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Revisiting Thompson's Multicultural Disposition Index in Preservice English Teacher Education in Indonesia

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Abstract

Despite the growing body of literature recognizing the importance of multicultural education in the 21st Century, little is known about the preservice English teachers' (PSETs) multicultural disposition (MD) in the Indonesian setting. This survey study examined the Multicultural Dispositions Index (MDI) of PSETs. The 22 items of Thompson's (2009a) MDI scales with four dimensions, i.e., cross-cultural competence, multicultural worldview, knowledge of professional and personal self, and professional skills and commitment, were adopted to explore the PSET MDI in this study. It was a nine-type self-report scale. The study involved 185 PSETs (aged 17–22 years; 146 females and 39 males) from one of well-established teacher education universities in Indonesia. A Confirmatory Factor Analysis was conducted to confirm the underlying MDI dimensions. The findings showed that the PSETs MDI was best represented by 18 items that emerged into the same four dimensions. It means the PSETs in Indonesia possess the four dimensions of multicultural dispositions, facilitating them to navigate school-level multicultural education. Four items from the original 22 items of MDI must be due to the cross-loading and low factor loading since the value was found to be

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more than 0.50. Therefore, it is strongly recommended that the MDI be revised when used in the Indonesian multicultural context.

Keywords: Disposition, English, multicultural, preservice, teachers.

1. INTRODUCTION

The broad dimensions and critical role of cultural understanding for democracy, peace, and justice have made multicultural education significant (Fox & Gay, 1995; Gollnick & Chinn, 2017; Raihani, 2020). Multicultural issues in teacher education have been studied worldwide (e.g., Arsal, 2019; Diem & Abdullah, 2020; Harjatanaya & Hoon, 2018; Palaiologou & Dimitriadou, 2013; Pattnaik & Vold, 1998; Rahmawati et al., 2014; Solehuddin & Budiman, 2019). In the globally interconnected VUCA (volatility, uncertainty, complexity, and ambiguity) world, cultural and linguistic diversities that currently become an international phenomenon (Banks, 2011) require transnational professionals to be culturally and linguistically flexible (Shliakhovchuk, 2019; Skerrett, 2015) as they will face a professional context with substantial racial, cultural, linguistic, and socio-economic diversity. This issue should become a concern of the preservice English teacher (PSET) education in multicultural non-English speaking countries. Student teachers must respect their own and others' cultures and be critical to actively adapt to a diverse society (Arsal, 2019; Skerrett, 2015). Multicultural content inclusion in intra- and extracurricular activities (Mo & Lim, 2013; Solehuddin & Budiman, 2019) is highly recommended to develop multicultural social justice teaching (Fox & Gay, 1995; Sleeter, 2013). Some studies showed positive effects of multicultural education in preservice teacher education on teachers' attitudes and sense of efficacy (Bodur, 2012; Dee & Henkin, 2002). However, other studies (Kim et al., 2015; Kumar & Hamer, 2012; Palaiologou & Dimitriadou, 2013; Raihani, 2017; Yoon & Sharif, 2015) reported the lack of scientific evidence that a teacher education program adequately and effectively encourages preservice teachers' multicultural values, attitudes, and dispositions related to teaching culturally different students.

One of the most relatable issues, which has received relatively little empirical attention and more contention, is the PSET multicultural dispositions (MD) scale (Thompson, 2009a, 2009b, 2013). There have been different concepts about multicultural dispositions regarding definitions, psychometric properties, and measurement (Jensen et al., 2018; Thompson, 2009a, 2009b). For the sake of education quality, the front-end sorting and the recruitment of student-teachers who are predisposed to multiculturalism are necessary (Arsal, 2019). It is also essential to monitor and assess student teachers' MDs (Jensen et al., 2018; Thompson, 2009a, 2009b, 2013) by in-house researchers (Pattnaik & Vold, 1998) to have optimum results. Nevertheless, a valid, reliable disposition measure is hard to find (Jensen et al., 2018). Moreover, a disposition measure also raises the dilemma of knowledgeable, skillful teachers with troublesome multicultural attitudes (Dee & Henkin, 2002). The MD scale is considered essential to reveal student teachers' "positive, ambivalent, or negative multicultural" dispositions (Thompson, 2009a) and to predict actions or reactions (Facione et al., 2000; Jensen et al., 2018) toward specific issues or circumstances and to cope with, adapt to, and succeed in multicultural situations

(Ponterotto et al., 2008). Earlier detection will help plan the learning process (Jensen et al., 2018) and the MD assessment in the end phase of the study will inform the effectiveness of the education process in promoting positive MD growth (Thompson, 2009a).

