

A STUDY OF RACIAL IDENTITY AND THE DISPOSITIONS OF
STUDENT TEACHERS

by

KATHERINE R. C. SPROTT

B.S., Grambling State University, 1984

M.S., Friends University, 2000

AN ABSTRACT OF A DISSERTATION

submitted in the fulfillment of the requirements for the degree

DOCTOR OF PHILOSOPHY

Department of Curriculum and Instruction
College of Education

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Abstract

Growth in the percentage of students of color and English Language Learners in the nation's public schools has significant implications for teacher preparation institutions and professional development programs. Teachers and students alike gain immeasurable benefits from the process that requires them to get in touch with their own cultural, racial, and ethnic heritage. However, little is known about the racial identity of student teachers and the relationship of their dispositions to meet the needs of diverse learners.

This study examines that issue at a large Midwestern University in a survey of 128 elementary and secondary student teachers. They completed "A Survey of Racial Identity and Dispositions of Student Teachers." The survey had three sections: "Demographics," "Racial Identity Status Self Assessment (RISSA)," and "Dispositions" self-rate their racial identity and dispositions regarding educational practices for diverse learners. Descriptive statistics were organized and reported for all data sets. T-test, multivariate analysis of variance (MANOVA), analysis of variance (ANOVA), regression analysis, and correlations were conducted.

Results indicate that the student teachers had low levels of racial identity and that they are unaware of themselves as racial beings. Moreover, students reporting a low racial identity status tend to lack the knowledge of meeting the needs of diverse learners. As student teachers continued to increase in the number of multicultural college credit hours, their racial identity

status increased. Thus, the number of enrolled multicultural hours uniquely predicted racial identity status level of the student teachers.

Some other main findings included a higher rating by females than males on the RISSA and on meeting the needs of diverse learners. Non-Whites scored higher than Whites on the RISSA, and elementary student teachers tended to score higher than secondary on the RISSA. Recommendations for practice include assessing student teachers racial identity before entering the teacher preparation program, requiring more multicultural college credit hours, and utilizing simulations during preservice preparation. Recommendations for further study include duplicating the study at a historical Black university, replicating the study nationwide, and adding qualitative components to add depth to the data.

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Approved by:

Major Professor
Dr. Paul Burden

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CHAPTER 1 - INTRODUCTION

In the United States, the student population is becoming more diverse while the teaching force is increasingly European American, monocultural, and middle class (Banks, 2000; Ladson-Billings, 2000; Sleeter & Grant, 2003; Ukpokodu, 2004). Current data on the teaching force also reveal that the prospective teaching population is predominantly European American, middle class, monolingual, female, and rural or suburban (Banks & Banks, 2004; Gay & Kirkland, 2003; Swartz, 2003). This fact is unlikely to change anytime soon because 80% to 93% of all current education students are White (Cochran-Smith, 2004), and they are being instructed by a teacher education profession that is itself 88% White (Ladson-Billings, 2001).

While the teaching force is overwhelming White, it is imperative to acknowledge that the nation's student body is increasingly made up of students of color. With this rapid change, educators face the task of providing an equitable and high-quality learning experience for all students (Banks & Banks, 2004). One critical issue in preservice teacher programs is the mismatch between teachers and students from diverse backgrounds. This mismatch requires more effort from teachers to address the culturally diverse environment and increase learning to its fullest.

The educational reform report of the National Commission on Teaching and America's Future (Learning First Alliance, 2005) called attention to the importance of having teachers who can positively affect schooling outcomes of children rather than replicate situations where social class and ethnicity are the primary determinants of achievement (Darling-Hammond, 2005). According to Valli & Rennert-Ariev (2000) teachers "feel inadequately prepared to teach

students of color and seldom choose to teach in diverse schools, especially those with high-poverty rates” (p. 15).

Well-qualified teachers with traditional teaching skills may not necessarily possess the multicultural knowledge, disposition, or skill to meet the needs of cultural diverse students. Many experienced classroom teachers assume that individual merit and perseverance are the keys to academic success (Banks & Banks, 2004; Sleeter & Grant, 2003). However, through data analysis of studies on multicultural content (Vavrus & Ozcan, 1998), nearly half of cooperating teachers reported that student teachers had difficulty in altering the curriculum to incorporate multicultural perspectives.

The Interstate New Teacher Assessment and Support Consortium (INTASC) Standards for Beginning Teachers Licensing and Development (Standard 3) states that teachers should understand how students differ in their approaches to learning and should create instructional opportunities that are adapted to diverse learners. Some standards are redefined and more explicit about the practices and knowledge teachers must master to meet needs of student from diverse cultural, ethnic, and linguistic backgrounds. The INTASC standards mentioned in this paragraph address different issues and these learning styles do not necessarily relate to students from racial, cultural, ethnic, and linguistic background.

The INTASC a program of the Council of Chief State Schools Officers created a set of model standards “ to support and find ways to connect with the needs of all learners” (CCSSO, 1992, p. 5). These standards, which have become the basis for new teacher licensure assessment, represent a common core of knowledge, skills, dispositions, and performances that link teacher effectiveness to “student learning and development; curriculum and teaching; contexts and purposes which creates a set of professional understanding; and abilities and commitments that

all teachers share” (p. 6). INTASC standard guidelines were established to assess the preparedness of beginning teachers, helping them to understand and use skills that include culturally responsive teaching, concepts of empowerment, and responsive action and that promote systemic changes to improve educational outcomes for all students when aligned with multicultural education (Carter, 2004).

The goals of multicultural education are to create culturally competent teachers; to reduce prejudice and discrimination; and focus on equal opportunity and social justice for all groups. These goals work toward reforming the school process for all children (Banks & Banks, 2007). The development of racial identity for teachers incorporates a transformative multicultural perspective. A transformative framework deepens the effect of multicultural education in teaching and learning, which encourages teachers to develop an anti-racist stance (Vavrus, 2003). A teacher’s racial identity development is influenced by ideological values of dominant social institutions but is reconstructed through the process of transformative structure.

Racial identity development has often been described as an important component of self-concept for all ethnic/racial groups (Roberts & Phinney, 1999) and is linked to a variety of important outcomes, including decreases in racist attitudes (Carter, 1990; Gay & Kirkland, 2003; Pope-Davis & Ottavi, 1994) and increases in racial awareness (Tatum, 1997). Prospective teachers need to know who they are, understand the contexts in which they teach, and question their knowledge and assumptions, knowledge that is as vital as the mastery of effective teaching techniques.

During the last 20 years, as an educator with a personal concern for equitable education for students of color, I discovered the institutional and professional obstacles that individual teachers can face in the development of a holistic view of multicultural education. By analyzing

of the need for social change throughout inservice teacher professional development programs, I realized that teacher preparation programs are critical in producing culturally competent educators. Understanding their own racial identity presents a transformative paradigm that challenges preservice and inservice teachers to uncover, face, and change their own discomforts and biases. Carter and Goodwin (1994) explain that it is imperative for teachers to understand their own racial identity formations to better serve students of color (Vavrus, 2003).

In an educational setting, the unresolved challenge of race relations that prevail broadly in society are acted out at various levels. Because there are few commonly accepted theoretical models for resolving these issues in society, there are also few models for structuring educational environments to facilitate of personal and interpersonal growth (Helms, 2004). Furthermore, self-awareness of racial identity development can help teachers identify and understand students' reactions in the classroom.

However, the challenges of diversity are not dissipating, and many educators will likely be called on directly to assist in developing and implementing educational initiatives that will meet the challenge. Discussion in this chapter is organized in the following sections: (a) overview of the issues, (b) theoretical framework, (c) statement of the problem, (d) purpose of the study, (e) brief description of the methodology, (f) significance of the study, (g) limitations of the study, and (h) definition of terms.

Overview of the Issues

This section provides background information and establishes the context for the study. The overview is divided into the following four sections: (a) The Changing Demographics in the

U.S. Population, (b) Characteristics of K-12 Students and their Teachers (Enrollment in the schools in the U.S.), (c) The Development of Racial Identity in Teachers, and (d) Dispositions.

The Changing Demographics in the U.S. Population

The United States is undergoing a radical demographic change. By 2050, no single racial or ethnic group will make up a significant majority. Projections state that the White population will decrease to 53% from the current 71% (Marx, 2002). The gap between non-traditional students in the United States and White teachers will widen. Nearly, 40% of U.S. citizens are members of racial and ethnic minorities with approximately 13% Latina/Hispanic, 13% African American, 4% Asian American, 1% American Indian or Alaskan, and 8% other racial/minority groups. These numbers are reflected in our public schools. Demographers predict that if current trends continue, about 48% of the nation's school age students will be of color by the year 2020 (Banks & Banks, 2004).

The growth in the percentage of students of color and of culturally and linguistically diverse learners in the nation public schools is the result of, among other things, increasing immigration and the aging European American population (Banks & Banks, 2004; Hodgkinson, 2002). According to the U.S. Department of Education (USDE), the number of diverse students entering schools has grown 13% over the last decade. Today, one in every three children nationwide is from diverse cultures, and one in fifteen children was born outside the United States (Carter, 2003). According to the U.S. 2003 census several states, such as Texas, Hawaii, New Mexico, and California, are considered as "majority-minority," in which the combined population of people of color exceeds the majority population (NCES, 2005).

The increasingly diverse population in schools and communities adds to day-to-day experiences; however, it also stretches the capacity of schools to address the needs of all students. In a study by Education Trust (2000b), poor students and students of color continue to lag behind their more affluent classmates. Moreover, teachers working in poor urban schools tend to have less experience and less preparation than do those in schools that serve primarily White and middle class students (Nieto, 2002). Students who attend schools in high poverty areas are approximately twice as likely as other students, 20% versus 11%, to serve as training grounds for inexperienced teachers. Even when students begin school with equal performance levels, by 6th grade African American and Latino adolescents are 2 years behind their modal grade level (Education Trust, 2000b). African American (73.2%) and Latino (53.8%) students trail White (84.2%) and Asian (83.2%) students in high school completion rates. The disparity in attainment worsens for college completion with 17.2% of African Americans and 10% of Latinos earning BAs by age 29 compared to 34.2% for Whites and 61.6% for Asians (www.census.gov).

Reaching the Top, a report on the effects of demographic changes in schools, declares that “the rapid changes that are occurring in the racial and ethnic composition of the nation brings a new sense of urgency” to improving the educational opportunities and outcomes for students of color (p. 1). This need has become “a moral and pragmatic imperative because when a great many individuals and entire groups of people do not have a genuine chance to develop their academic talents fully, our society is much poorer for their lack of educational opportunities....This is fundamentally unjust and potentially an enormous source of social divisiveness” (College Board, 1999, pp. 2, 5). Given the invaluable role education plays in life outcomes, these racial disparities are important to students of color. Their lack of performance in school minimizes their occupational opportunities, salary possibilities, and quality of life.

Many of the nation's students are poor. Therefore, much time has been devoted to examining causes for inequities in education, including poverty. Researchers indicate that the sociological understanding of the role of poverty explains the academic achievement gap for students of color (Biddle, 2003; Ryan, 2006; Skiba, 2005). Although it may complicate the issue of schooling, clearly, parents of students of color highly value education (Anderson, 1988; Jones, 1993; Payne, 2005), and students of color report very high educational and occupational aspirations (Behnkes, 2004; Seller, 1998; Steele, 1997). Nevertheless, something beyond intelligence or poverty influences the race and ethnic base academic achievement gap. Researchers are now examining the possible role race itself might play in these inequities. Many believe that we must consider the history and cultural significance of race to understand the inequities connected to it (Helms; 1990; Sellers, 1998; Singleton & Linton; 2006).

Characteristics of K-12 Students and Their Teachers

Diversity in the United States is increasingly reflected in the nation's schools, colleges, and universities. In 2003, 40% of the students enrolled in grades K-12 in the public schools were students of color. They will be 48-50% of the nation's students in 2020 (Banks & Banks, 2004). Many of these students also speak English as a second language.

The average American classroom is more diverse now than ever in the history of education (NCES, 2000; Nieto, 2003). The racial, cultural, and language diversity within the educational environment has increased by 104.97% since 1992 according to National Center for Educational Statistics (2002). As students of color increase, certain problems persist. The academic achievement levels of students of color are, unfortunately, significantly lower than those of European Americans. This is manifested in suspensions, expulsions, and the

disproportionate number of African Americans and Latinos enrolled in special education (Azzam, 2007; Banks & Banks, 2004; Thompson, 2004).

In the early grades, academic achievement of all students is equivalent. However, the longer students of color remain in school, the more their achievement lags behind the European American students. In fact, out of 100 White kindergartners, 92 graduate from high school and 30 pursue higher degrees. In contrast, out of 100 African American and Latino kindergartners only 87 African Americans and 58 Latinos graduate from high school; 16 African Americans pursue a Bachelors' degree compared to 7 Latinos (Education Trust, 2003a). These statistics clearly challenge the notion that education is equally available to all students. Multicultural education and culturally responsive pedagogy used as an additive approach cannot solve these problems (Neito, 2002). However, the components of these two frameworks and that of the transformative multicultural perspective can be used to initiate a conversation that addresses these concerns in a more holistic manner.

These demographic, social and economic trends have important implications for teaching and learning in today's schools. Not only are most of the nation's teachers European American, middle class, monolingual, female, and rural or suburban (Banks & Banks, 2004; Gay & Kirkland, 2003) but African American, Hispanic, and Asian enrollment in teacher education programs has decreased since 1990, while minority business majors have proportionately increased. In 2004, 87% of the nation's teachers were European American, and 74% were female. In 2002, the nation's teachers of color reached only 13% (Bolich, 2003).

The growing racial, cultural, and income gap between teachers and students emphasizes the need for all teachers to develop the knowledge, dispositions, attitudes, and skills needed to work effectively with students from various racial, cultural, social-class, language groups. The

cultural and racial mismatch between teachers and students creates multiple challenges for our public schools and for teacher preparation programs. Researchers and scholars have challenged teacher preparation programs to provide prospective teachers with authentic experiences with contextualized diversity where they can confront their preconceived notions and ultimately transform their attitudes (Davis, 2006; Tatum, 1997; Ukpokodu, 2004).

All of the current trends increase the likelihood of racially and culturally diverse encounters in schools. Issues of racial and cultural identity are more salient, and increasing encounters in the schools prompt explorations of racial identity (Gay, 2000). Thus, issues related to racial identity development and the measurements of constructs related to racial identity must be explored.

The Development of Racial Identity in Teachers

Interest in racial identity has increased over last two decades due to the influx of people of color and language minority groups entering the United States. Racial identity is part of the overall framework of individual and collective identity. Identity development helps educators expand their perspectives and deepen their understanding of the ways race has affected their own education as well as their students' education (Tatum, 1997). Racial identity development helps educators become conscious of how they have been socialized by institutions and norms, so they become more able to work with others to challenge and change their classrooms and schools.

White teachers can learn to see their race as an important part of themselves and learn to use their power and privilege for change (Cross, 1978; Helms, 1990). People are often resistant to exploring race-related issues because doing so may elicit a sense of responsibility for working toward the transformation of both self and society. Racial identities hypothetically involve simultaneous beliefs, emotions, and behavioral styles directed toward people of color as well as

European Americans (Cross, 1999; Helms, 1990). However, people experiencing racial identity development redefine their sense of self more positively, while transforming internalized stereotypes.

The process of racial identity development should be viewed not a linear process, but rather as a spiraling process, where individuals move from one stage to the next, yet revisit other stages as a result of new encounters and experiences. For example, in a study at Tulane University (Scott, 2001), social interactions through the belief that one is competent and comfortable may prompt individuals to seek out experiences with diverse populations, which increases racial identity development. However, White individuals experiencing the highest level of racial identity require continuous maintenance because the transformative approach can cycle through antiracism when individuals withdraw to the comfort zone of the dominant culture (Vavrus, 2002). Although this is a commonly found in society, researchers have identified stages of development as being valid for people of color and European Americans. The stages of racial identity development used in this study are (Plummer, 2004):

- Racial awareness: Unintentional or covert forms of racism.
- Racial awakening: Fascination and celebration of cultural diversity
- Racial internalization: Strong identification of one's race or rejection of privileged whiteness.
- Multicultural identity: Integration of race in one's life and multicultural attitudes.

The four stages emphasize the process of Racial Identity Status Self Assessment development reconstructed over time.

Racial identity development that incorporates transformative multicultural perspective, invites teachers to use instructional approaches in order to decrease the academic achievement

gap between White students and students of color (Vavrus, 2002). For example, research indicates that a normal White person can develop negative racial stereotypes as young as three or four because individuals internalize messages from socialization and cognitive development (Tatum, 1997;Thompson, 2004; Vavrus, 2002). As a result, this leads to internalized beliefs that one race is superior to another. These assumptions and internalized messages shape perceptions and define reality without a person even realizing it.

In a study of prospective teachers and racial identity formation through transformative multicultural perspectives, 80% of prospective teachers made positive gains in their awareness of radicalized perspectives that they had not previously held, and they acknowledged that the process was beneficial (Vavrus, 2002). One elementary preservice teacher in the study said that this caused her “to look straight in the eye of the extreme level of her dad’s racism and how it affected the way she developed” (p.14). Another preservice teacher reached the conclusion that “if we are to become successful teachers, we must know our backgrounds, as this will have a substantial effect on how we present ourselves and we view others, including our students” (p. 15).

Dispositions

The National Council for Accreditation of Teacher Education (NCATE) has mandated that colleges of education must assess teacher candidates “professional knowledge, skills, and dispositions necessary to help students learn” (NCATE, 2002). To complete this study of racial identity and dispositions, it is necessary to understand the definition, and the way members of the education community use the term to describe the characteristics of an effective teachers.

