safe and welcoming environment; her involvement in PHARE, ADS, CIVIS, and other projects to give the students access to things that the more wealthy schools have; her pride in showing me their pictures and praising them and their accomplishments over and over again; her commitment to continue at the school even when offered more prestigious positions; her dedication to long hours at the school; her incorporating the Roma celebrations, culture, and language on a daily basis in the school even though she herself is not Roma; her commitment to teaching them healthy living practices and how to be more acceptable in society; and the list could go on.

Her heart obviously was broken when they are mistreated or not given equal opportunities, she fights internally and externally for their well-being. The lack of public support for her school obviously hurts her and when she has teachers working under her who are not caring as they should she is broken-hearted. She told me: "I heard voices in the break room, saying that they do not care about what happens to the children if they miss the bus. But I believe that they should care, and I do not understand why they do not care." She cares, not because she is paid to care, not because it will affect her professionally, but she cares from her heart, as a mother for her children.

Helena reminded me of many of my friends who have recently become grandparents, showing me their pictures, bragging on their accomplishments, telling me about their successes, sharing their heartaches…she herself is a grandmother and I think she fits the loving relative role for all of her students as well. Maybe we should call this a familial role since now I see that some consider themselves mothers, some sisters, some grandmothers, some fathers, some counselors, but all I think so far have shown this need to make their students, especially the Roma students who seem to often lack the loving family model, their own family.

I had created a family labeled "Becoming like a family with students" I think I like that description, it seems to fit. I think this will fit with RQ1 because it is a step somewhere in their transformation of attitude though I do not exactly understand what or how they form this attitude,

it seems prevalent. It also fits RQ3 because it deeply affects how they work with them, they must have patience, love, empathy, understanding, and be able to accept the challenges and realize it is a commitment, not something just for a year or so, but a lifelong commitment to the betterment of the children. Perhaps that is another key, being so dedicated that they stick with it.

Helena made the differentiation between younger teachers and more experienced teachers a number of times, they new teachers have yet to form these types of bonds with the students, becoming a family is not something that happens overnight, there must be trust and love developed.

My life is so wrapped up with "Nicoleta" right now that I see as an adopted child one does not automatically become part of a family, just putting someone in a home or in a school does not make them family, it is the relationships that are formed, the trust, the love, the mutual respect. Many foster or adopted children never truly become part of a family, just like many teachers or students do not because bonds do not form…how sad…how much better to love and be loved…

Appendix J

Sample Observation: Izabela

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

Observation Protocol
 Date: 6/15/15   Time: 1:00   Class: 3rd grade_____
 Length of activity: __50___ minutes
 Site: ___Judet IA_____
 Participant: _____Izabela_____
 Number of Students:__17_____

Description of Inclusion: Mostly Roma school, with small percentage non-Roma, this class large majority were Roma, but not all

---

Descriptive Notes: room was clean, student work on walls, share room with 7th grade so some of their work is also around the room. All the students had matching backpacks, probably from a funded project. Teacher walked around room and interacted with every student.

Reflective Notes Very respectful students, all rose and greeted me when I arrived and interacted with me very politely. Were very hard working and focused.   Students raised hands and got excited to answer questions, it was obviously not a show but a daily occurrence.

Physical setting: visual layout
Student desks were four rows with five desks in each row. Teachers desk was in front left corner. Double board blackboard, no white board or any other boards. Door was to front right.

Description of students: 12 students present, 3 boys, 9 girls, all Roma but one girl, all in uniforms
Girls in blue and white plaid jumpers, boys in white shirts and vests with blue and white plaid, teacher was wearing jeans with white blouse.
Class has 17 students, but many not there

Description of activities:
Lesson was on money. Did simple illustration on BB to discuss difference between how many bills and the value of each bill and how having more bills does not mean you have more money – importance is value. Said all money has value, just different levels. [Made me think about this as a metaphor for the students, they all have value, just some will get further than others, but all still have value and should be appreciated. Together those with what seems like less value can do as much or more than one with what we would deem more value.]
Of interest, one student was confused b/c of her parents still use the old money system which went out about 5years ago. I have observed this throughout the country, not sure why. Also this girl used slang 'kil' for 'kilogram' and this upset the teacher. She was not very understanding and to me made the studetns feel bad or made it seem like their parents are ignorant and don't do things the right way. I think could have been handled better. Teacher made a point of telling me, in front of the students, how this is with their parents and them not learning the right way in so many ways.

Interactions:
Back in the room they wanted to know my name and I asked theirs. They wanted to talk more and asked about what state I live in and if I like Romania. We had a little time to interact as they prepared to leave and the 7th graders came. The most forthright boy is a boy who the teacher says is the most bright boy in the class and has a very bad home life.

Participants comments: expressed in quotes   NO direct quotes recorded

Appendix K

Sample Open Code List: Helena's Interview

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

Absent parents
Accepting work situation
ADS – A Doua Sansa [A Second Chance Program]
All are equal
Appreciating the teachers effort
Being innovative to provide for students
Benefiting from mentor or colleague support
Buying school supplies
Considering it a success to teach to read and write
Copii mei [my children]
Creating an environment that is pleasant for students
Dealing with bureaucracy
Discrimination
Discrimination – financial
Disparity between wealthy Roma and poor Roma
Disrespecting teachers who work with Roma
Embracing the challenges of teaching tough students
Empathy
Feeling unappreciated – teachers
Forced segregation
Getting married to the system
Giving gifts – being helpful to students
Goals and expectations for students
Hidden segregation
Hidden Segregation
Home life
Lack of early education
Location of where teaching
Loving teaching
Mother role
Needs of students
Needs of students
NGO
Not receiving enough pay for teaching
PHARE

Prioritizing budget for education not beautification of school
Proportion of Roma to non-Roma
Providing food for students
Recognizing importance of director/principal
Recognizing the importance of education/learning
Reflecting on impact on students lives
Reflecting on past as better
Rejoicing in little steps of progress
Role model
Roma wanting to learn
Romanians not wanting students with Roma students
Romanians not wanting students with Roma students
Sacrificing family for job
Seeing thru another's lenses – perspective transformation
Self-efficacy teacher
Shame of being Roma
Sociopolitical factors
Some Romanians are more Roma than Roma
Teacher inexperience
Teacher turnover
Teachers are showing pride in their school
Teaching at same school where went to school
Turning challenges into opportunities
Turning challenges into opportunities
Types of Roma
Using the Roma schools as stepping stones
Utilizing projects
Walking in someone else's shoes
Wealthier schools are drawing away the good students

Appendix L

Permission to Use Crotty Diagram

Exploring attitude transformation:
A grounded theory study of Romanian teachers of Roma students
Laura E. Jones
Liberty University
School of Education

Dear Dr. Laura E. Jones,
Thank you for your email. As you have received previous permission and you have provided a full citation for Fig. 1 within your dissertation, please consider this permission to include the figure within your online publication with ProQuest.
If you have any additional questions or I can be of further assistance, please let me know.

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