Among the existing scales, e.g., Multicultural Teacher Dispositions Scale/MTDS (Jensen et al., 2018), Teacher Multicultural Attitude Survey/TMAS (Ponterotto et al., 1998), and Pluralism and Diversity Attitude Assessment/PADAA (Stanley, 1996), Thompson's Multicultural Disposition Index/MDI is a feasible alternative for measuring multicultural dispositional growth (Thompson, 2009b). Its building blocks are cross-cultural competence, multicultural worldview, knowledge of personal and professional self, and professional skills and commitment. MDI is claimed to be usable for measuring multicultural view changes in a longitudinal study and a valuable tool for student-teachers to determine if teaching is the right profession (Thompson, 2009a).

The frame of the present study is the view that MDI set in western multicultural settings may have different constructs when used in Indonesian multicultural settings. Indonesian society, which has more than 300 ethnic groups, is multicultural and distinct from American migrant society (Hoon, 2017). American or Western multicultural society is commonly founded on liberalism/human rights; meanwhile, Indonesian society considers religion a vital life foundation. The tension between religion and liberalism, in some cases, cannot be resolved. For example, until now, the majority of the Indonesian public does not welcome lesbians, gays, bisexual people, trans-genders, and queers (LGBTQ) because it is against religious values stated in *Pancasila*, the Five State Principles, verse 1: *Ketuhanan Yang Maha Esa* (belief in the one and only God) and verse 2 *Kemanusiaan Yang Adil dan Beradab* (just and civilized humanity). Therefore, it is forbidden to endorse such orientation in educational institutions. Based on the assumption that each society has its multicultural problems and solution, it is argued that western multicultural theories and practices might not be fully understood and compatible with the Indonesian context as both have different historical, cultural, demographical, and geopolitical situations (He & Kymlicka, 2005). Therefore, since types of multicultural society/multiculturalism are varied (Hall, 2000), multiculturalism should be discussed contextually (Hoon, 2017; Nye, 2007).

Nowadays, Indonesia faces increased social problems linked to cultural, religious, and worldview differences. There has been an alarming rise in verbal and physical violence threatening national unity. The pattern of such violence was random; it could be done by the majority group to the minority, by the minority to the majority, or by an institution to a particular group and vice versa. Some cases are the destruction of some worship places, murder, persecution, blasphemy, hate speech, and disrespectful actions. Additionally, in the education sector, some educators have long been suspicious of the negative impacts of western liberal values embedded directly and indirectly promoted in English learning to the Indonesian cultures, values, and behaviors (Lauder, 2008). The love-hate attitudes of English "represent an emotional and irrational dimension in Indonesian national language policy which might have had a negative effect on development" (ibid, p.14). Therefore, the country needs a system of education that accommodates diversity to sustain societal harmony (Rahmawati et al., 2014). Diversities require the Indonesians to respect and tolerate differences for "a peaceful and harmonious life" (Madya, 2015).

In this case, Thomson's MDI is a useful scale to measure the MDs of Indonesian PSETs. However, it was established for teachers and counselors in diverse American settings that is possibly less representative of Asian multicultural situations, including Indonesia, which is the context of this study. Hence, it is necessary to revisit it to identify which multicultural dispositions manifested in the items that suit the Indonesian context. This study was conducted to provide empirical data concerning whether the PSETs in Indonesia also own the MDs as those in western multicultural settings represented in MDI. Therefore, this study would give important information concerning tools to gather data concerning multicultural dispositional growth in Indonesian preservice English teacher education.

2. LITERATURE REVIEW

2.1 Teacher Disposition

Disposition is defined as "the values, beliefs, attitudes, behaviors, commitments, and professional ethics of educators" affecting their pedagogical practice and interactions with the pupils, families, colleagues, and society (Gollnick & Chinn, 2017, p. 379) and seen as "a point of convergence" (Schussler, 2006, p. 258) between teachers' mental schema and the way they interact with the pupils. Teachers play a critical role in supporting students to learn the necessary knowledge, skills, and dispositions and be productive citizens (Gollnick & Chinn, 2017). Since student teachers' dispositions encourage the culturally responsive inclusive teaching practice (Louderback, 2016), initial teacher education programs must help them develop these to grow and become effective educators (Thompson, 2009a). In addition, teacher educators need to make their classrooms a place for social change and promote social justice (Aronson & Laughter, 2016) rather than merely a site for information transfer. The proficiencies related to diversity and multicultural education in the USA are listed in Interstate Teacher Assessment and Support Consortium (INTASC) (Gollnick & Chinn, 2017) (see appendix A). In brief, INTASC comprises learning differences, content knowledge, planning for instruction, professional learning, ethical practice, and finally, leadership and collaboration. The vital role of multicultural disposition is also highlighted in the National Council for the Accreditation of Teacher Education (NCATE). The conceptions of multicultural disposition given in INTASC and NCATE are reflected in Thompson's MDI. Both documents suggest that MDs have been encouraged in the American education system.