The National Council for Accreditation of Teacher Education (NCATE) has described

dispositions as:

The values, commitments, and professional ethnics that influence behaviors toward student, families, colleagues, and communities and affect student learning, motivation and development as well as the educator's own professional growth. Dispositions are guided by beliefs and attitudes related to values such as caring, fairness, honesty, responsibility, and social justice. For example, they might include a belief that all students can learn, a vision of high and challenging standards, or a commitment to a safe and supportive learning environment (NCATE, 2004).

Other definitions include, "A disposition is a tendency to exhibit frequently, consciously, and voluntarily a pattern of behavior that is directed to a broad goal or habits of mind and heart"(Katz, 1993). They are intentional and directed toward particular people and situations to achieve goals. Major and Brock (2003) stated that some dispositions are desirable while others are undesirable, which can interfere with learning. Curiosity, for example, is desirable and is exhibited by typically and frequently exploring, examining, and asking questions about the environment. Complaining or whining would be an undesirable disposition if it were exhibited frequently.

Katz (1993), Phelps, (2006), Wayda & Lund (2005), underscored the need to study and measure effective teaching dispositions while prospective teachers are in teacher preparation programs. Teacher preparation programs must model, assess, and support the development of desirable dispositions. Although the challenge to assess dispositions remains complex, empirical

studies indicate that effective teachers of diverse learners share a common core of knowledge, skills, and dispositions (Major & Brock, 2003; Cline & Necochea, 2006). This knowledge includes using culturally relevant curricula, validating the students' home language and culture, engaging in reflection and professional growth, having a clear sense of ethnicity and race, and committing to student advocacy (Martinez, 1994; Major & Brock, 2003; Cline & Necochea, 2006). Dispositions are a critical component of knowledge base for teaching because teachers who work with students of color may see the world through a different culture lenses that are significantly different from those of their students (Carter, 2003; Dee & Henkin, 2002; Paige, 1993; Rios, 1996). Armed with effective dispositions and a clear sense of self, teachers are better prepared to adapt to the local context, to the cultural and racial differences they encounter, and to make necessary modifications (Carter; 2003; Major and Brock, 2003; Cline & Necochea, 2006).

Theoretical Framework

Among today's educators and researchers, teachers' racial attitudes and beliefs about students of color is a compelling reason for preparing preservice teachers for diversity through racial identity development (Helms, 2004). Robert and Phinney (1999) found that racial identity often described as an important component of self-concept for all ethnic/racial groups. Carter and Helms (1990) found that White preservice teachers eradicate negative racial attitudes and increase their racial awareness when working with students of color (Tatum, 1997), which exemplifies important outcomes. Many studies have indicated that preservice teachers often felt more knowledgeable about their own racial identity when they have authentic experiences with student of color. Furthermore, Ukpokodu (2004) found that White preservice teachers' perceptions of students of color were clarified of negative stereotypes after authentic cross-cultural field experiences.

Nigrescence theory (Cross, 1971) has played a major role in the conceptualization of African American racial identity since the Civil Rights movement. Cross's original model has been the basis for many empirical studies in the field. Theoretically, the development process illustrates personal identity; one's feelings and attitudes about oneself are distinguished by four modes of identification (Worrell, Cross, & Vandiver, 2001).

- Pre-encounter: Identifies with White culture, rejects or denies membership in Black culture.
- Encounter: Rejects identification with Whites identifies with Black culture.
- Emersion-Immersion: Identifies with Black culture and denigrates White culture.
- Internalization: Internalization of Black culture transcends racism and identifies self as multiculturalists.

According to stage theorists, one comes to understand present behavioral dispositions by analyzing his or her identity at the present time (Helms, 1995). The levels of racial identity development depend on one's environment, individual attributes, and personal life experiences.

According to Helms and Cook (1999), racial identity models describe inter-personal and intrapsychic reactions "for overcoming internalized racism and achieving a healthy socioracial self-conception under varying conditions of racial oppression" (p. 81). Theoretically, this developmental process involves progression through qualitatively distinct stages of racial identity, each of which is characterized by unique cognitive, affective, and behavioral responses to race and race-related information. Recognizing the tendency of researchers and practitioners to categorize individuals into one status of identity, Helms (1995) has cautioned that such a practice may oversimplify the developmental process, since pure forms of each status are highly unlikely. Rather, she suggests that a racial identity profile with multiple and interrelated racial

identities may be a more accurate description of an individual's racial identity development. Nevertheless, she does acknowledge that individuals may have a "dominant" racial identity for processing racial information. A basic premise of racial identity theory is that psychological well being is enhanced by a person's progression to an increasingly mature stage. Although, Helm's explanation of racial identity speaks to the racial identity process as an experience that all racial or ethnic groups share, however, not necessarily in similar ways.

Plummer's (2004) model of racial identity is characterized by a four-status transracial theory. Her model emerged from Cross's five stages of nigrescence. Plummer's model is designed to assist individuals in developing multiracial/multicultural identities.

- Racial Awareness: Unintentional covert forms of racism.
- Racial Awakening: A fascination with and celebration of cultural diversity.
- Racial Internalization: Strong identification with one's race and rejection of privileged whiteness.
- Multicultural Identity: Integration of race into one's life and holding multicultural attitudes.

These four status attitudes are the competencies necessary to work with diverse populations, heightening awareness and the capacity to work in a multicultural society.

In this study, Cross's stages are the foundation for understanding racial identity for African Americans; Helms' stages of identity focus on identity for all groups; Plummer's model focuses on the transracial theory that explains multicultural/multiethnic identities. Such a direct connection among the Cross, Helms, and Plummer models and the dynamics of White and students of color preservice teachers reinforces the variables related to the importance of understanding diversity. This investigation will use Plummer's model to assess student teachers in this study.

Statement of the Problem

Demographics and the teacher workforce, who are, for the most part, unprepared to face the challenges of diverse populations, has led our educational system into a precarious position. Students of color continue to drop out of school at an alarming rate. They are overrepresented in special education programs. They are disciplined and suspended at highly disproportionate rates. Educators are only beginning to prepare for the challenge of teaching diverse learners (Banks & Banks, 2004). Educators help students reach high academic standards. They must lead in improving instruction and the school environment through self-monitoring, self-reflecting, and self-assessing.

An additional challenge includes implementing the No Child Left Behind legislation. Many educators interpret the No Child Left Behind Act as a testing and assessment initiative. The emphasis on testing compels teachers to focus on narrow and basic skills in reading, writing, and math, which, in many cases, replace teaching and learning. If preservice teacher education programs are to produce quality teachers, prepared to effectively deal with today's complex and dynamic classrooms, including social issues related to different cultures and race, teacher education must help young teachers clarify their own racial identity, ethnicity, and culture (Banks & Banks, 2004; Vavrus, 2002). Self-awareness of racial identity development can help teachers identify and understand student reactions in the classroom. The information produced by this study may be of value to any preservice teacher education programs.

Purpose of the Study

The purpose of this study is to examine the relationship between the racial identity status of student teachers and their disposition to meet the needs of diverse students in the classroom. Specifically, this study is designed to answer the following questions:

1. To what degree are student teachers aware of their racial identity?
2. How does the racial identity of a student teacher influence their classroom decisions?
3. What is the relationship between the racial identity status of student teachers and their disposition to meet the needs of diverse learners?
4. To what degree do student teachers consider students' racial identities when constructing lessons?

Description of the Methodology

Data collection was designed for quantitative measures.

To answer the study questions, a survey was completed by student teachers enrolled in a Midwestern university. The Racial Identity and Disposition Survey has three sections (See Appendix D-F):

- a. Demographics
- b. Racial Identity Status Self-Assessment
- c. Measuring Dispositions

Significance of the Study

Information generated from this study will be used in the following ways:

1. Teachers. This study has practical applications for teachers who need to work effectively with all students. Teachers who explore their own racial identity are more culturally competent, and hence, better equipped to meet the needs of diverse students.

2. Teacher Education Programs. The information gathered in this study may help teacher preparation programs select content for preparing prospective teachers. If teacher preparation programs are to succeed in producing quality teachers in today's complex classrooms, including racial and cultural identity development is critical.
3. Professional Development. Professional development is a major strategy for building cultural competences. Professional development can help teachers to continually assess what school means in a pluralistic society.
4. Educational Practices. The study has significance for preservice teachers who must develop culturally competent instructional practices. Culturally relevant instruction and assessment practices ensure greater success and engagement for students from various cultural, racial, and ethnic backgrounds.
5. New Federal legislation. In January 2002, federal legislations "No Child Left Behind" (NCLB) were put into effect. The focus of the law was to close the achievement gap that persists among groups of students from culturally and linguistically diverse backgrounds as well as students living in poverty and their more affluent peers. Despite this focus, equity issues remain unresolved. Teachers can benefit from understanding equity issues. With such an understanding, educators can confront the challenges of closing the achievement gap for all students.

Limitations of the Study

1. The sample of student teachers was from one large Midwestern University and results may not generalize to a larger sample.
2. The results in the study may not generalize to students who are not student teachers.

3. The results in this study may not generalize to other groups of student teachers that are enrolled in student teaching.
4. The results of the study do not reflect the fact that students may not answer the survey sincerely or honestly.
5. The test instrument used to collect data related to dispositions of teacher was a new instrument.
6. The results from the limited number of student teachers of color may not generalize to a larger sample. The number of student teachers of color limited detailed statistical analysis.

Definition of Terms

Certain terms are used throughout this dissertation. A glossary of terms is provided to maintain a common understanding of the content in the study.

Culture: Ways of living: shared behaviors, beliefs, customs, values, and ways of knowing that guide groups of people in their daily lives and are transmitted from one generation to the next (Trumbull & Pacheco, 2005).

Cultural Competence: The ability to recognize differences based on culture, languages, race, ethnicity, and other aspects of identity and to respond to those differences positively and constructively (Trumbull & Pacheco, 2005).

Culturally and Linguistically Diverse Students (CLD): This term applies to individuals or group of individuals who culture or language differs from that of the dominant group (Herrera & Murry, 2005).

Dispositions: The values, commitments, and professional ethics that influence behaviors toward student families, colleagues, and communities and affect student learning, motivation, and development, as well as an educator's own professional growth (NCATE, 2004).

Diverse Learners: Diverse learners are auditory, experiential, visual learners. Other associated characteristics include: 1) social relational skills, values, and characteristics; 2) information processing orientation processing skills; 3) communication patterns; and 4) motivational styles (Adams, 1992).

European Americans: Individuals from the dominant group who are considered White.

Multicultural Education: A total school reform effort designed to increase educational equity for a range of cultural, ethnic, and economic groups. Multicultural education incorporates the ideas that all students regardless of their gender, race, social class, ethnicity, or cultural characteristics should have an equal opportunity to learn in school (Banks & Banks, 2004).

People of color: Groups in the United States and other nations who have experienced discrimination historically because of unique biological characteristics that enabled potential discriminators to identify them easily. African Americans, Asian Americans, Native American, and Hispanics in the United States are among the groups referred to as people of color (Banks & Banks, 2004).

Preservice teachers: Undergraduate students enrolled in a teacher education programs at a college or university (Also known as prospective teachers and teacher candidates).

Racial identity: The psychological connection with one's race, not the mere identification with skin color or demographic category (Plummer, 2004). A person's self conception of

herself or himself as a racial being, as well as one's belief, attitudes, and values concerning oneself relative to racial groups other than one's own (Helms, 2004).

Self-Awareness: A teacher's own sense of self and the understanding his or her own racial and cultural background (Lindsey, 2004).

Student Teachers: Undergraduate students enrolled in student teaching at a college or university.

Transformative multicultural perspective: Transformative multicultural perspective envisions the capacity to challenge and resist unjust schooling arrangements through localized forms of social action in order to benefit historically marginalized students of color. Transformed curriculum seeks to infuse multicultural education throughout the experiences of preservice and inservice teachers. Educators who understand their own racial identity serve to affirm the identity of all students (Vavrus, 2002).

Conclusion

As educators address changing demographics, teacher preparation programs must face the reality that their student's teachers will encounter students whose cultural, ethnic, linguistic, racial, and social class backgrounds differ from their own. Thus, teacher educators must change how new teachers are prepared, and provide them with the skills, knowledge, and dispositions that will best suit them for educating today's diverse student population. Banks & Banks (2000) notes teacher education programs should be reformed to enable teachers to "examine their own personal knowledge and values in a transformative multicultural context" (p. 29).

In order to provide more meaningful knowledge and skills for teaching in today's cultural context, preparation programs must help preservice teachers critically analyze important issues

such as race, ethnicity, and culture and recognize how these concepts shape learning for many students. The mismatch between the characteristics of the current educators in preparation programs and students entering the public school systems must be addressed in institutions of higher education. According to Wise (2006), the National Council for the Accreditation of Teacher Education (NCATE) expects institutions to provide candidates with opportunities to work with diverse higher education and school faculty, candidates, and students in P-12 schools so that the candidates are ready to help all children learn.

Racial identity development is important for all educational institutions. Teachers of students from diverse backgrounds stand to gain immeasurable benefits from a process that requires them to evaluate their own cultural, racial, and ethnic heritage. Leading multicultural educational scholars have long explored racial identity and its real or potential impact on children and youth. A teacher's development of racial identity affects not only interactions with students, but also the willingness to emphasize social reconstruction. It challenges preservice teachers to ask critical questions of themselves about their moral responsibilities and ethical commitments to teaching as a profession.

Overview of the Remaining Chapters

The remainder of the study will be presented in the following chapters. Chapter two will be devoted to the review of the literature related to demographics, teacher dispositions, and racial identity development.

Chapter three will provide a description of research methodology, sample selection, and instrumentation. Further description of instrument development, includes the piloting of survey instrument, and the method and procedure used for the analysis of the data.

Chapter four will present and analyze the findings from the survey instrument and interpretations and evaluations of the data collected.

Chapter five will present the discussion, implications, and recommendations with practical suggestions for implementing findings for further research in the development of racial identity and dispositions of student teachers and preservice teachers enrolled in teacher education programs.

CHAPTER 2 - LITERATURE REVIEW

Psychologists have made great significance of racial identity over the last five decades. Previous works concentrated primarily on defining the concept of identity development (Erikson, 1960, 1968). In recent years, however, identity development has come to include an individual's affiliation to a particular racial, ethnic, or cultural group (Banks, 1997; Chavez & Guido-DiBrito, 1999; Cross, 1971, 1978; Helms, 1990). The concept of racial identity is multifaceted, involving various factors such as culture, ethnicity, race, family dynamics, social, historical, political contexts, and individual characteristics (Carter & Goodwin, 1994; Chavez & Guido-DiBrito, 1999; Banks, 2007; Tatum, 1997; Stevens, 2007). In an effort to minimize the confusion, the working definition of racial identity used throughout this document is one that complements the meaning first established by Cross (1971) and Helms (1990). These working definitions suggest that racial identity examines how a person perceives himself as sharing a common racial heritage with his or her socio-group (Helms, 1990) and how that persons react to others outside that group (Cross, 1978; Marshall, 1999) because the concept of racial identity is something that is both understood and reacted to by individuals (Howard, 2003; Howard, 2007; Vavrus, 2004; Helms, 2004; Scott & Robinson, 2001). Racial identity is one's self concept as a racial being including attitudes and values about oneself relative to racial groups other than one's own (Helms, 2004).

Because of demographic shifts in the school population, studies of racial identity in preservice teachers and inservice teachers are growing. This review of literature explores these demographic changes and the implications of identity development for teachers and students. This chapter also describes teacher standards and dispositions in beginning teachers using the

Interstate New Teacher Assessment and Support Consortium. In addition, this chapter concludes with racial identity development and the issues surrounding racial identity, as they contribute to this study.

The sections in this chapter include: (a) demographic shifts and their implications, (b) dispositions, (c) beginning teacher standards, (d) racial identity development, (e) models of racial identity, (f) and a summary.

Demographic Shifts and Their Implications

One of the most significant changes in the last several decades is the rising percentage of students of color and English Language Learners in the nation's schools. Schools in the United States are becoming increasingly diverse (Banks & Banks, 2004; Vavrus, 2003), although much of this school diversity is cultural or ethnic, and many students are not just of color but also English Language Learners. Currently, students of color comprise approximately one third of the U.S. school population. The U.S. Department of Commerce projects that by 2050 African American, Asian American, and Latino students will constitute close to 57% of all U.S. students (Howard, 2003). In fact, since 1989, the linguistic diversity in the nation's schools has increased by a substantial 104.97% (NCES, 2002).

The cultural, racial, ethnic, social, economic, and religious diversity in public schools provides a context for both students and teachers for multicultural understanding and the skills needed to function effectively in local communities and the world. However, this increasing diversity also means making adjustments to face the changing texture of the classroom, which has implications for educational institutions, public schools, and more importantly, preservice and inservice teachers. While the nation's students are becoming more diverse, teachers and prospective teachers remain, for the most part, White, middle class, and female (Banks, 2000;

Banks & Banks, 2003; Gay & Kirkland, 2003; Howard, 2003; Howard, 2007; Ladson-Billing, 2000; Ukpokodu, 2004; Vavrus, 2003).). As a result, a wide gap lies between the racial, cultural, and economic characteristics of U.S. teachers and their students (Banks & Banks, 2004). In fact, Sleeter (2001) states the following conclusions in her review of literature:

- White preservice teachers bring very little cross-cultural knowledge, experience, and understanding to teaching.
- They possess stereotypical beliefs about urban students.
- They have little knowledge of racism, discrimination, and the structural aspects of inequality (Banks & Irvine, 2003).

Moreover, current research on education reform, changing students demographics, and the No Child Left Behind Act of 2001 (NCLB) all affirm that teachers must meet the learning needs of those students for whom disparities in achievement still persist. Those students who most need support are often African American, American Indian, Hispanic, or immigrant (Trumbull & Pacheco, 2005). The Census Bureau predicts continued growth among these populations. An estimated 40% of K-12 students have a first language other than English, while 41% of the nation's classrooms will have at least one English Language Learner. In some states, more than 50% of students are students of color (U.S. Census, 2003). Among U.S. public school students, 20% to 25% will be second-language learners by 2025 (Banks & Banks, 2004).