In Indonesia, MDs count as the primary teacher competencies based on Law No. 14/2005 on Teachers and Lecturers. They reflect the country's ideology, *Pancasila*/the Five State Principles, and the Indonesian motto *Bhineka Tunggal Ika*, meaning unity in diversity. For years, the motto has become the unifying spirit and the indispensable nation's values and multicultural view (Riany et al., 2016). Unification should become the ultimate orientation when a country deals with diversity. However, the operationalization of the motto and the concept of multiculturalism in education remain unclear (Raihani, 2017). It will be relevant to explore if the present MDI scale, oriented toward the west, is appropriate for usage in Indonesia. Therefore, a statistic examination is required to understand whether the MDI suits this context.

2.2 Multicultural Education

The root of Thompson's MDI is Multicultural Education (ME). It is a construction of an educational system that integrates cultural diversities and promotes equality and social justice in schools (Gollnick & Chinn, 2017). Fox and Gay (1995) mentioned at least seven ME goals, especially in the context of teacher education, namely (1) to develop ethnic and cultural diversity literacies, (2) to encourage the students' personal development, (3) to encourage individual empowerment and clarify attitudes and values about cultural diversity, (4) to help improve students' social skills to function in a diverse society, (5) to improve their quality of learning opportunities and (6) to improve the academic performance. In their opinion, the first goal deals with multicultural knowledge acquisition, while the second deals with "self-understanding, positive self-concepts, pride in one's own ethnic identity" (p.71). The third goal reflects the decision-making, social act and leadership skills, and "moral commitment to act upon one's beliefs about the value of cultural diversity, and the right of all humans to freedom, dignity, and equality" (p. 72). The fourth goal supports revising beliefs and attitudes that threaten inter-ethnic and intercultural relationships. The fifth goal demands students' multicultural behavior and action. Finally, the rest goals have to do with basic literacy skills.

Culture determines whether certain behaviors are acceptable and defines biases and prejudices that are mostly unchecked and unrealized (Shliakhovchuk, 2019). It is necessary to have a specific set of knowledge to express and understand the complex ideas and references that constitute people's culture (Hirsch, 1987; Hui, 2014). When learning English as a foreign language, the student teachers would start making cross-cultural interactions with the lecturers, peers, or learning materials/resources. They must actively involve themselves in a diversity dialogue to develop objective reasoning in pursuing personal, social, and political transformation (Weil, 1993). In this case, having only self-culture literacy was insufficient (Hirsch, 1983) to support communication with the global community. They need to own multicultural and multidimensional literacies. In short, student teachers with monocultural beliefs need to update themselves by instilling multicultural literacies and proficiencies required in professional and social lives. In addition, teacher educators need to provide supports for such literacies to grow.

2.3 East vs. West Multiculturalism

East and West cultural values are different in terms of (a) self-concept versus group-concept, (b) doing versus being, (c) equality versus inequality, (d) informality versus formality, (e) uncertainty reduction, and (f) acceptance of a person based on an area of common interest versus acceptance of the whole person (Javidi & Javidi, 1991). They claimed that Western society is more concerned with self-preservation, is interested in what people do, assumes people are equal in their relationships, prefers more informal communication methods, communicates indirectly, and limits friendship to a shared interest. They are individualistic and have "an independent conception of the person" (Watkins, 2000, p. 62). The eastern society, on the other hand, is more focused on preserving group affiliation and promoting cordial social relationships, is interested in someone's background, has hierarchical, unequal relationships, tends to communicate formally, communicates in explicit codes, and

tends to be more person-oriented, accepting the whole person as a friend. Family centrality, collectivist culture, discipline, complex work values, and high parent expectations of educational success support the Asian group's learning achievements (Paik et al., 2017).

2.4 Indonesian Multicultural Context

Indonesia is a diverse archipelagic country inhabited by thousands of ethnicities spread over 17,000 large and small islands. The country is rich in ethnicities, religions, cultures, customs, and local vernaculars. The majority of the Indonesians are Muslims, and the rest are Christians, Catholics, Hindus, Buddhists, Confucians, and others. The number of immigrants is relatively small; however, the citizen mobility due to urbanization and massive national transmigration policy during Soeharto's era has caused Indonesian society to be more mixed. Therefore, in conceptualizing Indonesian multiculturalism, Hoon (2017) suggested three criteria: maintaining the unity-diversity balance, providing room for "cultural boundary-crossing and hybridity," and including religion.

Unlike Western multiculturalism, which is colored with individualist and liberalist/secularist values (He & Kymlicka, 2005; Watkins, 2000), Indonesian multicultural society is greatly influenced by religious/spiritual values (Hoon, 2017; Raihani, 2017), collectivism (Paik et al., 2017) and interdependence (Mehta & Leng, 2006). *Pancasila* and *Bhineka Tunggal Ika* have been used as "tools" a mechanism to maintain peace. Indonesia also has a concept named *gotong royong* (working together) regardless the personal background. This mechanism has been used to sustain solidarity, engagement, and collective senses of identity and belonging (Suwignyo, 2019).

3. METHODS

3.1 Instruments

The instrument was made online using Google Forms that could only be accessed using university email accounts. It consisted of three essential parts: the rationale, demographic data, and the adapted version of the MDI survey. The rationale part explained the objective, the relevance of the study for the respondents, the importance of respondents' voices, confidentiality, and general information on how to participate. It was mentioned that the survey was voluntary and anonymous. The participants did not need to write their names; however, respondents' emails can be detected and recorded. Part B dealt with demographic data, such as the enrollment year, age, ethnicity, religion, gender, disability, place of origin, and economic level. Finally, part C consisted of the adapted Thompson's MDI survey.

Thompson's MDI was selected because it is made for educators, including student teachers, and has been claimed to be valid. It was a 22-item, 4-dimension assessment tool that has been empirically validated through a set of statistical tests for construct validity and inter-rater reliability. It is a nine-point Likert-type self-report scale (1 = strongly disagree to 9 = strongly agree) that consists of four correlated factors: cross-cultural competence (5 items), multicultural worldview (8 items),

knowledge of personal and professional self (5 items), and professional skills and commitment (4 items). Factor analysis showed that the MDI measures cross-cultural competence, multicultural worldview, knowledge of self, and professional skills and commitment (Thompson, 2009a, p. 99). Respondent ratings of the MDI ($M = 7.52$, $SD = 1.73$) ($t(1060) = 64.62$, $p < .0005$, $d = 1.47$) and the practice of adopting dispositional self-assessment as a program completion requirement ($M = 7.22$, $SD = 1.36$) ($t(1038) = 47.42$, $p < .0005$, $d = 1.98$) were reported significantly greater than the median score of 5 (ibid, p. 97).

In this study, the researchers did not add any new items. The MDI was adapted by modifying an item to adjust to the Indonesian socio-cultural situation, i.e., changing the phrase in item 3 “gay and lesbian persons” to “those who have different beliefs/orientations.” It is to make it more neutral. All items were translated to the Indonesian language and checked with a language expert to ensure the translation was valid. The list of the statement in the measure is given in Appendix B.

3.2 Subjects and Sample used in Validation

The present survey study involved preservice English student teachers enrolled in the English Education Language Department in a teacher education university in Yogyakarta Special Region province, a culturally diverse city on Java Island, Indonesia. The intended population was 240 junior student teachers (years 1 and 2) studying Basic Educational Courses, Faculty Stream Courses, University Stream Courses, and Foundational Content Specific Courses. Wang and Wang (2020) mentioned that the appropriate sample size for SEM has been an unresolved issue in the literature since it depends on many factors. They mentioned that the sample size for a CFA model with 6–12 indicator variables per factor is $N=50$, while a model with 3-4 indicators per factor must at least $N = 100$. In this study, the random sampling technique was employed to meet one of the requirements of the survey study and CFA. The returned questionnaires were 190, but five were excluded because their responses were incomplete, and some respondents were not early-year students. So, the total sample was 185, i.e., approximately 77% of the targeted population. The participating respondents were early year student teachers (year 1: 58.8% and year 2: 41.2%) consisting of female (79.4%) and male (20.6%) students and ranged in age from 17 to 21 years old. In terms of respondents' ethnicity, most of them (89.5%) self-reported as Javanese, while the rest consisted of Sundanese, Betawi, Bugis, Batak, Dayak, Melayu, Wasarisa, and others. They came from eight different provinces: West Java, Yogyakarta Special Region, North Sumatra, South Sulawesi, Central Java, East Java, East Kalimantan, and Bali. Religious affiliations among the respondents included 84.5% Islam, and the remaining were Catholic and Protestant. Concerning socio-economic background, 89.7% of respondents reported coming from medium-income families, 9.3% were from low-income families, and 1% were from high-income families. They did not report any disability.