According to the (2002b) National Center Educational Statistics report, 41% of all the teachers in the United States have had at least one student who spoke another language at home and was in the process of becoming proficient but only 12.5% of these teachers received eight or more hours training in working with such students. In fact, significant numbers of teachers

who work in low-performing schools fall into the category of teachers least prepared to deal with students who need the most help.

Diversity issues in public education are complicated by poverty. Many of the nation's students are poor. Even as the economy strengthened in 2004, Census Bureau figures showed 37 million Americans lived in the poverty line, a jump of 1.1 million from 2003. Impoverished people have, in fact, been increasing steadily in this country since 2001. Marzano's (2004) synthesized results of a comprehensive body of research, revealed a disturbingly strong relationship between poverty and students of color. In the United States, although about 12% of the people live in poverty or below the poverty line, among Whites the percentage drops to 9.9%. For Hispanics, 21.4% and among African Americans 22.7% live in poverty (Herrera, Murry, & Cabral, 2007).

The disparity in social class between poor students and their middle class teachers constitutes an even greater challenge for teacher preparation programs. Teachers in high poverty school districts are less likely to have full state certification (Banks & Banks, 2004).

According to the U.S. Department of Education, one in twelve teachers in high poverty schools work under waivers of certification requirements, compared with one out of every twenty teachers in other districts (Learning First Alliance, 2005). In addition, secondary school students in high poverty and high minority schools are more likely to be taught by teachers who have not completed a college major or minor in the subject taught. For example, teachers who did not major or minor in mathematics teach 70% of math classes in high-poverty schools. (Learning First Alliance, 2005). More than 40% of preservice teachers do not feel prepared to handle schools with high levels of students of color or high poverty (Cortese & Zastrow, 2006).

Although many colleges, universities, and districts are responding to the changing demographics of the U.S. classroom, these efforts have failed to keep pace with the issues surrounding students of color and their teachers (Banks & Banks, 2004; Herrera, Murry, & Cabral, 2007; Howard, 2007). A critical issue in teacher education today is the mismatch between racially homogenous teachers and students from increasingly diverse cultural backgrounds. At one time, African Americans, Hispanics, and Asians went into education as a profession but they have not enrolled heavily in teacher education programs since 1990. The concomitant increase in minority business majors, reflecting increasing career opportunities, explains some of the shortage (Hodgkinson, 2002). In 2002, teachers of color made up only 13% of the nation's teachers. The task of teaching a diverse population might be easier if teachers reflected the same cultural diversity as their students, but many preservice teachers arrive on campus from culturally and racially homogenous small towns and suburban communities (Bollin & Finkel, 1995; Ukpokodu, 2004). The task of preparing preservice teachers to teach in a multicultural environment is a daunting challenge for teacher education programs.

Most graduates from teacher education programs know little about the cultural traits, behaviors, values, and attitudes that different students of colors bring to the classroom and how they affect responses to instructional situations (Sleeter, 2001, Ladson-Billings, 2001). Moreover, not understanding, accepting, and using the students' cultures as instructional tools means that students of color do not have access to the high quality instructional opportunities that their European American counterparts have (Banks & Banks, 2004; Gay, 2000; Nieto, 1999). The absence of culture connections in routine classroom instruction puts students of color at a disadvantage (Banks & Banks, 2005; Howard, 2003; Trumbull & Pacheco, 2005). The American Association of Colleges for Teacher Education (1995) states that preservice teachers

are unfamiliar with the backgrounds and cultural experiences of their diverse students, often because multicultural education courses are isolated from mainstream courses in teacher preparation programs (Carter, 2003, p. 60).

Moreover, most teacher education programs, curriculum designs, and instructional materials are Eurocentric (Banks & Banks, 2004; Vavrus; 2003). An additive approach to multicultural education does not work well. A shift toward culturally responsive teaching woven throughout teacher education programs reconceptualizes the teaching and learning processes (Vavrus, 2003). In fact, culturally responsive pedagogy refers to the design of curriculum and instruction that builds on students' cultural knowledge (Trumbull & Pacheco, 2005). Its aim is to empower students of colors through academic success (Gay, 2000). Banks and Banks (2004) state:

“When attempting to learn academic tasks, European American students may not have the additional burden of working across irrelevant instructional materials and methods. More of their efforts and energy can be directed toward mastering the substance of teaching. Students of color are often placed in double jeopardy. They must divide their energies and efforts between coping with instructional materials and methods that are not culturally relevant to them and mastering the academic knowledge and tasks being taught.” (p. 228)

Consequently, pedagogical paradigms and techniques that may be effective but are not culturally suitable for marginalized, underachieving ethnic groups (Latinos, Native Americans, and African Americans) that are not included in instruction (Gay, 2000; Nieto; 1999). In other words, adapting instruction to student differences (Burden & Byrd, 2007) is one of the most challenging aspects of teaching, which emphasizes the urgency for teacher education programs

to require substantive curriculum transformation (Vavrus, 2003). In order for all students to learn regardless of their cultural heritages, teachers will need skills and attitudes to accommodate cultural characteristics (Banks & Banks, 2004). To reverse the current trends of teacher preparation programs, the diversity of students and their cultural heritages must be the sources and centers of educational programs (Burden & Byrd, 2007; Banks & Banks, 2004; Gay, 2000; Nieto, 1999; Trumbull & Pacheco, 2005).

The mismatch between students of color and their White teachers has provoked concern about teachers' abilities to effectively meet the needs of diverse student populations. Sleeter (2001) observed that teachers who generally lack knowledge of and experiences with individuals from racial/ethnic backgrounds different than their own are less culturally competent. Each student brings his or her own attitudes, beliefs, values, dispositions, and experiences to the classroom and will interpret a teacher preparation course through these filters (Goodman, 1998; Garmon, 2005). Ukpokodu (2004) emphasized that most White preservice teachers have negative and racialized dispositions to diverse students, and these attitudes coupled with lower expectations are major factors contributing to widespread academic failure among diverse students (Garmon, 1996). Cline and Necochea (2006) proclaimed in their study that teachers must have the dispositions to acquire the knowledge base and skills to design and implement effective programs for students of color. Education students enter programs with different dispositions and different prior experiences and, therefore, respond differently to the content of courses, taking different things from it (Garmon, 2005). A growing number of studies assert that to prepare teacher candidates to transform their racial attitudes and dispositions, they must have authentic experiential encounters with diverse students (Darling-Hammond, 1996; Ukpokodu, 2004). In several studies (Doyle, 1997; Ukpokodu, 2004), individuals have altered

their perceived notions and negative dispositions toward diverse students and are inspired to work in diverse school settings because of cross cultural experiences.

In addition, to the cultural mismatch between teachers and students, the educational system faces a continually decreasing percentage of teachers of color. (Bolich, 2003; Nieto, 1999). Nieto (1999) reports that teachers of color are excessively underrepresented among the 2.3 million teachers in the United States. According to an earlier report from the National Center for Education Statistics (1996), *Schools and Staffing in the United States: A Statistical Profile, 1993-1994*, only 12% of all public school teachers were teachers of color. However, as shown in Table 1, in 2003-04, 16.9% of all the public school teachers were teachers of color, a slight increase of 3.9% over 1993-1994. The composite of all race and ethnicities show that 84% of teachers are White, 8% are African- American, 0.5% are American Indian, 1% are Asian, 0.2% are Native Hawaiian, and 6% are Hispanic.

In 2003-04, however, the percentage of students of color lay at 16%, as shown in Table 2 (NECS, 2006). This indicates the percentage of students of color during 2003-04 increased significantly, by 14% of all students of color in public schools. The current enrollment of students of color is 42%. According to these reports, the percentage of minority teachers may have increased slightly nationwide, but the increase is disproportionate to the numbers of minority students.

Table 1. Composition of Percentage of Public School Teachers 2003-04

Race/Ethnicity of teachers	White	NonWhite/Minority
All Schools	83.7%	16.3%
All Public Schools	83.1%	16.9%
Community type/ central city	70.5%	29.5%
Community type/ Urban/ large town	87.4%	12.6%
Rural /small town	90.2%	9.8%

(NCES, 2006)

Table 2. Composition of Percentage of Public School Students 2003-04

Race/Ethnicity of students	White	NonWhite/Minority
All Schools	61.8%	38.2%
All Public Schools	58%	42%
Community type/ central city	36%	64%
Community type Urban/ large town	68.2%	31.8%
Rural /small town	77.5%	22.5%

(NECS, 2006)

The public school teaching force and student enrollment has evolved from 1987-88 to 2003-04, and teacher and student diversity has changed. Schools have increased the number of teachers of color, but schools and teacher preparation programs must continue to further diversify the teaching force. A summary of this information is in Table 3.

Table 3. Composite of Percentage of Public School Students and Teachers

1987-88 through 2003-04

School year characteristics	1988-87	2003-04
Students of color/ Minority	28%	42%
Teachers of color/Minority	12%	16.9%

(NECS, 2006)

In summary, data illustrating the composition of the public school teaching force and student enrollment has evolved between 1987-88 and 2003-04 and the variation of teachers and student diversity. Schools have made some progress but schools and teacher preparation programs have the challenge of further diversifying the teaching force. A summary of this information is in Table 3.

Dispositions

In response to the demographic changes, education programs should focus on more than just knowledge and skills; they also need to focus on dispositions. Four main aspects of dispositions that are addressed in this section: (a) the definition of dispositions, (b) rationale for dispositions, (c) the challenges in assessing dispositions, and (d) racial identity and dispositions.

The National Council for the Accreditation of Teacher Education (NCATE) notes that dispositions are an important component of the standards for teacher preparation programs.

Nationally accredited programs are expected to develop the knowledge, skills, and dispositions of preservice teachers. Teacher dispositions are necessary to effectively educate students of color and have become extremely important in light of changing demographics within schools.

NCATE defines dispositions as values, commitments, and professional ethics that influence behavior toward students, families, colleagues, and communities and affects student learning, motivation, and development as well as the educator's own professional growth. Dispositions are guided by beliefs and attitudes related to values as caring, fairness, honesty, responsibility, and social justice (NCATE, 2004).

Teacher education institutions should enable student teacher candidates to use personal and public insights into cultural competence to make culturally responsive contributions to student learning and school improvement activities.

“Teachers hold transformative perspectives toward educational inequities when conceiving and implementing curriculum. They are to be able to articulate an antibias/antiracist multicultural philosophy to education that informs their work as teacher candidates in K-12 schools. Candidates can demonstrate how their dispositions contribute to their efforts to create an inclusive classroom that contributes to a positive impact on the academic achievement of all students, especially students of color.” (Vavrus, 2003, p. 64)

Teachers with the dispositions necessary for effectively educating students will have a profound effect on students, their families, communities, and schools (Cline & Necochea, 2006).

Definitions of Dispositions

In addition to the NCATE definition, professional journals and university and college websites have identified dispositions as beliefs or attitudes that teachers must exhibit in order to be effective in the classroom as a professional. The following are illustrations of effective dispositions of preservice teachers.

Katz (1993) defines dispositions as the term can be used to distinguish trends in behavior from skills, attitudes, traits, and mindless habits. Garmon (2005) similarly proposed dispositions referring to a person's character traits and tendencies. Furthermore, Katz and Rahn (1985) proposed that dispositions are patterns of actions that require some conscious attention to maintain or change. They affect student learning, motivation, and development as well as the professional growth of educators (NCATE, 2002). Dispositions are desirable traits for teachers in diverse settings (McAllister & Irvine, 2000). However, Cline & Necochea, (2006) declare that dispositions are elusive. Yet, according to researchers, effective teacher dispositions help students become successful in school. This is particularly true for students of color who frequently need to negotiate two cultures, two languages, and two worlds (Cline & Necochea, 2006; Garmon, 2005). Dispositions for educators should, therefore, focus on behaviors related to the broad goals of effective classroom teaching and professional interactions (Beverly, Santos, & Kyger, 2006).

A disposition is a tendency to exhibit frequently, consciously, and voluntarily, a pattern of behavior that is directed to a broad goal (Katz, 1993). Transformative dispositions toward education affect the pedagogical enactment of curriculum (Trumbull & Pacheco, 2005; Vavrus, 2003). Several studies found that effective teacher dispositions foster openness, attentiveness, cultural sensitive, flexibility, and positive relationships (Cline & Necochea, 2006; McAllister &

Irvine, 2000). In culturally diverse classrooms, teachers who exhibit these characteristics adjust to varying contexts. For example, one teacher changed a classroom ritual to make her Vietnamese students more comfortable by simply offering her students ways to say goodbye other than obliging them to hug her before leaving the classroom, this exemplifying a caring attitude. “The ability to make personal connections with students is an identifiable trait of successful teacher” (Parjak, 2001; Kramer, 2003). Students need to know that their teachers care about them. This translates into an environment of caring for students (Kramer, 2003). Theorists, Mayeroff (1971), Noddings (1991), Freedman et al. (1999) stress the importance of caring as a necessary disposition for working with students, and specifically, those of color (Garmon, 2005).

Rationale for Dispositions

Why are dispositions important? Dispositions play a significant role in ensuring that preservice teachers are ready to educate students. State and national accrediting bodies have underscored this importance by including dispositions as an important component of their standards. In addition, dispositions affect the classroom environment, are necessary for effective teaching, and are employable skills.

The National Council for the Accreditation of Teacher Education (NCATE) has mandated that colleges assess teacher candidate “professional knowledge skills and dispositions necessary to help all student learn” (NCATE, 2002). The president, Arthur Wise, states,

“NCATE is an organization dedicated to holding schools, colleges and departments of education accountable for producing high quality educators who can help all students learn. NCATE recognizes that there are significant disparities in the academic achievement of American students and that these differences are often correlated with socioeconomic status, race/ethnicity and exceptionalities. NCATE

expects institutions to ensure that candidates demonstrate dispositions that value fairness and learning to all students.”

(p. 1)

Setting aside mandates, research does indeed show that dispositions influence the classroom environment and significantly affect how well students learn. In a study at Border Pedagogy Bilingual Institute, researchers noted that teachers’ dispositions affected students who are successful in school (Cline & Necochea, 2006). Teachers must possess dispositions that allow them to incorporate students’ needs into the educational setting, thus enabling learners to negotiate both cultures academically and socially (Banks, 2006; Banks & Banks, 2005; Cline & Necochea, 2006; Herrera, Murry, & Cabral, 2007).

Dispositions are a central force in shaping the environment in which schooling takes place (Hillman, Rothel, & Scarano, 2006). Teachers play a crucial role in enacting the development of student contextual knowledge the in not only official curriculum, but also the hidden curriculum. Students respond to the subtle nuances of environment, expectations, and behaviors that are explicitly and unreservedly innate in a classroom. Likewise, Major and Brock (2003) assert that the way in which the beliefs and dispositions of preservice teachers are displayed often interfere with learning, making poor dispositions a persistent problem in preparing teachers for diversity. They (2003) conclude that the appropriateness of dispositions and beliefs about issues of diversity cannot be overstated (p. 21). Therefore, the development of dispositions within teacher education programs is critical and is as important as knowledge and skills. “NCATE believes that the development of professional dispositions is an important component of preservice education,” stated President Arthur Wise (NCATE, 2006).

Teachers must have the dispositions to acquire knowledge-based skills to design and implement effective programs for students. Cline and Necochea (2006) and Major and Brock (2003) both have asserted that dispositions are extremely important because of the cultural and racial mismatch between teachers and their students.

Dispositions are key characteristics of effective teachers in diverse school populations (McAllister & Irvine, 2000). Teachers who take on the perspective of another culture and respond to another individual from that perspective have the cognitive, affective, and behavioral components that emphasize dispositions. Researchers who have studied teachers who are effective with diverse populations found that dispositions were an important factor to their practice (McAllister & Irvine, 2000).

John Goodlad (2002) described professional dispositions as employable skills. Goodlad addressed this issue discussing about the impact of testing on the quality of teaching:

“...grades and test scores rank high in the selection of workers in many sectors to the marketplace. When high-test scores fail to deliver the desired qualities, employees beat the drum for tougher standards and tests. What these employers do not understand is that high test scores predict high test scores, but not much else; not problem solving skills, not good work habits, not honesty, not dependability, not loyalty, and not the dispositions and virtues embedded in our expectations for schooling. Research on cognition reveals that the transfer of learning from one domain of human behavior to another is low. Each domain must be taught directly.”

(p. 20)

If employers want recent graduates to know certain information or display certain behaviors then these skills must be purposefully attained and assessed (Wiggins, 1998).

Therefore, dispositions are not only significant in teacher education programs, but are skills that make new teachers more employable (Goodlad, 2002). Institutions of higher learning must ensure that all current and future preservice teachers are prepared to educate diverse student populations by planning, modeling, monitoring, and assessing behaviors that demonstrate dispositions that value fairness and learning by all students.

The Challenge of Assessing Dispositions

Assessing dispositions remains a challenge for teacher preparation programs. The NCATE encourages institutions to measure dispositions by translating them into observable behaviors in a school setting. However, NCATE does not recommend that attitudes be evaluated (NCATE, 2006). In essence, measuring dispositions to strengthen desirable behaviors and weaken undesirable behaviors should be considered in curriculum development (Beverly, Santos, & Kyger, 2006). Learners who have explicit instruction and support for acquiring and demonstrating a behavior are more likely to integrate that behavior into their normal functioning (Katz, 1993).

Social justice is one those dispositions. Wise (NCATE, 2006) states, “The term “social justice” appears in the glossary in the definition of “dispositions,” as one of several illustrative examples of professional dispositions. Critics incorrectly allege that NCATE has a “social justice” requirement. It does not. NCATE “requirements” are spelled out in the Standards themselves where the phrase “social justice” does not appear—NCATE’s expectations with respect to professional dispositions are clearly described in the Standards.” Wise (NCATE, 2006) asserts that NCATE goals are to eradicate the achievement gap by ensuring that its institutions are preparing teachers who will be able to help all students learn, regardless of their socioeconomic status, race/ethnicity, and exceptionalities, which requires a disposition to

social justice (Garmon, 2005). Some of those key dispositions are caring, openness, self-reflection, kindness, integrity, culturally sensitive, intercultural experiences, initiative, and ongoing skill development (Cline & Necochea, 2006; Dee & Henkin, 2007; Garmon, 2005; Major & Brock, 2003).