3.3 Data Collection Strategy

Some steps were taken to get the data. First, the researchers asked for permission from the head of the English Education Department. Next, the team explained the research study to some lecturers and requested their help to share the survey link in

their classes and encourage their students to participate. The link contained information about targeted respondents, the purpose and importance of the study, the consent, and the way to participate. The respondents could only respond by logging in to the survey using their official university student accounts to avoid duplication. Reminders were sent every other week and three days before the closing date. It took approximately two months (December 2020-January 2021) to collect data. The data were stored in a joint Google drive. In the form of an excel file, the responses were downloaded for further data process.

3.4 Data Analysis

Various statistical analyses were applied to provide evidence of the MDI's construct validity and an estimation of its reliability. The confirmatory factor analysis (CFA) and Cronbach's alpha analysis (reliability test) were subsequently done. The model fitness was assessed using the Comparative Fit Index (CFI), Root Mean Square Error of Approximation (RMSEA), Tucker-Lewis index (TLI), Standardized Root Mean Square Residual (SRMR), and chi-square. The chi-square statistic was considered the original fit index for structural models (Wang & Wang, 2020). Because the chi-square's sensitivity to sample size leads to rejection of the null hypothesis of a good fit, chi-square was rarely used as a reason to reject a model (Wang & Wang, 2020). The items would be removed if the value was more than 0.05.

4. RESULTS AND DISCUSSION

This study aimed to revisit the MDI instrument to examine whether the dimensions that emerged in the original version of the instrument also emerged in the Indonesian setting. Originally, the instrument had 22 items of four dimensions. However, the current study revealed that when used in the context of PSETs in the Indonesian multicultural setting, the MDI best represented the eighteen items emerging from the MDI's four dimensions. A series of confirmatory factor analyses with MPlus version 7.2 led to the final model with an entire set of 18 items. All the retained items represented strong item-factor correspondence as they had standardized factor loadings greater than .50. The model showed an excellent fit to the data, with fit indices of $\chi^2 = 196.994$, $df = 129$, $RMSEA = .033$, $SRMR = .043$, $CFI = .917$, and $TLI = .901$. Table 1 shows the results of CFA for the retained 18 items and their corresponding factors, standardized factor loadings, and Cronbach's Alpha of each factor as a reliability measure.

Table 1. CFA standardized factor loadings and Cronbach's Alpha.

Items	Cross cultural	Multicultural	Knowledge	Professional
V1	.784			
V2	.831			
V4	.610			
V6		.630		
V7		.505		
V8		.617		
V9		.223		
V10		.665		

Table 1 continued...

V11		.297		
V12		.550		
V13		.670		
V15			.553	
V16			.678	
V17			.621	
V18			.464	
V19				.687
V20				.797
V22				.569
Reliability	.766	.732	.633	.660

The final round of CFA confirmed that the total 18 items converged into four factors or dimensions of MDI, similar to the proposed model. The Cronbach alpha's reliability values of each ranged from .633 to .766. The reliability values of Factors 1 and 2 were higher than the acceptable value (0.70). It means that these constructs showed good reliability for a good model fit. Meanwhile, the reliability values of the other two factors were less than the acceptable value, meaning that they did not show good reliability for a good model fit. Most of these sub-scales have relatively small numbers (3 items), except for Factor 2, their internal consistency is reasonably high.