Although critics often view dispositions negatively, many institutions are implementing techniques for measuring dispositions through observable behaviors. Wayda and Lund (2005) developed specific rubrics to address a student's suitability for the teaching profession. These rubrics contained levels at which students demonstrate key dispositions such as caring, kindness, integrity, initiative, and skill development. Wakefield (1993) produced a study in which learning styles were associated with dispositions. She concluded that dispositions are modeled, not taught. Helps (2006) implied that in practice, this means more than merely using lectures to deliver content.

In a three-year study at James Madison University, student teacher supervisors implemented a Professional Dispositions Rating Form based on a behavior checklist to evaluate student teachers (Beverly, Santos, & Kyger, 2006). During the pilot study, they discovered that effective and ineffective teachers differ significantly in their dispositions towards self, students, and teaching (Wasicsko, 2004). This study suggested integrating dispositions into all aspects of teacher preparation programs, establishing consistent standards, and clearly informing candidates that certain behaviors are changeable. Using professional dispositions in both the college classroom and at school/community sites provided a meaningful context for acquiring, practicing, and generalizing important behaviors. Therefore, the fundamental responsibility for transformation within teacher education programs rests on the shoulders of university faculty

who make decisions about course design and assessment (Beverly, Santos, & Kyger, 2006; Medina, Morrone, & Anderson, 2005).

The subjective nature of measuring dispositions makes the task more daunting for teacher preparation programs. To meet the charge, determining what and how to assess dispositions in the context of university classroom and field experience, requires faculty to routinely discuss, review, revise, monitor, and refine targeted behaviors. Successfully developing and implementing assessment of dispositions of student teachers require that all faculty have input and buy into the program. (Beverly, Santos, & Kyger, 2006; Wayda & Lund, 2005). Furthermore, Major and Brock (2003) argue that teacher education programs need to implement systems of checks and balances to identify students having trouble and then to address their needs. Such an approach would recognize that different students are likely to need different things in order to progress. This process requires that higher education faculty work together in an aligned structure.

The National Council for Accreditation of Teacher Education determined that dispositions should be evaluated but has not defined what these dispositions should include. As a result, many studies have indicated that teacher preparation programs identify dispositions and develop rubrics to assess dispositions to implement throughout the program (Beverly, Santos, & Kyger, 2006; Phelps, 2006; Wayda & Lund, 2005). Consistency in how dispositions are assessed provides preservice teachers the opportunity to analyze their own professional knowledge, skills, and dispositions to enhance their own professionalism.

Racial Identity and Dispositions

Although the literature is saturated with racial identity based theory, this study explores not just the concepts of racial identity development but how this relates to the dispositions of student

teachers. Thus, we must define racial identity and how it relates to dispositions in the educational setting.

Racial identity refers to the psychological connection with one's race rather than mere identification with skin color or demographic category (Plummer, 2004), a person's self conception as a racial being, as well as the beliefs, attitudes, and values relating oneself to racial groups other than one's own. Helms (1990) affirm that these attitudes, beliefs, and values shape behaviors and dispositions, specifically in educational settings (Banks & Banks; 2004; Davis, 2006; Helms, 1990). In addition, an educator's own sense of self and identity as it is infused into the learning process helps alter dispositions, resulting in culturally responsive skills that are significant for culturally and linguistically diverse students (Carter & Goodwin, 1994; Dass-Brailsford, 2007).

In order to demonstrate dispositions that positively affect learning, preservice educators must have both the culturally responsive skills and relevant knowledge necessary for effective teaching. According to Delpit, (1995), the mismatch between students and teachers requires educators who may be culturally different from their current students and future students to begin their teacher preparation programs by examining who they are culturally and then establishing relationships with their students (Medina, Morrone, & Anderson, 2005). Vavrus (2003) stated,

“Teacher racial development issues are potent centers to help individual interrogate their own teaching knowledge, attitudes, skills actions and dispositions (2003). The transformative approach examines pedagogical relations by explicitly connecting social factors to individual teacher identity development. Nieto (2000), for example, suggested that teacher education programs need to promote diversity and

make social justice ubiquitous in teacher education and encourage teaching as a life-long journey of transformation.” (p. 180)

We must begin to understand how racial identity and dispositions of educators working in multicultural settings shape their concepts of self, their students, and how they make sense of issues of racial identity. In a study at Indiana University-Purdue University at Indianapolis (Medina, Morrone, & Anderson, 2005), the faculty created experiences that required students to examine their own identity and related concepts of developing professional dispositions. Preservice teachers experienced a variety of approaches to make learning experiences meaningful, while integrating key concepts related to diversity and dispositions throughout the semester.

After completing one specific project (preparing a poster that described their adolescent experience in society), preservice teachers came to realize that their concept of adolescent development was framed exclusively by their own culture. After other simulations, preservice educators identified how their frame of reference negatively affected others, which led to discussions of how this experience might influence field experiences and classroom decisions. Kozol’s project provided authentic ways to expand the development of dispositions and concepts related to identity and diversity (Medina, Morrone, & Anderson, 2005). In a similar study, (Garmon, 2005) proposed that those who intercultural experiences are more likely to develop positive attitudes and beliefs about diversity than those with little or no experience. Furthermore, Johnson (2002) found that personal experiences play a major role in the development of White preservice teachers racial awareness. She believes that lived experiences should be part of the criteria for recruiting and selecting prospective teachers. “Thus, before preservice teachers can be expected to understand and address issues of diversity in the classroom, teacher education programs must provide these future educators with the authentic opportunities for critical

examination to their own entrenched values, belief systems and cultural heritage” (Beverly, Santos, & Kyger, 2006; Cochran-Smith, 1998; Ukpokodu, 2004).

In a similar study, the university faculty integrated dispositions into the curriculum to focus on behaviors that reflect effective teaching and professional interactions (Dee & Henkin, 2002). This process provided an environment where candidates formed linkages between their own behaviors as preservice teachers and their professional behaviors as future educators. It was clear that certain dispositions were inconsistent with professional goals of effective teaching of diverse learners. It became apparent that incorporating dispositions common to university classroom experiences, field experiences, and service/leadership experiences had become necessary. Wasicsk (2004) stated that dispositions are apparent when effective teachers have an innate ability to identify with students with diverse abilities and backgrounds and also embody a realistic self-concept or perception. Identity development was critical in the first stage of the systematic approach in developing dispositions in preservice teachers (Robins, Lindsey, Lindsey, & Terrell, 2007).

The four main aspects of dispositions enrich the understanding of educating preservice teachers and provide a focus for teacher preparation program and education systems. Defining dispositions, the rationale for dispositions, the challenges in assessing dispositions, and racial identity and dispositions are topics essential to teacher preparation programs in preparing future teachers for a global education system. However, the impact of teachers’ racial identity as related to their behaviors, attitudes, and beliefs requires research to show how student teachers’ racial identity and dispositions can help in meeting the needs of culturally and linguistically diverse learners.

Beginning Teacher Standards

Recognizing the changes that mandate different standards, many states incorporate cultural competencies into their teaching standards for all teachers, including new teachers, regardless of subject area (Trumbull & Pacheco, 2005). Some standards have been redefined and made more explicit about the practices and knowledge teachers must master to meet needs of student from diverse cultural, ethnic, and linguistic backgrounds. The standards also address the beliefs of preservice teachers in efforts to educate students. Teachers must believe they can teach students and make a difference (Carter, 2003).

Historically, the landmark report, *A Nation at Risk*, issued by the U.S. Department of Education in 1983, began an era of education reform in the United States. The report called for the development of rigorous national standards of teacher preparation (College Board, 1999). It acknowledged that teaching had become increasingly demanding in the United States, due in part to more diverse student populations and more complex educational technologies that require additional training. As part of the many initiatives to strengthen the teaching profession, a National Board of Professional Teaching was established in 1987 to develop standards for certification for veteran teachers. In the same year, the Interstate New Teacher Assessment and Support Consortium (INTASC), a program of the Council of Chief State Schools Officers (CCSSO), was established to enhance collaboration among states and to rethink teacher assessment and licensing. An INTASC task force was developed to create a set of model teacher standards to “support and find ways to connect with the needs of all learners” (CCSSO, 1992, p. 5). These standards, which have become the basis for new teacher licensure assessment, represent a common core of knowledge, skills, and dispositions that all link teacher effectiveness to “student learning and development, curriculum and teaching, contexts and

purposes which creates a set of professional understanding, abilities and commitments that all teachers share” (CCSSO, 1992, p. 6).

Consequently, INTASC standards encourage professional development of preservice teachers as they become culturally competent. Culturally competent teachers, who maintain a student’s identity while simultaneously promoting academic success, create a social consciousness among students, allowing them to use education as a tool for social change (Banks & Banks, 2004; Nieto, 2003; Trumbull & Pacheco, 2005). Sixteen states address cultural competencies in their teaching standards (Trumbull & Pacheco, 2005). The cultural competencies that these states address fall into three categories: (1) culture, (2) language, and (3) race and ethnicity. Culture is addressed in twenty-eight state standards and race in eleven state standards (Trumbull & Pacheco, 2005). According to Irvine (2002), INTASC defines standards and performance indicators that refer to a teacher’s responsibility to promote educational equity and equality for all students.

Quality standards for professional practice reflect the research on effective teaching practices. Professional standards provide uniformity and offer colleges, universities, and teacher education programs and state accreditation agencies a framework to assess the performance of beginning teacher. Teacher education programs, however, are often unsuccessful in assessing their beginning teachers (Carter, 2003; Irvine, 2002; Vavrus, 2003) due to the complexity of the task.

INTASC states that its work is guided by the premise that “an effective teacher must be able to integrate content knowledge with pedagogical understanding to assure that all students learn and perform at high levels” (Council of Chief State Officers, 1992). The driving force behind the INTASC standards is a set of guidelines that assess how well prepared beginning

teachers are to understand and use skills that include culturally competent teaching, empowerment, and responsive action that promotes systemic changes to improve educational outcomes for all students when aligned with multicultural education (Carter, 2004).

INTASC standards consist of 10 principles, each accompanied by descriptions of related knowledge, skills, and dispositions expected of teachers. The standards focus on a range from developing knowledge, skill and disposition to teachers actually functioning as advocates for students. According to the Council of Chief State School Officers (1992), an effective beginning teacher is an individual who promotes the success of all students by:

Principle 1: Understanding central concepts, tools of inquiry, and structures of the disciplines(s) he or she teaches and creating learning experiences that make these aspects of the subject matter meaningful for students.

Principle 2: Understanding how children learn and develop and can provide learning opportunities that support their intellectual, social, and personal development.

Principle 3: Understanding how students differ in their approaches to learning and creates instruction opportunities that are adapted to diverse learners.

Principle 4: Understanding and using a variety of instruction strategies to encourage students' development of critical thinking, problem solving, and performance skills.

Principle 5: Using and understanding individual and group motivation and behavior to create a learning environment that encourages positive social interaction, active engagement in learning, and self-motivation.

Principle 6: Using knowledge of effective verbal, nonverbal, and media communication to foster active inquiry, collaboration, and supportive interaction in the classroom.

Principle 7: Planning instruction based on knowledge of subject matter, students, community, and curricular goals.

Principle 8: Understanding and using formal and informal assessments strategies to evaluate and ensure the continuous intellectual, social, and physical development of the learner.

Principle 9: Reflecting continuously to evaluate the effects of his/her choices and actions on others (students, parents, and other professional in the learning community) and actively seeks out opportunities to grow professionally.

Principle 10: Fostering relationships with school colleagues, parents, and agencies in the larger community to support students' learning and well being.

(CCSSO, 1992, pp. 13-33)

Beginning teachers often find the transition from preservice to inservice stressful (Carter, 2003; Vavrus, 2003). The impression gained from their educational experiences in colleges and universities does not match the day-to-day realities of teaching. For example, a teacher may engage in student teaching in a suburban community yet accept a position as a teacher in an urban and diverse community. Hence, demographics change the context for students and teachers (Carter, 2003).

According to Trumbull & Pacheco (2005), two principles of the INTASC focus on cultural competencies, although related dispositions, skills, and performances appear throughout the document. Principle 3 states, “The teacher understands how students differ in their approaches to learning and creates instructional opportunities that are adapted to diverse learners” (CCSSO, p. 18). Components under this principle include knowing “about the process of second language acquisition and about strategies to support the learning of students whose

first language is not English,” and having “ a well grounded framework for understanding cultural and community diversity and knowing how to learn about and incorporate students’ experiences, cultures and community resources into instruction.”

In addition, Principle 3 has great implications for teacher efficacy (Carter, 2003). Teacher efficacy has to do with the extent to which a teacher believes he or she can actually teach the students and make a difference in their lives. Efficacy and expectations are teacher characteristics that have been consistently related to student achievement, specifically with diverse populations (Banks & Banks, 2004; Burden & Byrd, 2007, Carter, 2003; Tatum, 1997). For example, how can teachers persist in helping all students achieve success if they do not believe all students can learn?

INTASC Principle 6 states, “ The teacher uses knowledge of effective verbal, nonverbal, and media communication techniques to foster active inquiry, collaboration, and supportive interactions in the classroom” (CCSSO, 1992; Trumbull & Pacheco, 2005). The associated elements include “recognizing “ the power of language in fostering self-expression identity development, and learning,” and communicating “in ways that demonstrate a sensitivity to cultural and gender differences” (CCSSO, 1992; Trumbull & Pacheco, p. 11, 2005). INTASC standards do indeed address culture and language.

Thus, the language of INTASC standards is compatible with culturally responsive pedagogy and teaching (Carter, 2003), but in the process of moving from words to action, the political and economic link between schools and society must be acknowledged. Teacher education programs, however, can take immediate action by becoming thoroughly engaged in multicultural reform (Vavrus, 2003) through the use of INTASC standards (Carter, 2003). Teacher education programs and school assessors must help beginning teachers meet the

standards. Teachers cannot teach what they don't know, and how can they know, if teacher education programs do not know how to assess the standards (Carter, 2003)?

“The Interstate New Teacher Assessment and Support Consortium (INTASC) standard should develop policies and actions that will lead to access to knowledge and resources for students who have been underserved diverse populations.

INTASC standards have great potential, but unless there are plans, procedures, monitoring and evaluation, these standards will become nothing more than words on page just words on page.” (Carter, p. 67, 2003)

Racial Identity Development

The changing demographics in the United States have indeed made racial identities significant to the educational communities. However, before beginning the discussion, an understanding of racial identity is necessary. The term has generated some controversy. Theorists have examined self-labeling, culture, religion, group affiliation, self-concept, language, and have united these diverse features into a unified concept of racial identity. For example, African Americans may have some Black cultural traits but little identification with Afro-Caribbeans or Africans as an ethnic group (Carter & Hall, 2007; Banks, 2006). The same situation exists for highly assimilated and upward mobile members of ethnic groups such as Mexican Americans, Italian Australians, Germans Americans, and Canadian Indians (Banks, 2006). Scholars have noted that Black immigrants choice not to identify racially with native African Americans is based on the fear of being stigmatized by Whites (Carter & Hall, 2006; Kalminjn, 1996; Waters, 2001). Sellers et al. (1998) argues that there is no single set of attitudes, behaviors, or values that define racial identification. Each individual makes a personal decision as to how they are identified.

Given what researchers and theorists convey about race, culture, ethnicity, and language, and given the overlap, Sellers is correct in his contention that there is no distinct set of attitudes, behaviors, or values that define racial identity. However, for this study, racial identity refers to a person's conception of herself or himself as a racial being, as well as the beliefs, attitudes, and values relative to racial groups other than one's own (Helms, 2004). The conception of racial identity focuses on how group members define themselves and the historical and psychological baggage tied to race (Cross, 1971; Helms, 1990; Helms & Carter, 1999).

For decades, psychologists have studied the effect of racial identity and the psychological outcomes of people of color in the United States (Carter, 1997; Cross, 1978; Helms, 1995; Thomas, 1971). More recently, models of White identity have been formed to study the developmental stages that individuals experience not only with their beliefs, feelings, and attitudes about other races but their own racist tendencies and with their awareness of self as part of racial group (Banks, 1997; Banks, 2006; Helms, 1990; Pang, 2005). From a developmental point of view, it is important that Whites challenge one another's beliefs and statements and that people of color do the same. According to Helms, both groups begin in a status position that favors the European world.

Note that racial identity is not a biological but a psychological construct (Chavez & Guido-DiBrito, 1999; Cross, 1999; Helms, 1990). According to Howard (1999), "theories of racial identity focus on social, psychological, and political implications of our perceptions, beliefs, and behaviors regarding racial categories" (p. 85). For example, images of people of color conveyed through the media tend to show oppression (Tatum, 1997; Thompson, 2004), resulting in members of the dominant culture devaluing those of another race. Because the messages people of color and Whites receive about the inferiority and superiority of different

groups, the media influence beliefs and actions, behaviors and attitudes. Racial identity development theories attempt to tease out how these messages influence identity and how they change over time (Tatum, 1997; Stevens, 2007). “Whether one succumbs to the devaluing pressures of the dominant culture or successfully resists them, the fact is that dealing with oppressive systems for the underside, regardless of strategy, is psychologically taxing” (Tatum, p.26, 1997).