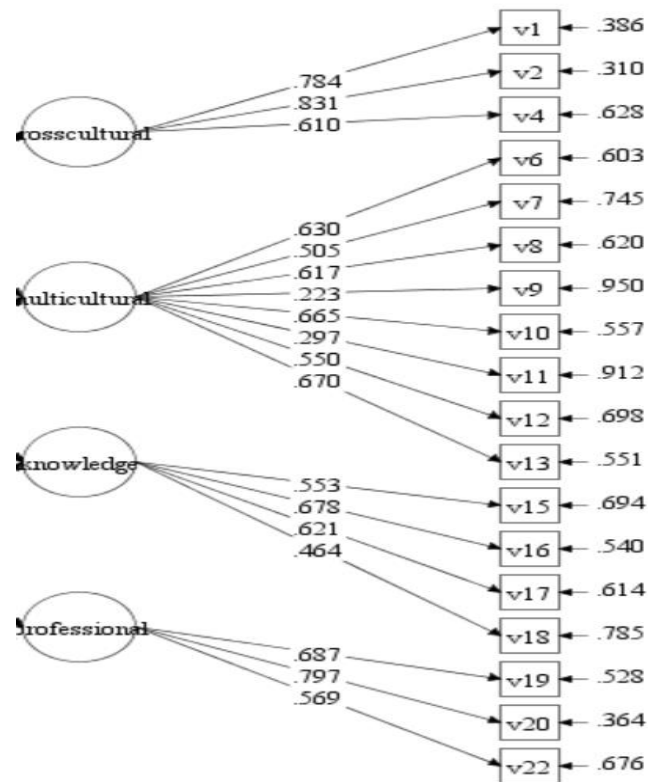


Figure 1. The CFA structure of the Multicultural Dispositions Index.

Based on Figure 1, four latent factors, cross-cultural competence, multicultural worldview, knowledge of personal and professional self, and professional skills and commitment, were confirmed through the data. The data showed that the loading

factors of the items were relatively high in measuring each of the latent factors as their values were more than .050 unless for items V11 (= .297), V9 (= .223), and V18 (= .464). The model indicated that the items used are relatively good in measuring the MDI construct.

Factor 1 consisted of 3 items, namely V1, V2, and V4. All items contributed significantly to the latent factor. Among the three, V2 was the highest contributor (= .831), followed by V1 (= .784) and finally V4 (= .610). It could be interpreted that cross-gender awareness and communication skills, skills to work with people of different races and ethnicities, and the ability to interact with the elders strongly contributed to PSET's cross-cultural competence.

Factor 2 consisted of eight factors, namely V6, V7, V8, V9, V10, V11, V12, and V13. The strongest contributors to the latent factor of multicultural worldview are V13 (= .670), V10 (= .665), V6 (= .630) and V8 (= .617). It indicates that the preservice English teacher's multicultural worldview is most saliently represented by their knowledge and ability to deal with persons having a different opinion from them and ability to defend their opinion/argument in whatever situation confidently. Moreover, their multicultural worldview is also influenced by their open-mindedness concerning multicultural education and objectivity in maintaining communication with others.

The other items which also showed substantial factor loadings but were not as strong as the previous four items are V12 (= .550) and V7 (= .505). This finding suggests that the PSET multicultural worldview is moderately influenced by their understanding of others (empathy), flexibility, unbiased way of thinking, and respect for differences. On the other hand, the last two items, i.e., V11 (= .297) and V9 (= .223), contribute the least to making up the multicultural worldview, showing that these items are somewhat different from the other items. It implies that preservice English teachers comprehend that racial differences do not equate to racial supremacy and that deference and optimistic thinking (optimism) did not significantly contribute to their multicultural worldview.

Factor 3 consisted of four items, i.e., V15, V16, V17, and V18. The data show that the most substantial contributors to the knowledge of personal and professional self are V16 (= .678) and V17 (= .621), suggesting that preservice English teachers' efforts to improve their communication and people skills, as well as awareness of potential use of mental games for justifying actions and wrongdoings, contribute to this knowledge. Meanwhile, another strong contributor item was V15 (= .553), indicating that proactive efforts to avoid biases and prejudices toward others contribute to personal and professional knowledge. Conversely, the last item, V18 (= .464), is below the accepted value, suggesting that the awareness of other people's strengths contributes less to the factor.

Factor 4 consisted of three items, namely V19, V20, and V22. The strongest contributing items to this latent factor are V20 (= .797) and V19 (= .687), while the least strong is V22 (= .569). It suggests that listening to others and handling and solving conflict/problems contribute significantly to the PSET's professional skills and commitment factor. Similarly, PSET's self-pride and confidence also contributed to the factor, although the strength was not equal to the other two.

Some noteworthy findings related to the four factors and the remaining eighteen items could be summarized as follows. First, all four factors have roles in predicting the multicultural dispositions of the Indonesian PSETs. In other words, they can be used as indicators of diversity awareness levels of educators in two different

multicultural settings: American and Indonesian societies, which represent west and east cultures. Second, the remaining cross-cultural items show typical Indonesian cultural values (e.g., respecting the elderly and working with people of different races and ethnicities) and do not contain “sensitive issues” in Indonesian society, e.g., sex orientation and disability. Third, the remaining items represent the importance of respecting diversity and less authoritarianism which generally represent Indonesian cultural values.

Table 2. Correlation between the four factors.