In empirical studies, racial identity is related psychological dysfunction (Carter, 1991; Carter & Goodwin, 1994), low self-esteem, depression (Parham & Helms, 1985; Carter & Goodwin, 1994; Yip, Seaton & Sellers, 2006), and high anxiety (Parham & Helms, 1985; Carter & Goodwin, 1994, Stevens, 2007). In an investigation of 155 African Americans attending two predominantly White institutions, researchers found that low levels of racial identity development and psychological functioning created higher levels of depression (Yip, Seaton & Sellers, 2006). This is consistent with Cross’ (1971) original model of Nigrescence, pre-encounter, encounter, and immersion attitudes are associated with lower levels of racial identity whereas internalization attitudes represent a mature state of racial identity development, resulting in a positive self-concept and well being.

Racial identity may have an indirect effect on psychological well being through its role as a buffer against the impact of racial discrimination (Anderson, 1991; Cross et al. 1998). Empirical studies have investigated the ability of racial identity to buffer the negative psychological consequences associated with racism. Sellers et al. (2006) examined the interrelationships among racial identity, racial discrimination and psychological functioning in a sample of 314 African American adolescents. Their findings reveal a link between positive attitudes toward one’s racial group and positive psychological functioning and well being.

However, much of the literature on identity development for students of color has focused on a deficit model as if all students of color have to assimilate to the European culture to succeed in the social, economic, and political institutions of society (Banks, 2006; Rodriguez, 1982).

Other researchers have found that racial identity is facilitative and protective. Among a sample of students, Thomas et al. (2003) found that racial identity was related to students' and teacher' ratings of school interest and adjustment; students with strong racial identity were considered better adjusted and more interested in school. However, in a study of 200 preservice teachers, Solomon et al. (2005) found that racial identity advanced through discussions of racism, oppression, discrimination, and White privilege. Several implications for higher education were noted from this study. These include the prior knowledge of preservice teachers, a space for questions and concerns, preparation for range of emotions, and concrete strategies for including anti-discriminatory practices in their classroom. Oysterman et al. (2001) found that African American girls who most identified with race showed the greatest self-efficacy. Later, Oysterman et al. (2006) examined a group of adolescent African American and Latino students over a period of 2 years. The findings showed a positive relationship between academic achievement and racial identity. Positive racial identity also predicts achievement motivation and academic success in African American undergraduates (Seller et al., 1998). Dass-Brailsford (2007) found that White graduate students advanced within racial identity after critical thinking and discourse were constantly implemented throughout a semester long course.

Most models of identity development have their roots in the psychological research of Erik Erickson (1960) or the cognitive structural work of Jean Piaget (1952) or the identity formation studies of William Cross (1978). All models of identity development allude to the cognitive complexity of a self-definition process. However, racial identity models, in general,

grew out of the Black Racial Identity models originally presented by C. Thomas (1971) and expanded by Cross (1971, 1978) that emerged in response to the Civil Rights movement (Carter & Goodwin, 1994).

However, Erickson (1960) implies that the term “identity expresses...a mutual relationship in that it connotes both a persistent sameness within one self (selfsameness) and a persistent sharing of some kind of essential character of other” (p. 109).

Acknowledging the complexity of identity development, Erickson writes:

“We deal with a process “located” in the core of the individual and yet also in the core of his communal culture. In psychological terms, identity formation employs a process of simultaneous reflection and observation, a process taking place in all levels of mental functioning, by which the individual judges himself in the light of what he perceives to be the way in which others judge him in comparison to themselves and to a typology significant to them; while he judges their way of judging him in the light of how he perceives himself in comparison to them and to types that have become relevant to him. This process is, luckily and necessarily, for the most part unconscious except where inner conditions and outer circumstances combine to aggravate a painful or elated, “identity-consciousness.” (Tatum, p. 19, 1997)

All individuals pass through different states of awareness and development in finding their racial identity (Helms, 1990, Banks & Banks, 2004; Howard, 1999). Racial identity development helps individuals unpack their own identity development and evaluate and identify where they are in the growth process (Howard, 1999; Tatum, 1997; Vavrus, 2003). In

fact, racial identity development helps one understand human behavior (Vavrus, 2003) and can be a heuristics tool for educators for teachers (Irvine, 2002).

Because educators are in position of power and members of the dominant culture, they have the opportunity to reduce disparity by examining their own cultural beliefs, values, and practices. Lindsey (2004) engaged 110 preservice teachers in examining their cultural beliefs and values through of use of self-reflection and self- examination. Findings revealed that one-third of the preservice teachers know little or nothing about their identity while the other three-fourths reflected a low to moderate degree of identity development. Sleeter (2001) states that preservice teachers have very little cross-cultural awareness and knowledge. In essence, preservice teachers are unaware of their racial identity and the implications of educating students of color (Helms, 2004; Marshall, 2002). Carter (1997) illustrated how many Whites report not actually seeing themselves as White. Hence, in-service and preservice teachers may have culturally-based attitudes and biases that remain unconscious (Helms, 2004; Trumbull & Pacheco, 2005).

Nevertheless, understanding racial identities helps to promote positive personal identities, not only for teachers but also for their students (Helms, 2004; Herrera, Murry, Cabral, 2007). Identity formation is an important aspect of positive academic achievement, specifically in curriculum development. In a 2-year study featuring highly successful schools serving students of color living in poverty (NCCRESt, 2006), researchers found that incorporating student culture into the curriculum increased student achievement. In this investigation, teachers in elementary schools were trained to incorporate student culture into instruction. Other researchers support the use of student culture or racial identity when constructing lessons (Banks & Banks, 2004; Helms, 2005; Pang, 2005; Robins, Lindsey, Lindsey, & Terrell, 2007; Trumbull & Pacheco, 2005),

ultimately influencing skills, knowledge, attitudes, and abilities students need to function effectively (Banks, 2006; Robins, Lindsey, Lindsey, & Terrell, 2007).

As racial diversity increases in the nation's school, the challenge to effectively educate students intensifies. Racial identities can serve as a powerful tool to influence student's perceptions of the school community, as well as their valuation of success (Bank & Banks, 2004; Banks, 2006; Helms 2004; Carter & Goodwin, 1994; McAllister & Irvine, 2000). Identity development helps in constructing and fostering an inclusive, pluralistic educational community for both teacher and students (Banks, 2006).

In the literature, there is an underlying assumption about racial identity and teacher education: regardless of the race, that helping teachers, particularly White teachers the dominant race in the United States, develop cultural competence and multicultural identity will help them to become better educators. By challenging teachers' stereotypical attitudes of students of color, the belief is that they will develop a greater competence to identify with their students. This will allow teachers to develop relationships with their students based on "caring," in which they demonstrate positive emotional health and encourage students to care about school in return (Banks & Irvine, 2003; Cooper, 2003). Moreover, this ability to identify and connect will assist teachers in creating a curriculum that is relevant to students' lives and interests (Banks & Banks, 2004, Ladson-Billings, 2001).

Racial Identity Development and the Implications

Several studies have reported research on racial identity development for education programs. The overall context of teacher preparation and professional development is significant when considering the implications of racial identity development for meeting the needs of students of color (Banks & Banks, 2004; Carter, 2003; Dixon, Rayle, & Myers, 2004; Finkel &

Bollin, 1996; Gay, 2000; Marshall, 1999; McAllister & Irvine, 2000; Gay, 2000; Tharp, Estrada, Dalton, & Yamuachi, 2000; Vavrus, 2003) While it is important for all teachers to develop a multicultural identity, the overwhelming number of Whites in the field coupled with their general lack of experience with multicultural settings, make it critical to understand the way in which White racial identity influences' concepts of race and difference (Howard, 1999). The way in which individuals, in this case student teachers, view the world and construct reality is connected to their disposition within social hierarchies of dominance and oppression. Theorists in the field contend that it is crucial for a White teacher to be able to examine this social positional as it intersects with their students. Ladson-Billings (2001) declares, " first it requires that teachers themselves be aware of their own culture and its role in their lives. Typically, White middle class prospective teachers have little to no understanding of their own culture. Notions of Whiteness are taken for granted. They rarely are interrogated. But being White is not merely about biology. It is about choosing a system of privilege and power" (p.81).

In this chapter, we discuss the following: (a) culturally competent educators support the racial identity of their students, (b) culturally responsive teaching allows educators to shift the traditional curriculum to a curriculum that includes all racial groups, (c) educators possessing high levels of racial identity foster antiracist thinking, (d) connecting student background to daily instruction characterizes high levels of racial identity, (e) and critical reflection increases the awareness of racial inclusion.

A. Culturally competent. Cultural competence involves the ability to recognize differences based on culture, languages, race, ethnicity, and other aspects of identity and to respond to those differences positively and constructively (Trumbull & Pacheco, 2005). Culturally competent teachers recognize that everyone has a racial identity and learns about his or her own culture and

cultural values. To be effective with diverse students, teachers must recognize and understand their own perceptions; only then will they be able to understand the perceptions of their students (McAllister & Irvine, 2000). A sense of belonging and appreciation allows students to participate more in the classroom (Osterman, 2000; Trumbull & Pacheco, 2005). In fact, when students find that their racial identity is devalued in the classroom, they may feel pressure to deny their identity or disengage from the learning process as way of protecting or their sense of self (Sellers et al., 2006; Fordham, 1988). Students often feel compelled to become “raceless” in order to succeed in school.

In recognizing positive cultural differences, several studies (Finkel & Bollin, 1996; Marshall, 1999) have indicated that preservice educators find that such connections helped them to understand people cross-culturally. Educator attitudes and behaviors toward diversity are more constructive after such explorations (Trumbull & Pacheco, 2005). Banks and Banks (2004) suggested that individuals do not become sensitive to others and open to different ethnic groups until they develop a positive sense of self. Explorations help culturally competent educators understand how their biases and attitudes affect racial differences in students. Explorations assist culturally competent educators understand how their biases and attitudes affect racial differences in students. Educators realize that students want them to acknowledge their racial differences positively to help validate their self-esteem (Pang, 2005). In doing so, culturally competent teachers create an environment that facilitates learning that matches, supports, engages, and energizes each student.

B. Culturally responsive teaching. Gay (2000) defines culturally responsive teaching as using cultural knowledge, prior experiences, and performance styles of diverse students to make learning more appropriate and effective for them; it teaches to and through the strengths of these

students. Culturally responsive teaching ties teaching and learning together, in essence, teaching the whole child (Barnes, 2006; Gay, 2000). Racial identity development implies culturally responsive teaching as a major concept in transformative multicultural education (Varsus, 2003). This type of instruction stresses a teacher's ability to focus on academic achievement while maintaining racial and ethnic identity (Gay, 2000). Culturally responsive teaching has the following characteristics:

- It acknowledges the legitimacy of the cultural heritage of different ethnic groups as it affects student dispositions, attitudes, and approaches to learning (Varsus, 2003; Carter, 2003).
- It builds meaningful bridges between home and school (NCCRESt, 2006).
- It teaches student to know and praise their own and each other's cultural heritages (Banks & Banks, 2004).
- It provides opportunities for student choice (Trumbull & Pacheco, 2005).
- It recognizes how a "hidden curriculum" can exclude students from non-dominant cultures, can lower expectations, and can depress academic performance (Gay, 2000; Quisenberry & McIntyre, 1999; Thompson, 2006).
- It incorporates multicultural information, resources, and materials into all subjects and skills routinely taught in school (Robins, Lindsey, Lindsey, & Terrell, 2006).
- It engages in culturally relevant instructional practices (Carter, 2003; Gay, 2000; Trumbull & Pacheco, 2005).

Culturally responsive teachers can reverse the achievement trends of students of color (Gay, 2000; Vavrus, 2003). It is the foundation that cultivates academic success and the racial identity of diverse student populations (Gay, 2000; Oysterman, Altschul, & Bybee, 2006).

Educators can combine the student culture and content learning to build literacy skills (Trumbull & Pacheco, 2005), thereby promoting an academic community of learners. Culturally responsive teaching exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, ethnic, and language backgrounds (Banks & Banks, 2004).

Educators must learn to create a more culturally diverse environment to help diverse students achieve academic success. Moreover, culturally responsive teachers are more confident and more effective in teaching diverse learners. In essence, culturally responsive teaching respects the cultures and experiences of various groups and then uses these as resources for teaching and learning (Barnes, 2006; Gay, 2000; Thompson, 2004).

C. Antiracist thinking. Researchers and educators use racial identity models as a tool for addressing racist thinking. Helms (2005) suggest that higher education institutions use racial identity theory to resolve race-relations issues that impinge on the educational environment (Carter & Goodwin, 1994) to resolve tensions and foster interracial interactions. Students entering college are often unaware that racism still exists as an unpredictable part of society and of the school environment (Vavrus, 2002). Racial identity development expands the ability of educators to identify racist attitudes and behavior and create curricular experiences to foster (Helms, 2005; Vavrus, 2002).

There is substantial empirical evidence that developing high levels of racial identity supports antiracist thinking (Howard, 1999; Vavrus, 2002; Vavrus, 2003). Wolfgram and Kernahan (2003) assert that changing racial attitudes significantly affect students in diversity courses and after students have authentic encounters with people of color. One student stated, “I used to think of the Ku Klux Klan, you know, people marching in white coats. I just don’t think

that anymore because I guess, I see it a lot more in things like politics or on TV and how things are represented right in TV” (Wolfgram & Kernahan, 2003). A growing body of research suggests that authentic experiences with people of color reduces racist thinking (Tatum; 1997; Vavrus; 2003; Ukpokodu, 2004) and provides a contextual lens that values and seeks racial/cultural experiences (Carter & Goodwin, 1994). Vavrus (2002) notes that a transformative multicultural approach enhances antiracist thinking; the goal for preservice teachers should be the following:

“Candidates can create interactive groups curricular experiences through antibias/antiracist strategies that openly acknowledge and offer alternative strategies to race conditions in daily life both inside and outside the school including contemporary applications of colorblindness.” (p. 63)

Not only do preservice and inservice teachers need to acquire antiracist thinking, but teacher education agencies and preparation programs must provide research based professional development to prepare teachers for culturally and linguistically diverse learners (Trumbull & Pacheco, 2005) Lawrence and Tatum (1997) studied eighty-four suburban White teachers who participated in an antiracist professional development project. During the project, 142 actions were noted that improved the relationships between teachers, students, and parents and constituted curriculum transformations. As a result, the teachers heightened their racial identity, moving toward a multicultural identity.

D. Connecting student background to instruction. Students’ identities and backgrounds are a meaningful source in their education (Banks & Banks, 2004) and can foster student involvement in academic success (Oysterman, Altschul, & Bybee, 2006; Trumbull & Pacheco, 2005). For instance, topics that are meaningful to students can motivate them in rigorous disciplines such as

mathematics, reading, social studies, language arts, and science (Aikenhead, 1997; Trumbull & Pacheco, 2005). Hollins, King, and Hayman (1994) explain that using cultural heritage and ethnic concerns develops social and interpersonal relationships between teacher and students and thus, “empowers student intellectually, socially, emotionally and politically by using cultural referents to impart knowledge, skills and attitudes” (Ladson-Billings, 1992, p. 382). In other words, teachers, principals, and other educators need to recognize the critical importance of language, race, culture, and ethnicity and the positive impact of integrating them in teaching and learning within the classroom and the overall organizational culture of the school.

In a study of 24 elementary preservice teachers at a private Midwestern university, student interests and strengths were connected to a structured field experience (Barnes, 2006). During this semester long experience, preservice teachers capitalized on students’ backgrounds, resulting in a positive impact on teaching and learning. Banks & Banks (2004) stated that once teachers understand the structure behind cultural behaviors, they could begin to design culturally compatible instructional options and thereby improve learning for students of color. These ideas are further elaborated in other research (Foster 1989, 1991).

Building on student strengths can create a foundation for learning. In fact, Sanchez-Voiland, and Hainer-Voiland (2006) and Herrera, Murry, and Cabral (2007) contend that fostering a positive ethnic identity by viewing bilingualism and biculturalism as an asset and immigration as a source of pride affects the well being of English Language Learners. Recent studies have found that a strong ethnic and racial identity enhances self-esteem and a commitment to doing well in school (Banks & Banks, 2004; Herrera, Murry, & Cabral, 2007; Pang, 2005; Vavrus, 2003).

To illustrate, what follows is a scenario that can be used to teach preservice teachers about racial identity development.

“In the fall, teacher Margaret Rossi gives her student an “entry questionnaire.” She asks them to write not only their name and address but what they do outside of school and their favorite subjects. As Rossi says, “I try to find out as much as I can about the student early in the school year so I can plan an instructional program that motivates them and meets their needs. You’d be surprised how many kids tell me that nobody has ever bothered to ask them what they like. The entry questionnaire is also a great way to learn a little about their reading and writing levels. I think that it’s hard for sixth grader in a community like this one to trust White people especially. They’ve been lied to too many times. I don’t blame them for not wanting to open up with me right away. But soon enough they begin to see that I take the information they give me to heart.” (Ladson-Billings, 199, p. 67)

In Dillingham, Alaska, Yup’ik Eskimo kindergarten and first graders are learning about geometric shapes and patterns. A poster in the classroom displays traditional Yup’ik border patterns used on fancy fur parkas. The seven patterns displayed have triangles, squares, and rectangles. Another poster shows children and adults wearing parkas with these patterns. When the children notice the patterns, the teacher responds and mentions the names of the patterns. The following week, the teacher introduces the students to a new learning center that will remain in the classroom for the month. Here they will explore patterns in various ways. The whole process uses Yup’ik ways of learning: first observation and second, hands-on learning with

relevant meaningful materials, with each child working at his or her own pace (Trumbull & Pacheco, 2005).

E. Critical Reflection. Critical reflection is an extension of critical thinking. It is a process of thinking about practices and ideas and then challenging and confronting your own thinking (Howard, 2003). The current literature offers critical reflection as a prelude to cultural competence and changed racial identity (Dass-Brailsford, 2007). Personal reflection on self and discussions of issues of racism can be difficult for all educators. Self-reflection helps teachers to improve educational opportunities for students of color and foster cross-cultural growth (Banks & Banks, 2004; Gay, 2000; Gay & Kirkland, 2003; Ladson-Billings, 2001; Palmer, 1998). Critical reflection helps teachers develop their experiences, think carefully about the implications of their practices, and adapt their strategies to meet the needs of their students (Barnes, 2006; Davis, 2006; Howard, 2003).

Promoting critical self-reflection involves analyzing, monitoring, and examining personal beliefs, attitudes, and instructional behaviors. Critical reflection attempts address moral, political, and ethical contexts of teaching (Howard, 2003). Birmingham (2003) conducted a study on the reflections of student teachers in the context of culturally diverse settings. The findings revealed that student teachers grappled with their own moral attitudes when faced with cultural patterns and situations that they did not understand. Through reflection, they noted that the challenges of cultural adjustment not only called for the development of new teaching skills, but also became an impetus for moral growth.

For example, one preservice teacher, demonstrating a low racial identity, admitted he went into Citrus Elementary (70% immigrants) with a closed mind and low expectations. He stated, "I know it's weird, but I had fallen in love with that classroom at the previous school and

didn't really want to leave. I didn't want to learn somebody's rules. I didn't want to meet new kids....I didn't think I was going to learn as much. I didn't think I was going to get much out of this assignment. I didn't want to fall into the I don't really care—I just have to this mode because that's what I see that teachers do that I don't like... They don't really care about what they do anymore. I didn't want to do that but on the other hand, I was just so tired of, I don't know coming up with it on my own and working on my own.” Not wanting to feel like a bad teacher, Dave decided to take responsibility. “I realized that this is a real taste of what teaching can be, and is a real testament of being about to work on your own and generate that energy on your own. And so it started to work out. I started to...” (Birmingham, 2003, p. 193).

Reflection calls for the reexamination of the virtues of the mind. In essence, reflective practices help to determine the best techniques for teaching students of color. Gay and Kirkland (2003) declare that these continuous critiques and efforts to make teaching more relevant to diverse students mean that teachers need to have a thorough understanding of their own cultures and the cultures of different ethnic groups as well as how this affects teaching and learning behaviors (p. 182). The analytical process allows teachers to dismantle that which is considered the “norm” and reconstruct knowledge emphasizing cultural competence.

Howard's (2003) study concluded that the student teachers realized the value of critical reflection and its correlation with teaching in a culturally diverse environment. Critical self analysis of educators at all levels allows teachers to explore their own cultural and racial identity development as a step toward understanding what it means to teach in a diverse society (Vavrus, 2002). Critical reflection is a turning point in racial identity development (Howard, 2003; Vavrus, 2002; Ladson- Billing, 1994).

However, Vavrus (2002) proclaimed that teacher education programs that emphasize reflection do not incorporate issues of race, ethnic diversity, and social diversity in classroom practice. In order for critical reflection to help, Howard (2003) suggests ways to transform culturally relevant teaching:

- Ensure that teacher education faculty members can address the complex nature of race, ethnicity, and culture.
- Be aware that reflection is an ongoing process.
- Be explicit about what to reflect about.
- Recognize that teaching is not a neutral act and that teachers should be mindful of their actions as they contribute to the development of social and cultural environments.

Cultural competence, culturally responsive teaching, antiracist thinking, connecting student background to instruction, and critical reflection are significant parts of racial identity development. Educators reflecting high degrees of racial identity or multicultural identity incorporate those characteristics into their teaching. Educators at all levels can create deliberate learning opportunities that promote healthy racial identities through the five concepts.

Most of the empirical research on racial identity development has focused on preservice or inservice teachers. Few studies have examined how student teachers and their racial identity development correlate to their dispositions to meet the needs of diverse learners. That makes the current study a unique contribution to the field of education. Student teachers are individuals moving into the teaching force; therefore, the value of understanding their attitudes and their dispositions to meet the needs of a diverse student body is critical to districts and schools. Student teachers are one semester from entering the real world of educating students of color;

hence, the degree to which student teachers are successful in understanding racial identity will define the degree to which they can truly educate students of color.

Students who are culturally, linguistically, ethnically, and economically diverse continue to form a large part of the student population in the United States (Carter, 2003). Their lack of success in school is a reality, particularly for African Americans, Hispanics, Native Americans, and students living in poverty (Banks & Banks, 2004; Carter, 2003; Nieto, 2000). Racial identity development may transform teacher preparation programs in ways meaningful for diverse populations (Banks & Banks, 2004; Tatum, 1997; Vavrus, 2003). In fact, in more recent studies, racial identity theory has been suggested as a tool for examining racial identity development and facilitating meaningful interactions and instruction in the classroom (Banks & Banks, 2004; Irvine, 2002).

Models of Racial Identity Development

Models and theories of racial identity development have rapidly multiplied in the last two decades. Several development models have been created for specific groups, such as Whites (Helms, 1984; Scott, 1997; Sue & Sue, 1990; Tatum, 1997) Blacks, (Helms & Cook, 1999; Cross, 1971,1978; Pang, 2005; Thomas, 1971;) and Asians (Sue & Sue, 1990). In each of these models, theorists contend that an individual moves from a “racially defined identity to a healthier, self-defined racial transcendence” (Helms, p. 17, 1990). In particular, Sue and Sue (1990) argue that the models are based on these basic assumptions: 1) racism is an integral part of life in the United States; 2) Whites are socialized by society to have racial biases; and 3) Whites perceive themselves differently at various stages of their racial identity development. These three assumptions have their parallels for people of color.

In addition, models of identity conform to the reality of psychological heterogeneity within racial and ethnic groups (Scott & Robinson, 2001). Higher levels of racial identity correlate with an increased multicultural competences (McAllister & Irvine, 2000; Johnson, 2002; Lawrence & Tatum, 1997; Ottavi et al., 1994). Furthermore, this document helps to clarify the need for racial identity development, specifically for teachers who are teaching in diverse school settings. This chapter provides an understanding of several theories and models of racial identity for people of color and for Whites: a) Black Racial Identity Development, b) Racial Identity of People of Color, c) Racial Identity in Culturally Diverse Young People, d) White Racial Identity Development, e) Racial Identity Formation for European Americans, f) The White Male Identity Model, and g) The Racial Identity Status Self-Assessment.

Black Racial Identity Development (Model of Nigrescence)

Conceived during the Civil Rights movement, nigrescence theory was originally proposed by C. Thomas (1971) and extended by William Cross (1971, 1978) and is characterized by self-concept issues of race as well as parallel attitudes about Blacks and Whites as reference groups. Cross identified (1971, 1978, 1999) four stages in his racial identity development model: (1) pre-encounter, (2) encounter, (3) immersion/emersion, and (4) internalization/commitment. In 2001, a revised version proposed multiple identity clusters at each stage (Williams, Cross, & Vandiver, 2001).

1. Pre-encounter. At the beginning stage, individuals have absorbed many beliefs and values of the dominant White culture including the notion that “White is right” and “Black is wrong” (Cross, 1971, 1999). Though the internalization of negative Black stereotypes and the Eurocentric view of the world, Blacks seek to assimilate and be accepted by Whites and actively or passively distance themselves from other Blacks.

2. Encounter. As a result of a jolting experience that challenges their Eurocentric worldview, an individual may move to the encounter stage. In this stage, movement is prompted by an event or series of events that forces Blacks to acknowledge the impact of racism (Helms, 1990).
3. Immersion/emersion. Individuals desire to surround themselves with symbols of their racial identity (Howard, 1999). This stage is characterized by a state of cognitive discord because the individual adopts a new frame of reference while they attempt to obliterate the old identity. Blacks enjoy learning about themselves, and they seek out opportunities to explore aspects of their own history and culture (Pang, 2005).
4. Internalization/Commitment. In this stage, individuals are secure in their racial identity and more flexibly in their ideology. While maintaining their own culture, they are willing to establish meaningful relationships with Whites who acknowledge and are respectful of their own identity. The person is anchored in a positive sense of self (Williams, Cross & Vandiver, 2001).

Racial Identity of People of Color

The People of color racial identity status are briefly explained by Tatum (1997) as “habits of the mind” (Vavrus, 2003). The current model ranges from one devaluing one’s own racial identity in favor of White standards to valuing one’s own collective identity (Vavrus, 2003).

Helms and Cook (1999) assert that a positive racial identity while recognizing the importance of cultural differences is important to supporting others who experience discrimination.

1. Conformity. Self-definition implies devaluing of one’s own group and developing loyalty to the dominant culture. Individuals are oblivious to socioracial groups and histories.

2. Dissonance. Individuals are confused about their racial identity. In this stage, a person may be ambivalent about life decisions.
3. Immersion. Using the group's external standards to define self, individuals make decisions based on group commitment.
4. Emersion. Individuals enjoy being around their own group. A sense of unity and solidarity with people of one's own group develops during this stage.
5. Internalization. A positive commitment to and acceptance of one's own racial identity develops during this stage. Life decisions are made by assessing and integrating racial group requirements and self-assessment. Individuals are able to recognize oppressive practices that disempowered other socioracial and cultural groups without abandoning one's own racial identity.
6. Integrative Awareness. Individual values their own collective identity as well as empathize with members of oppressed groups. Decisions are motivated by humanistic self-expression. Individuals use this stage to respond positively to racially complex environments.

Racial Identity in Culturally Diverse Young People

This model was developed (Pang, 2005) as a way of understanding how racial identity develops in students of colors as they seek to clarify their own identity. Just as Whites and teachers of color go through a process of understanding their racial identity, students of color are deemed to experience a similar process based on physical characteristics (Cross, 1991; Pang, 2005). The five stages are derived from Cross's original identity model.

1. Pre-encounter. Students learn about the dominant culture from friends, school, media, and other sources. In this stage, African American students learn the measure of

success is Eurocentric. Students have not thought much about their racial identity (Pang, 2005).

2. Encounter. During this stage, events make them students aware of racial identity (Pang, 2005). For example, Asian students may have never realized that they are a different race until an encounter at school where students of the dominant group call attention to differences.
3. Immersion/Emersion. Students examine and absorb information about their community (Pang, 2005). Attending events at school, in the community, and other same-race occasions defines this stage.
4. Internalization. In this stage, students feel more secure about their racial identity and seek out relationships with those of different cultures (Pang, 2005).
5. Internalization/Commitment. Students become confirmed in their racial identity and committed to making a better life in their community (Pang, 2005).

According to Cross (1978) nigrescence research and models address “ the phenomenon of identity metamorphosis within the context of social movement and not the evolution of identity from childhood through adult life” (p.30). These models discuss the process of “becoming Black” (Cross et al., 1991, p. 318) or a development continuum that an individual of color may experience (Pang, 2005). Cross reminds us that the process is an integral part of Black history and, thus, continues to be pertinent across social eras. On the other hand, Helms (1995) suggest that management of racial stimuli within oneself can dictate one’s racial identity to range from least to more complex.

Research demonstrates the importance of racial identity development and its significance for people of color. According to theorists (Carter & Helms, 1991; Helms, 1990; Howard, 1999;

McAllister & Irvine, 2000), it is just as important for Whites to move toward a multicultural identity that intersects positively with other identities. White identity development leads to positive racial identity change by “unlearning” negative attitudes and replacing them with functional belief systems (Dass-Brailsford, 2007; Scott, 1997; Scott & Robinson, 2001) and understanding of cultural differences. White identity development encourages anti-racist thinking and offers hope for social healing (Howard, 1999). These findings have implications for readiness learning, designing effective learning opportunities, and providing appropriate support and challenge for teachers (McAllister & Irvine, 2000, p. 19). The following section explains White racial identity development.

White Racial Identity Development

Research on White Identity Development was based on Black Identity Development. In other words, the social implication of White prejudice toward Black has been the focus of much research. Helm’s White Identity Development describes how Whites feel about themselves as racial beings. Whites frequently deny that they belong to a race, nor do they see themselves as racial beings (Helms, 1990; Howard, 1999; Vavrus, 2003). Thus, they avoid acknowledging personal responsibility for a racist system. In other words, Helms proposed that White Americans do not generally acknowledge being White and consequently questioned how Whites can develop a healthy non-racist White identity in an essentially racist society (Helms, 1990; Howard, 1999). Helms (1990, 2004) described six stages of White Identity Development divided into two phases.

Phase I- Abandonment of a Racist Identity

- Contact. Individuals lack any awareness of cultural and institutional racism and of their own racism. During this stage, individuals have never met a person of color

and are uncomfortable with initial relationships (Helms, 1990). In the contact stage, people espouse being colorblind by making comments that appear to be racist to people of color. For example, they may say they do not recognize what race a person is (Helms, 1990, p. 57; Howard, 1999).

- Disintegration. The acknowledgement of race exists in this stage. Questions about ways in which Whites are socialized, feelings of guilt, shame, and anxiety regarding the discrepancies between values and the realities of discrimination are exhibited during this stage (Helms, 2004).
- Reintegration. From this perspective, their own group accepts racism. In fact, fear and anger may again be directed toward a person of color, who is now blamed as the source of the discomfort (Carter, 2003; Helms, 1990). Because of the pressure to accept socially sanctioned stereotypes, many Whites get stuck in reintegration (Tatum, 1997).

Phase II-Establishment of Nonracist Identity

- Pseudo-Independent. At this stage, individuals understand the complexity of racism and begin to question and abandon beliefs about White superiority. Whites acknowledge racism and confront the fact that people intentionally and unintentionally benefit from it (Howard, 1999). A person in this stage becomes interested in similarities and differences (Helms & Carter, 1991).
- Immersion/Emersion. Whites seek to replace stereotypes and myths with accurate information thorough immersion in their own history and culture. As sense of

solidarity and discovery takes place while one White encourages other Whites to redefine their Whiteness.

- Autonomy. When this stage is entered race is no longer knowledgeable about differences and similarities but about accepting individuals who have assets and are appreciated as individuals (Helms & Carter, 1991). A positive definition of Whiteness is emotionally and intellectually internalized based on realistic analysis of strengths and weaknesses of group membership and of the White culture (Helms & Carter, 1991).

Racial Identity Formation for European Americans

This model is an adaptation of the work of Helms (1990) and Tatum (1997). The five stages are the process that European American teachers experience as they struggle to understand their racial identity (Pang, 2005). Pang (2005) declares that openness and a moral commitment to caring about others means knowing oneself better, recognizing one's own personal deficiencies and strengths.

1. Acceptance of the Status Quo. In this stage, individuals consider racism as individual acts of discrimination. They accept the dominant culture as standard. Individuals may be afraid of people of color because of internalized stereotypes. "I'm just normal" defines this perspective.
2. It's Not My Fault: Uncomfortable. Individuals avoid conversations about racism because of feeling of guilt and shame. Feelings of guilt may also be due to family members who are racist. Some blame the victims and are unwilling to examine the issues of racism. "I can't help being White" defines this stage.

3. Denial: I'm an Individual. Racism is understood, but individuals feel uncomfortable with others, judging them based on their group membership. Many don't understand how, as members of the dominant culture, they have assets and privileges that people of color do not have (Pang, 2005). "I don't feel I have any advantage because I am White" or "I'm not like those other people" defines this stage.
4. Clarification of Whiteness. In this stage, individuals examine their racial identity and begin to understand how White privilege is perpetuated in society. Feelings of shame emerge as well as the rejection of White superiority. "I'm ready to seek information about others," describes this stage.
5. Acceptance of Self and Group. Individuals accept racial identity by understanding the importance of challenging racism and oppression in everyday life. Individuals see that what they do affects others of different cultures and ethnic backgrounds. "I don't feel helpless when there is so much to do" explains this stage.
6. White Antiracism: Change Agents. European Americans confront racism individually and institutionally. Individuals are realistic about society and seek new ways of solving social problems.

White Male Identity Model: The Key Model

The Key Model is influenced by other models, particularly the Helms model (1990) and the Helms and Cook (1999) model. This model addresses the convergence of race and gender attitudes that White men exhibit as a result of socially constructed attitudes. Just as with other racial identity models, it is not linear. Assumptions in the initial phase require self-examination; the final level welcomes the benefits of those who are different.

The first phase, Noncontact Type, describes individuals that deny racism and seeks power and privilege. There is limited consciousness of how women and people of color contend with discriminatory practices related to gender and race (Scott & Robinson, 2001).

In the second phase, Claustrophobic Type individuals display disillusionment with the American culture. Individuals blame people of color and women for taking advantage at the expense of the White males. In this phase, men think there are too many groups vying for power and privilege (Scott & Robinson, 2001).

The third phase, Conscious Identity Type, is characterized by dissonance between a person's existing belief system and real-life experiences. Reflecting on one's feeling and actions toward women and people of color becomes possible.

This leads to the next phase of identifying racism and sexism as a part of society. The Empirical Type recognizes that privilege exists, earned through no effort of one's own at the expense of women and people of color (Scott & Robinson, 2001).

In the final phase, Optimal Type, focus is on individuals who have changed their worldview into a holistic understanding of the common struggle of all people to survive. They show an increased knowledge of how power and privilege affects others in society. The Key model provides an understanding of how White males develop their own identity in multiple dimensions (Scott & Robinson, 2001).

A common theme that runs through all identity models is that a period of self-examination that must take place before racial identity is achieved; in the United States individuals begin with a European viewpoint attaching low salience to racial issues and individuals advance to a healthy racial identity and a positive sense of self (Carter, 1990; Carter & Goodwin; 1994; Helms, 1990; Helms, 1999; Helms, Carter & Juby, 2004; McAllister &

Irvine, 2000). Pursuing this further, Plummer (2004) developed an identity model that is transracial. Because of some areas of race, culture, language, ethnicity and other complex characteristics, she contends that the Racial Identity Self Status Self Assessment can help individuals identify skill sets already possessed or needing development when working with diverse populations. She assumes that teachers, like other participants in the reviewed studies, are at different levels of identity development. Racial Identity Status Self- Assessment can help to identify differentiate racial attitudes for both people of color and Whites.