	Cross cultural	Multicultural	Knowledge	Professional
Cross cultural	1.000			
Multicultural	0.797	1.000		
Knowledge	0.820	0.959	1.000	
Professional	0.812	0.870	0.890	1.000

As shown in Table 2, the correlations amongst the four factors indicated by the r-value (ranging from .0.797 to 0.959) are very strong. These strong correlations suggest that the construct is shared between the four factors, and there is a shared variance of the MDI concerning the construct. For example, the high correlation between Factors 2 and 3 suggests that PSETs with a better multicultural worldview would also have better knowledge of personal and professional self. It could be said that the better the student teachers’ multicultural worldview, the better their knowledge of personal and professional self, the better their cross-cultural competence, and the better their professional skills and commitment. Hence, the high correlation also indicates the close relationship between all four factors.

Reliable and valid instruments to measure dispositions define the value of dispositions (Jensen et al., 2018). Although MDI is not specially made for preservice English teacher education- it is for teaching and counseling -, both professions have a less similar nature, i.e., they deal with diverse people in terms of race, ethnicity, social class, nationality, language, religion, gender identity, and sexuality. Hence, this study informs whether the tool understudy is somewhat reliable to use in varied contexts.

In general, the data showed that this study reaffirms the validity and reliability of the instrument. The first significant finding is that the dimensions of both previous and current studies are similar. The initial study proved that the MDI measures the four listed dimensions (Thompson, 2009a). In this study, as the CFA showed a good fit to the data, it is clear that all factors represent the dimensions of MDI. Both contexts of studies, Indonesia and America, are diverse countries whose citizens might find the four dimensions listed valuable and essential to maintaining good social relationships and social justice. Indonesia and the USA have one thing in common, i.e., both are big, populous, and diverse countries with heterogeneous ethnic and cultural realities in all regions. Both countries support the idea of multiculturalism reflected in their motto and slogan: the *Bhineka Tunggal Ika* (Unity in Diversity) and *E Pluribus Unum* (Unity in Diversity). The awareness of diversity, promoted in the early years of education, potentially influences student teachers’ perception of multiculturalism and affects their perception of multicultural dispositions.

The second finding in this study is that four items were not valid and then dropped. The four items are considered unsuitable for the Indonesian context (see Table 3). The low empirical support for the lost items can be associated with sampling, which was small in number, which is the limitation of this study. However, it might

also indicate different characteristics of multicultural disposition relevant to teacher education in the two settings.

Table 3. The Suitability of the MDI items in the Indonesian context.

Factors	No	Items	Suitable	Unsuitable
Cross-cultural competence		I possess the skills to work with people of different races and ethnicities.	√	
		My cross-gender awareness and communication skills are sharp	√	
		I possess the skills to work with people who have different beliefs/orientations, whether or not I agree with their beliefs/orientations		√
		I interact well with elderly persons.	√	
		I interact well with physically challenged and disabled persons		√
Multicultural worldview		I am not a resistant learner who is suspicious of the goals of multicultural and diversity education.	√	
		I am not locked into one way of thinking. I can appreciate many views and perspectives.	√	
		The content of my communication with others is found in sound reasoning and historical facts, not just emotions or the way my parents and family raised me.	√	
		I understand that racial differences do not equate to racial inferiority or superiority; different is just different.	√	
		I am not fragile. I can take heat from opposing views and not wilt in the kitchen of hot debate.	√	
		I am a Pollyanna (i.e., let's just all get along) thinker. I understand that quick fixes and politically correct clichés don't always work. ‘	√	
		I take the responsibility of making myself understood rather than insisting others must understand me.	√	
		I know how to disagree with others without being a disagreeable person.	√	
Knowledge of personal and professional self		I am aware of my own personal strengths and weaknesses; I know myself well.		√
		I actively seek to clear up my biases and prejudices against others who are unlike me.	√	
		I do a good job of getting after myself to be a better person and improve my communication and people skills.	√	
		I am aware of the mental games I can potentially play with others and myself to justify my actions and wrongdoings.	√	
		I am aware that just when I think I know it all, there is somebody of a different persuasion who can teach me something new that I didn't realize before.		
Professional skills and commitment		I am an excellent listener.	√	
		I do a good job of handling conflict resolution.	√	
		I have the skills to motivate and direct today's young people.		√
		As far as I can tell, I am the best person my age or younger to serve as a role model for kids	√	

5. CONCLUSION

A tool to measure dispositional awareness is high in demand but short in supply (Thompson, 2009a, 2009b). A valid, reliable instrument will help predict whether the student teachers grow into responsible, respectful global citizens who can see problems from multiple lenses of different cultures and take actions based on multicultural perspectives. This study reaffirms the reliability and internal validity of the MDI. When tested in two diverse contexts representing America and Indonesia's multicultural nature, it showed a slightly similar story. Therefore, English teacher education programs in multicultural settings can use it at the beginning of the semester to allow the PSETs to get "a better grasp of the personal and professional tools needed to work with a diverse group of learners" and to help them decide on their teaching career (Thompson, 2009a, p. 99). It is also useful for the stakeholders to design and implement a teaching-learning process and an assessment system that promotes diversity.

Nevertheless, the most important implication of the current study is that the different nature of multicultural contexts impacts the validity and reliability of the MDI items. Practically, the validated MDI scale can be used in the Indonesian and Asia setting, especially in a similar context to the current study. However, it is worthwhile to identify other multicultural factors and items that are more suitable to the Indonesian context, such as including religious multiculturalism, as suggested by Hoon (2017). Additionally, the different multicultural experiences of the respondents significantly influence their responses (Arsal, 2019). Hence, continuous and sustainable evaluation of the instrument is suggested.

The limitation of this study is the small size of the sample and less varied respondents. Thompson involved 800,000 teacher and counselor candidates from four multiracial/ethnic groups whose ages were between 18 and 52 years attending a university in an urban setting in America. In contrast, the current study only involved 185 mostly Javanese preservice English teachers between 18 and 23 years old enrolling in a suburban state university in Indonesia. Therefore, further study intending to revisit and revise the MDI scale by involving a more significant number of respondents representing Indonesian diversity is encouraged. Finally, the MDI is an explicit self-report measure; the PSETs are likely unwilling to report on their unbiased attitudes; hence, to get more convincing data, these instruments should come along with a more objective measurement tool.

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APPENDICES

Appendix A

Table A. 1. The List of Dispositions mentioned in INTASC.

Aspects	Disposition proficiency
Learning differences	The teacher believes that all learners can achieve at high levels and persists in helping each learner reach his/her full potential. The teacher values diverse languages and dialects and seeks to integrate them into his/her instructional
Content Knowledge	The teacher realizes that content knowledge is not a fixed body of facts but is complex, culturally situated, and ever-evolving. S/he keeps abreast of new ideas and understandings in the field.
Planning for instruction	The teacher respects learners' diverse strengths and needs and is committed to using this information to plan effective instruction.
Professional Learning and Ethical Practice	The teacher reflects on his/her personal biases and accesses resources to deepen his/her own understanding of cultural, ethnic, gender, and learning differences to build stronger relationships and create more relevant learning experiences.
Leadership and Collaboration	The teacher respects families' beliefs, norms, and expectations and seeks to work collaboratively with learners and families in setting and meeting challenging goals.

Appendix B

Table B.1. MDI constructs and items (adapted from Thompson, 2009a).

Items	Statements
Cross-cultural competence:	I possess the skills to work with people of different races and ethnicities. My cross-gender awareness and communication skills are sharp. I possess the skills to work with people who have different beliefs/orientations whether or not I agree with their beliefs/orientations I interact well with elderly persons. I interact well with physically challenged and disabled persons.
Multicultural worldview:	I am not a resistant learner who is suspicious of the goals of multicultural and diversity education. I am not locked into one way of thinking. I can appreciate many views and perspectives The content of my communication with others is founded on sound reasoning and historical facts, and not just emotions or the way my parents and family raised me. I understand that racial differences do not equate to racial inferiority or superiority; different is just different. I am not fragile. I can take heat from opposing views and not wilt in the kitchen of hot debate. I am not a Pollyanna (i.e., let's just all get along) thinker. I understand that quick fixes and politically correct clichés don't always work. ' I take the responsibility of making myself understood rather than insisting others must understand me. I know how to disagree with others without being a disagreeable person.

Table B.1. continued...

Knowledge of personal and professional self:	I am aware of my own personal strengths and weaknesses; I know myself well. I actively seek to clear up my biases and prejudices against others who are unlike me. I do a good job of getting after myself to be a better person and improve my communication and people skills. I am aware of the mental games I can potentially play with others and myself to justify my actions and wrongdoings. I am aware that just when I think I know it all, there is somebody of a different persuasion who can teach me something new that I didn't realize before.
Professional skills and commitment:	I am an excellent listener. I do a good job of handling conflict resolution. I have the skills to motivate and direct today's young people. As far as I can tell, I am the best person my age or younger to serve as a role model for kids