Racial Identity Status Self-Assessment

The Racial Identity Status Self-Assessment developed by Plummer (2004) assesses the attitudes of a transracial society, establishing no limits to race. The instrument is derived from Cross' updated theory of identity based on socially constructed attitudes about race (Plummer, 2004). RISSA reflects awareness of self as a racial being and identifies one's own status of racial identity.

Status 1: Racial Awareness or Race Neutrality can often result in unintentional covert forms of racism. Downplaying racial matters or striving for a "colorblind" society de-emphasizes cultural differences and emphasizes cultural similarity. In theory, it appears to be diversity affirming, but in practice, it demonstrates an unconscious hierarchical or superior approach. Individuals minimize the impact that race plays in our lived experience.

Status 2: Racial Awakening can manifest itself in a fascination and celebration of cultural diversity (music, language, style of expression, food choice, dress, humor), often to the extent of eliminating one's own racial identity. Learning to celebrate cultural diversity while maintaining one's own racial identity will be a challenge. In society, people of color for its intention often appreciate this status. However, the impact is seen as not genuine and sometimes offensive.

Status 3: Racial Internalization manifests itself in a stable, consistent racial identity that is integrated into one's lifestyle and other aspects of one's personality. Acknowledgement of privileged Whiteness and acceptance of a White identity that transforms modern forms of racism, privilege, and entitlement is apparent. In this status, being White is a gift to the community. One can celebrate and embrace cultural diversity while maintaining a White identity. People of color are able to bring their full selves to the community and appreciate being a part of a whole system that is radically different from what any one culture could create.

Status 4/5: Multicultural Identity is manifested by fully embracing one's racial identity and at the same time valuing and appreciating other races for their contributions and achievements. Whites and people of color in this status understand the historical residuals and engage in system thinking when analyzing racial issues. Race is openly acknowledged and explored for its impact on one's behavior, thinking, and communication style.

Summary of the Review of Literature

The review of related literature suggests that it is virtually impossible to separate racial identity from the culture of the educational environment in the United States. Racial identity is an effective element in developing culturally competent teachers in a rapidly changing society. Racial identity development for teacher, allows them employ culturally responsive teaching practices that can contribute to the academic achievement of students of color from culturally and linguistically diverse backgrounds. The implications of racial identity involve transformative multicultural perspectives in every facet of higher education.

Several conclusions appear to be applicable in favoring the development of racial identity in teachers who work with students of color. The first conclusion from this review is that the while the teaching force is overwhelming White, it is essential to acknowledge that the nation's students are increasingly of students of color. According to recent demographics, Whites make up 90% of the public school teaching force with little or no experience interacting with people of color. Racial identity development helps all educators to develop a multicultural identity or cross-cultural competence. The second conclusion suggests that effective dispositions are imperative for student teachers when teaching all students, but particularly students of color. Higher education institutions must grapple with methods for assessing dispositions as students enter teacher preparation programs. Third, racial identity and dispositions are desirable because, ostensibly, teachers gain a sense of self, thereby adjusting their attitudes, beliefs, and behaviors, which are culturally inclusive. Together, racial identity development and dispositions provide some conceptual insight into how teachers can be more effective with students of color. The purpose of this dissertation is to examine the racial identity of the student teachers and relationship of dispositions to meeting the needs of diverse learners.

Chapter Three, to follow, will outline the key methodology used to answer the research questions, which prompted the quantitative study. The study's design, data, collection and data analysis are discussed, along with the issues of reliability and validity as related to this research.

CHAPTER 3 - METHODOLOGY

In this chapter, the methodology of the study is discussed. The information is organized into the following sections: (a) research questions, (b) research hypotheses, (c) research design, (d) data collection, (e) data analysis plan, (f) multivariate analyses, including MANOVA, ANOVA and OLS regression, and (g) method reliability and validity.

Research Questions

Four essential questions were addressed in the investigation.

1. To what degree are student teachers aware of their racial identity?
2. How does the racial identity of the student teachers influence their classroom decisions?
3. What is the relationship between the racial identity status of the student teachers and their disposition to meet the needs of diverse learners?
4. To what degree do the student teachers consider their students' racial identities when constructing lessons?

Hypotheses

Developing these questions led to four related hypotheses. These testable statements will be used to guide the discussion and ultimately help advance our understanding of the role that racial identity and disposition plays in a teacher's attitude and development.

The research hypotheses are the following:

- I. Student teachers with the highest status scores on the Racial Identity Status Self-Assessment (RISSA) will have higher dispositions scores.
- II. Student teachers with the highest status scores will also have higher levels racial and ethnic exposure.
- III. Student teachers with the highest status scores will be less likely to attribute classroom dynamics to racial or ethnic differences.
- IV. Student teachers with the highest status scores will be less likely to ignore racial and ethnic differences in constructing their lessons.

Research Design

The initial design for this study used a convenience sample of undergraduate student teachers from a large Midwestern university. Student teachers were asked to complete a survey designed to measure racial identity and dispositions. The survey, entitled Racial Status survey, examined three dimensions important in determining racial status and dispositions: (a) Demographics, (b) Racial Identity Status Self-Assessment, and (c) Dispositions.

Population and Sample

Student teachers who participated in this study numbered 128. Students were solicited from those enrolled in student teaching during the Fall 2006 semester from one Midwestern university. They were elementary, secondary, and K-12 Music, Art, and Foreign Language student teachers.

Means of Data Collection

Data for the study were collected using a survey instrument. This section provides a discussion of (a) preparing the survey, (b) pilot testing the survey, and (c) administering the final survey.

Preparing the Survey

The Racial Status Survey has three parts: (a) Demographics, (b) Racial Identity Status Self-Assessment, and (c) Dispositions. The following sections describe each part of the survey and the variables measured.

Demographic Section (Section A)

The demographic section of the Racial Status Survey (see Appendix D for the final survey, number 1-8) provides a general description of each student teacher, giving valuable information about specifically important measures in developing a multicultural outlook.

The terms White and Non-White (People of Color) are used in the study to maintain the integrity of the study. However, there were not enough student teachers of color in the study to breakdown the ethnicity and race of the sample. As a result, subdivisions are not used in the study.

This section included eight items. The specific areas include:

- Academic Level
- Gender
- Race/Ethnicity
- States visited outside of Kansas
- Countries visited

- Worked closely with students of color
- Speak Another Language
- Multicultural College Credit Hours

Definitions and Rationale

Academic Level: The selected academic level of specialization reported by student teachers.

Rationale: Academic levels are assessed to compare the statistical variance in the relationship between racial identity self-assessment and the dispositions in meeting the needs of diverse learners. Student teachers from the secondary, elementary, and K-12 Art and Music levels may influence a difference in meeting the needs of students of color.

Gender: The biological sex of the individual.

Rationale: Gender implications are factors in other studies. When Carter (1990) orchestrated his research on the relationship between racism and racial identity of White Americans, he found differences in gender scores. Helms (1990) conducted a similar study and found that women and men have different worldviews due to varying socialization experiences. The implications of these studies and others indicate that more study is needed in the area.

Ethnicity/Race: A sociopolitical construct that is not necessary biological.

Rationale: Race and ethnicity are critical elements in examining racial identity. The development of one's own identity as a racial being affects interaction with others who are different in society and in the educational environment (Helms, 1990). Racial identity attitudes may predict cultural value orientation and may be modified by a study of race relations.

Non-local travel: States visited outside of the Kansas or other countries visited.

Rationale: An effective cultural immersion experience can enhance classroom interaction between students and teachers according to a study at Northern Arizona University (McAllister & Irvine, 2002). Exposure to different cultural communities, which, provokes thinking and reflecting about one's own beliefs, in turn, affects racial identity development.

Work with Students of Color: Measures whether or not the student teachers have had any experience with students of color.

Rationale: Many studies indicate that most White preservice teachers have negative and racialized dispositions toward diverse students and that these attitudes, coupled with lower expectations, are contribute heavily to widespread academic failure among diverse students (Garmon, 1996; Ukpokodu, 2004). Nevertheless, in a study conducted at the University of Missouri--Kansas City (Ukpokodu, 2004), preservice teachers who shadowed and worked closely with culturally diverse students transformed negative stereotypes, misconceptions, and preconceived notions they previously held about students of color.

Speaking Other Languages: This item assesses student teacher's ability to speak another language with some degree of fluency.

Rationale: Research shows that high quality bilingual programs enable students not only to become proficient in both English and their home language but also perform better academically than those who have been immersed in English (Trumbull & Pacheco, 2005). When teachers are bilingual, they are most apt to support first language development in both cognitive and social dimensions. Bilingual teachers have greater

awareness of language and the ability to consciously use language knowledge (Bruck & Genesee, 1995; Trumbull & Pacheco, 2005).

College Credit on Multicultural Topics: Measures whether or not a student teacher has had any college courses covering multicultural topics.

Rationale: Teacher preparation programs and most state education agencies explicitly require that teachers meet certain criteria on cultural competences before receiving licensure or certification (Trumbull & Pacheco, 2005). However, many educators need support to develop cultural competences to provide appropriate and effective instruction for students of color (Murry & Herrera, 2005).

Racial Identity Status Self-Assessment (Section B)

The Racial Identity Status Self-Assessment (RISSA), designed by Dr. Deborah Plummer is based on the stages of racial identity development. Formal approval was obtained for the use of the instrument (see Appendix E). The instrument was developed to assess attitudes related to the four conceptualized stages of racial identity development that parallel those of Black Racial Identity development: (1) Status 1 Attitudes (Racial Awareness), (2) Status 2 Attitudes (Racial Awakening), (3) Status 3 Attitudes (Racial Internalization), and (4) Status 4/5 Attitudes (Multicultural Identity) (Plummer, 2004).

The RISSA, consisting of 30 items (numbered 1-30), was developed directly from the literature on stages of racial identity development and measured Cross' four stages in the Black Identity Development studies (Cross, 1971, 1978; Cross, et al. 1999). The respondents were asked to read each of the 30 statements and then check only statements that were true or mostly true in an attempt to best describe their knowledge of their race identity.

A scoring summary table was used to tally the respondent's scores. The table was organized around the same four stages identified earlier. Each of the four subscales were measured by 8 items and scored by summing the scores of the items from each scale. Scoring can range from 1 to 8. The highest score illustrated the endorsement of specific attitudes represented as Status Attitudes (Plummer, 2004). The scale was a simple weighting of the items in the column. Some items, which could be used as descriptions of two statuses, are in both columns, justifying the reoccurrence of numbers in two columns. ($\alpha=.85$)

Dispositions (Section C)

The Interstate New Teacher Assessment and Support Consortium (INTASC) Standards for Beginning Teachers Licensing and Development (see Appendix F) served as the basis for framing questions in the third section of the survey. These standards represent the common core of knowledge, dispositions, and skills teachers needed to promote student achievement. The standards are derived from a knowledge base of extensive research and serve as a foundation for (NCATE) National Council of Association of Teacher Education. These standards are used to prepare beginning teachers in the field of education.

After examining the current research literature, several principles in particular were found to focus on cultural competencies, including several dispositions. Three dispositions, which related to meeting the needs of diverse student populations, were targeted for this investigation. Those dispositions are:

- (A) The teacher appreciates individual variation within each area of development, shows respect for diverse talent of all learners, and is committed to helping them to develop self-confidence and competence (5 questions).

(B) The teacher believes all children can learn at high levels and persists in helping all children learn (5 questions).

(C) The teacher respects student with differing personal and family backgrounds and various skills talents and interest (5 questions).

Fifteen dispositions statements were prepared from the research on teacher preparation for licensing beginning educators according to the Council of Chief State School Officers: Interstate New Teacher Assessment and Support Consortium. There were five dispositions statements for each of the three dispositions. The five statement on disposition A were listed first, followed by the five statements on disposition B, followed by the five for disposition C.

A four point Likert scale was used to rate levels of responses. The responses were: strongly agree (4), agree (3), disagree (2), and strongly disagree (1).

Piloting the Survey

Before administering the survey to the sample of 32 preservice elementary and secondary teachers, the survey was pilot tested for clarity and understanding. Preservice teachers were asked to complete the survey and then answer some questions about the content of the survey. That feedback was used to modify the survey.

The individuals chosen for the pilot study were student teachers in their last series of courses before student teaching. The students were asked to respond to the following questions:

1. Are the directions and statements clear and understandable?
2. Would other student teachers understand and be able to respond to the choices?
3. Do the survey questions you just answered appear to relate to the four research questions? Please share any comment or suggested modifications.
4. What suggestions do you have for the survey?

Items identified by the reviewers as being unclear, unsuitable, or not related to the study were edited for clarity, stated more appropriately, or were removed. To institute reliability, the survey was given a second time to the original appraisers for review. Additional revisions were made based on the second review. Feedback from the pilot testing should show the need for changes.

Administering the Survey

Arrangements were made to administer the survey during the student teacher orientation at the beginning of the Fall 2006 semester to a second group of students. Approval was obtained from the Director of Field Experiences and under his direction; the researcher administered the surveys to the student teachers during the seminar. The researcher explained the purpose of the study and read the following directions:

“Directions for each section of the survey are displayed on the front cover and at the top of each page. Please read and sign the consent form, and then complete the survey. After completing the survey, please return the completed materials to the desk at the front of the classroom just before you leave. Please go ahead and read the materials and complete the survey now.”

The student teachers completed and returned the surveys to the researcher at that time. The stapled packet of materials given to each student teacher included a consent form (see Appendix C for consent form), definition of terms (see Appendix B) and survey instructions (see Appendix A for survey instructions). Each student teacher was expected to read the cover letter, sign the consent form, read the instructions, and complete the survey. The researcher coded each instrument to make sure all surveys were returned during the testing session. All of the surveys were completed. All 128 surveys were distributed and all were returned.

Protection of Human Subjects

Subjects were informed of the purpose of this study and assured of confidentiality and voluntary participation. They were asked to sign an informed consent form at the onset of the testing sessions. Permission to conduct the study was obtained from university's Committee for Research Involving Human Subjects before data was collected. A copy of the consent form is found in Appendix C.

Data Analysis Plan

The data was analyzed using a variety of descriptive and statistical techniques. Initially, frequency distributions were used to explore the univariate nature of the demographic measures. The Racial Identity Status data was examined first using frequency distributions and then using more bivariate and multivariate techniques ranging from simple correlations to ANOVA wherever appropriate. In the following paragraphs, the statistical technique for the survey measures is discussed.

Demographics

The demographics results were analyzed using simple univariate frequency distributions. The demographic sheet allowed us to identify the response frequency for each outcome for gender and ethnicity. This analysis allowed us to tally the subjects' traits, to summarize characteristics of data, and to estimate relationships among variables within the population.

Racial Identity Status Self-Assessment (RISSA)

The Racial Identity Status Self-Assessment was analyzed using differences of means testing. Each respondent completed Section B (RISSA) by checking those statements that are true or mostly true for him or her. Responses for each question were transferred to the Scoring

Summary Sheet by circling the numbers that had been checked in Section B for each respondent. As a result, a summative score in each column (Status 1, 2, 3, and 4) was reported for each respondent.

The summative information score sheet provides a tally for each question related to Status 1 Attitudes (Racial Awareness). Status 1 describes individuals who are unaware of self as a racial person or who gives little importance to race matters. Status 2 Attitudes (Racial Awakening) describes a state of awakening as a racial person. Status 3 Attitudes (Racial Internalization) describes a strong identification with one's race and/or a rejection of privileged whiteness. Status 4/5 Attitudes (Multicultural Identity) describes an integration of race into one's life and a development of multicultural attitudes. The specific questions and their placement on the status attitude scales are highlighted in Appendix G. The RISSA stages from one to four were measured on subscales by T-test and analysis of variance (ANOVA) statistics.

Dispositions

The cultural dispositions awareness questions are grouped in three parts: Factor A (Teacher Appreciation) (questions 1-5); Factor B (Teacher Believes) (questions 6-10); and Factor C (Teacher Respects) (questions 11-15). Each factor consisted of five questions and addressed certain disposition aspects of cultural awareness.

The sum of each factor (A, B, C) was calculated for each individual, and an average was calculated per factor for each respondent. The averages of scores generated an overall cultural disposition awareness score.

Below is an example of how these scores were developed.

Table 4. Sample of Computed Scores

Question 1	SA = 4			
Question 2		A=3		
Question 3	SA=4			
Question 4				D=1
Question 5				D=1
Total = 13 points				
5 items = 2.6 for Factor A				

The score was computed and then scaled using the original Likert format. The format was used to form composite variables, which were then used as a new dependent measure for subsequent analyses. The composite variables were used in t-tests examining differences between variables (Gender and Race/Ethnicity).

The information gained from this survey should show that student teachers with the highest RISSA scores, those in categories 3 and 4, tend to have the highest scores on the cultural disposition awareness scale. In contrast, student teachers with the lowest scores, those in categories in one and two, on the RISSA scale, should score lower on the disposition scale as well. To test this hypothesis, each group of total scores for both the dependent variable and the independent variables (dispositions) was tested using a MANOVA and ANOVA with $\alpha \leq .05$ used. Post Hoc testing was conducted whenever it was appropriate.

Other Analysis

The MANOVA procedure was conducted to evaluate group differences on combined dependent variables. The rationale for using the MANOVA was to decide if there was some difference in the measures in the study. ANOVA, the follow-up tests, was used in this investigation primarily because of its robust nature and because this technique allows parsing of

dependent measure as factors, mimicking the construction of the RISSA scales. The ANOVA compared one dependent variable at a time while the Tukey post hoc compared pairs of groups.

However, correlation analysis was computed to compare the relationship between the two variables. Often, it was inappropriate to group continuous variables into categories; thus, the analysis was completed for reliability.

A regression analysis was conducted to determine if the independent variables account for any of the variance in the dependent variables. Dependent variables change with each regression analysis. The regressions were used to identify the best indicator of self-knowledge ratings.

Reliability and Validity

This component of the chapter includes a discussion of the reliability and validity of the Racial Identity and Dispositions Survey.

Reliability

The Racial Identity and Dispositions survey was specifically developed to assess the racial identity of student teachers and their dispositions to meet the needs of a diverse student population. Several steps helped improve reliability:

The steps included:

1. Carefully written directions to help student teachers complete the survey.
2. A pilot test was administered to ensure that directions were and the procedures understandable as the researcher wanted them understood.
3. Carefully written instructions for the researcher to administer the survey.

4. For Disposition (Section C), the instrument was testing the instrument for internal consistency. There were three Factors (A, B, C), and each with five items. The internal consistency of the five items was tested for internal consistency with α between .75 and .90 before stopping the process.

Validity

The validity of the study was improved by the making sure the survey asked for information that addressed the study questions. The following procedures helped improve the validity of the instrument.

1. Development of questions based on a review of literature and an understanding of the field.
2. Development of questions for the dispositions section based on a review of literature and an understanding of the INTASC standards.
3. Pilot testing the survey with feedback sought about whether the survey questions related to the research questions for the study. Plummer et al. have already tested the Racial Identity Status Self-Assessment for validity and reliability. The original author refined it, tested it, and proved it to be a reliable instrument.

Conclusion

Overall, the chapter presented the principles of research and methodology used in the study and included specifically addressed the study's design, data collection, data analysis,

reliability, and validity. Information resulting from conducting research is presented in Chapter Four.

CHAPTER 4 - DATA RESULTS AND ANALYSIS

This chapter presents the results and data analysis of this exploratory investigation. Generally the data show that student teachers' racial identities do affect their dispositions to meet the needs of diverse learners. In this chapter, univariate data results reveal the characteristics of the respondents. Then, the responses on the Racial Identity Status Self Assessment and Dispositions are presented. The final section of this chapter presents bivariate and multivariate techniques, which include correlations, difference of means testing, and multiple regressions.

General Sample Characteristics

The respondents in this analysis were a convenience sample of 128 student teachers in teacher education at a large Midwestern university. Student teachers attending the initial orientation for the Fall 2006 semester participated in the study. The survey was completed during the first 20 minutes of the orientation session. Of the respondents, 100% participated in the study. The survey had three parts: (a) demographic questions, (b) the RISSA survey, and (c) a survey on dispositions. Results for each part are reported in the following sections.

Demographic Results

The demographics section of the survey (see to Appendix A) was designed to collect information about student teachers' characteristics. The selected characteristics included the eight following items: (1) academic level; (2) gender; (3) race and ethnicity; (4) number of states visited outside of Kansas, (5) number of countries visited; (6) working closely with

students of color; (7) ability to speak a different language; and (8) multicultural college credit hours earned. See Table 5.

Demographic Descriptive Sample

Research indicates distinct components associated with a student teacher's ability to effectively instruct students of culturally diverse backgrounds. These components are found in section A of the Survey Concerning Your Racial Identity and Dispositions. These components consist of academic level, gender, ethnicity, states visited, countries visited, working with students of color, ability to speak a language other than English, and earned multicultural college credit hours.

This sample of 128 student teachers had elementary and secondary student teachers (90.6%; n=116); and was K-12, Music, Art, or Foreign Language (9.4%; n=12). The student teachers in this research study were from a Midwestern university; of these student teachers 94% identified themselves as White and 6% people of color. Females represented 78.1% (two thirds) of the student teachers (n=100) and 21.9% were male (n= 28).

More than two-thirds (72.7%; n=93) reported that they had visited at least one state outside of Kansas. Approximately one-half (52%; n= 67) of the student teachers had visited at least three other countries. Nearly three fourths (67.2%) of the student teachers have worked with students of color. In reference to the ability to speak another language, 21.1% of the student teachers responded that they spoke a language other than English; while 79% indicated they could not speak another language. The survey also indicated that 50% of the student teachers had taken at least three multicultural college credit hours; 32.8% of the student teachers had earned six credit hours; appropriately, 10% had taken nine credit hours, and 6% of the student teachers had earned twelve or more multicultural college credit hours. Three semester hours is equal to

one course in most accredited universities. See Table 5 for a summary of the descriptive data for the demographic variables.

Table 5. Demographic Sample Descriptive Data

Variable	Coding Scheme	N	Percent
Academic Level	Elementary	79	61.7
	Secondary	37	28.7
	K-12, Music, Art or Foreign Language	12	9.4
Gender	Male	28	21.9
	Female	100	78.1
Race/Ethnicity	White	121	94.5
	People of Color	7	5.5
# States Visited	0	9	7.0
	1-3	7	5.5
	4-6	18	14.1
	7 or more	93	72.7
# Countries Visited	0	42	32.8
	1-3	67	52.3
	4-6	10	7.8
	7 or more	7	5.5
Worked w/Students	yes	86	67.2
	no	42	32.8
Speaks Another Language	yes	27	21.1
	no	101	78.9
# Multicultural Hours	0-3	64	50
	3-6	42	32.8
	6-9	14	10.9
	12 or more	8	6.3

Racial Identity Status Self Assessment and Dispositions

This section recapitulates the responses on the RISSA and Dispositions that are unique to the study. The three divisions are: (a) questions responses on the RISSA, (b) dominant self identified responses RISSA levels, and (c) dispositions grouped by Factors.

Questions Responses on the RISSA

Table 6 summarizes the results on each item of the Racial Identity Self-Assessment (RISSA). Respondents checked the answers that were true for them. Item 9 had 122 positive responses, indicating that respondents valued other aspects of their life such as religion, lifestyle, social status, career, more than their race. Item 21 stated, “My race has been more of a problem than a blessing”; and there were no positive responses to that item. This indicates that the respondents are unaware of themselves as racial being therefore see themselves as living in privileged whiteness. The results on item 11 shows that only five respondents regularly attend political and cultural meetings that focuses on racial issues. This denotes that race related issues are of little importance to the surveyed respondents.

Table 6. Question Responses on the RISSA

Item Numbers on the Racial Identity Status Self Assessment	Number who checked true
1. My race does not play a significant role in my everyday life.	71
2. I have had the experience of feeling guilty for having denied the significance of race in a situation.	12
3. I try to learn all I can about my race.	22
4. I feel a sense of pride about my race.	36
5. My race has little to do with my sense of happiness and well being.	86
6. I can recall receiving some historical information (positive or negative) about my race that had a profound impact on me.	61
7. I can name recent incidents or examples of privilege and entitlement that are afforded to White Americans and not to People of Color.	55
8. I am at peace about my racial identity and do not feel the need to be defensive about racial matters.	102
9. I value other aspects of my life such as religion, lifestyle, social status, career, more than I do my race.	122
10. I have been confused, alarmed or depressed over a racial issue.	54
11. I regularly attend political and cultural meetings that focus on racial issues.	5
12. I believe that racism is part of the American experience and I work to erase its presence.	72
13. I have not given much thought to racial issues or concerns.	28
14. I have been angry at another race for causing social problems.	40
15. I often read about the history of my race.	18
16. I insist on being acknowledged as a member of my race	10
17. I have at times been acutely aware of the fact that race matters even in a democratic society.	85
18. As a result of a racial incident or some information about race, I have felt energized to do something about racial issues on either societal or personal level.	35
19. The décor of my home reflects my race.	16
20. I recognize and appreciate other racial heritages and believe their contributions and achievements are of value to the American experience.	109
21. My race has been more of a problem to me than a blessing.	0
22. I feel an overwhelming love and attachment to my race.	10
23. I believe we should strive for a “colorblind” or “colorless” society.	58
24. I believe some members of my race are not fully racially identified.	17
25. I believe we should all consider ourselves American regardless of race.	101
26. I associate primarily with people from my own race.	72
27. I have often felt pride when someone of my race makes a significant	10

achievement even when I do not personally know the individual.	
28. In today's society too much is made about racial differences.	68
29. I have had the experience of being angry about how my race has been represented in the media.	20
30. I take the opportunity to challenge racial injustice whenever it happens.	44

Dominant Self Identified RISSA Levels of Respondents

The majority (41%) of the respondents identified themselves in the Racial Awareness category. In theory, (Status 1 Attitudes) Racial Awareness appears to be diversity affirming, but in practice, it demonstrates an unconscious hierarchical or superior approach. However, one-third (33%) of the respondents designated themselves at the highest level, Multicultural Identity (Status 4/5 Attitudes). The Multicultural Identity level is manifested by fully embracing one's racial identity and at the same time appreciating other races for their contributions and achievements. There were no respondents that identified themselves as Racial Internalization (Status 3). Nevertheless, one-sixth (20%) of the respondents were not placed in any status level because their scores were evenly split between two status attitude levels.

Table 7. Dominant Self-Identified RISSA Levels

RISSA Levels	Number	Percent
Racial Awareness (Status 1)	53	41.1
Racial Awakening (Status 2)	8	6.3
Racial Internalization (Status 3)	0	0
Multicultural Identity (Status 4/5)	41	32.7
Tied Status	26	20.3
Total of the RISSA Levels	128	100

Tied Status: The respondents were not placed in any status level because their scores were evenly split between two status attitude levels.

Dispositions Grouped by Factors

Factor A (Teacher Appreciation) included five questions related to teacher appreciation of individuals. Factor B (Teacher Believes) consist of five questions that correlate to the standard that states, “teacher believes all children can learn at high levels,” and Factor C (Teacher Respects) comprised five questions related to teacher respects students of diverse backgrounds.

Factors A, B, and C were computed by adding up the corresponding items and the results are shown in Table 8. The means and standard deviation show that Factor A ($M = 3.82$; $SD = .32$) scores are higher than Factor B ($M = 3.73$; $SD = .33$) and Factor C ($M = 3.75$; $SD = .50$). Factor A indicates that student teachers strongly agreed with the statement that they appreciate individual variation within each area of development, show respect for diverse talent of all learners, and are committed to help learners develop self-confidence and competence. In addition, Factor B scores indicate that student teachers believe all students can learn at high levels. The mean score for this data set was 3.73.

Table 8. Dispositions Grouped by Factors

Factors	N	Mean	Standard Deviation
A-Teacher Appreciation	128	3.8	0.328
B-Teacher Believes	128	3.7	0.335
C-Teacher Respects	128	3.7	0.509

Factor A-Teacher appreciates individual differences; Factor B- Teacher believes all students can learn; Factor C-Teacher respects student differences.

Bivariate and Multivariate Techniques

One central focus of this study is to describe, explain, or predict relationships between two or more variables. This section introduces bivariate and multivariate methods, which had four parts: (a) comparison of means testing, (b) correlations, (c) multiple regressions, (d) multivariate analysis of variance and (e), analyses of variances. Results for each part are reported in the following sections.

Comparisons of Means on RISSA and Factors by Gender

A t-test was conducted in which the difference between means was computed by gender. Racial Awareness, Racial Wakening, Racial Internalization, and Multicultural Identity in comparison to gender did not show any a difference in means. However, the dispositions, Factor A, (Teacher Appreciation); $t(126) = -2.80$; $p < .001$, and Factor B (Teacher Believes); $t(126) = -.20$; $p < .05$ and Factor C (Teacher Respects); $t(126) = -2.1$; $p < .01$ showed significant gender differences. Scores are higher for females than for males or for each factor. The equal variances were not equal based in the Levene test on Factors A and B. The equal variances assumed variance comparison on other variables were reviewed, and the appropriate significance level was reported. Therefore, females scored higher than males on the dispositions, suggesting that females are more likely to attempt to meet the needs of diverse learners than males. Table 9 provides as summary of the results.

Table 9. Comparison of Means on RISSA and Factors by Gender

Variable	N = 28		N = 100		t scores
	Males M	SD	Females M	SD	
Racial Awareness	4.4	0.92	3.9	1.4	1.70
Racial Awakening	2.2	1.7	2.5	1.9	-0.79
Racial Internalization	1.6	1.5	1.7	1.4	-.21
Multicultural Identity	3.8	1.6	3.9	1.6	-.25
Teacher Appreciation	3.6	0.45	3.8	0.26	-2.8**
Teacher Believes	3.6	0.46	3.7	0.27	-2.0*
Teacher Respects	3.5	0.7	3.8	0.42	2.1**

p < .05* p < .01**

*Racial Awareness (Status 1); Racial Awakening (Status 2); Racial Internalization (Status 3); Multicultural Identity (Status 4/5)
Factor A-Teacher appreciates individual differences; Factor B- Teacher believes all students can learn;
Factor C-Teacher respects student differences.*

Comparison of Means on RISSA and Factors by Race/ Ethnicity

A bivariate analysis was conducted to compare differences in RISSA levels, factors and race/ethnicity of the respondents in this study. The results given in Table 10, indicate that Whites did not significantly differ from People of Color on Racial Awareness, Racial Wakening, Multicultural Identity, Teacher Appreciation, Teacher Believes, and Teacher Respects variables. In addition, there were no differences in assumed equal variances between the two categories. Nevertheless, there was a significant difference in means between Whites and People of Color on Racial Internalization (Status 3); $t(126) = -.86$. The equal variances were not equal based on the Levene test for Equality of Variances.

Table 10. Comparison of Means on RISSA and Factors by Race/Ethnicity

Variable	N = 121		N = 7		t scores
	Whites M	SD	People of Color M	SD	
Racial Awareness	4	1.3	4.2	1.3	-.42
Racial Awakening	2.4	1.8	3.7	2.6	-1.7
Racial Internalization	1.6	1.2	2.7	3.3	-.86*
Multicultural Identity	3.9	1.6	3.5	2	-.64
Teacher Appreciation	3.8	0.32	3.7	0.35	0.68
Teacher Believes	3.7	0.33	3.6	0.3	0.38
Teacher Respects	3.7	0.51	3.6	0.45	0.53

p< .05* p< .01**

*Racial Awareness (Status 1); Racial Awakening (Status 2); Racial Internalization (Status 3); Multicultural Identity (Status 4/5)
Factor A-Teacher appreciates individual differences; Factor B- Teacher believes all students can learn;
Factor C-Teacher respects student differences.*

Comparison of Means on RISSA and Factors by Worked with Students of Color

Independent sample tests were conducted to compare the differences in means of RISSA levels, factors, and working with students of color. There was no significant association between the variables (Racial Awareness, Racial Awakening, Racial Internalization, Multicultural Identity, Teacher Appreciation, Teacher Believes and Teacher Respects) and those who worked with students of color. In addition, there were no differences or assumed equal variances between the categories. The variables are independent of one another. Therefore, the student teachers' racial identity status levels and dispositions did not influence working with students of color. The data are displayed in Table 11.

Table 11. Comparison of Means on RISSA and Factors by Worked with Students

Variable	N = 86		N = 42		t scores
	Yes M	SD	No M	SD	
Racial Awareness	4.1	1.2	3.9	1.4	0.60
Racial Awakening	2.5	1.7	2.4	2.1	0.19
Racial Internalization	1.6	1.4	1.6	1.4	0.02
Multicultural Identity	4.0	1.5	3.7	1.7	1.00
Teacher Appreciation	3.7	0.35	3.8	0.24	-1.5
Teacher Believes	3.7	0.35	3.7	0.3	-.57
Teacher Respects	3.7	0.49	3.7	0.54	-.21

p< .05* p< .01**

*Racial Awareness (Status 1); Racial Awakening (Status 2); Racial Internalization (Status 3); Multicultural Identity (Status 4/5)
Factor A-Teacher appreciates individual differences; Factor B- Teacher believes all students can learn;
Factor C-Teacher respects student differences.*

Comparisons of Means on RISSA and Factors by Speak Another Language.

To analyze the differences in means of RISSA levels, factors, and the ability to speak another language, a t-test was conducted. There was no significant association between the variables (Racial Awareness, Racial Awakening, Racial Internalization, Multicultural Identity, Teacher Appreciation, Teacher Believes, and Teacher Respects) and the ability to speak another language. In addition, there were no differences or assumed equal variances between the categories. The variables are independent of one another; therefore, the ability to speak another language does not influence racial identity status levels or dispositions to meet the needs of diverse learners. See Table 12 for a presentation of the bivariate data.

Table 12. Comparison of Means on RISSA and Factors by Speak Another Language

Variable	N = 27		N = 101		t scores
	Yes M	SD	No M	SD	
Racial Awareness	3.8	1.6	4.1	1.2	- .83
Racial Awakening	2.9	2.2	2.3	1.7	1.40
Racial Internalization	1.8	2.1	1.6	1.2	0.58
Multicultural Identity	4.4	1.8	3.8	1.5	1.50
Teacher Appreciation	3.8	0.28	3.8	0.33	0.60
Teacher Believes	3.8	0.27	3.7	0.34	1.30
Teacher Respects	3.8	0.22	3.7	0.55	2.40

p < .05* p < .01**

*Racial Awareness (Status 1); Racial Awakening (Status 2); Racial Internalization (Status 3); Multicultural Identity (Status 4/5)
Factor A-Teacher appreciates individual differences; Factor B- Teacher believes all students can learn; Factor C-Teacher respects student differences.*

Bivariate Correlations Matrix of RISSA, Factors, States Visited, Countries Visited, MC Credit Hours

Pearson correlation coefficients were conducted to examine the strength of the relationships between three continuous variables (states visited, countries visited, and earned multicultural credit hours) and the RISSA levels and factors. Significant correlations were found in several of the variables pairings. In the first correlation, four are significant and have inverse relationships. By corroborating the data, these relationships show that respondents reporting racial awareness levels are less likely to have attitudes levels of racial awakening ($r = -.26$; $p < .01$) racial internalization ($r = -.29$; $p < .01$) multicultural identity ($r = -.29$; $p < .01$) when respondents to have earned fewer multicultural college credit hours ($r = -.18$; $p < .05$).

The second significant relationship was between racial awakening of respondents and their self identified levels of the RISSA, countries visited, and earned multicultural credit hours. The R statistic indicates that respondents in racial awakening are more likely to strive for racial internalization ($r = .54$; $p < .01$) multicultural identity ($r = .62$; $p < .05$). In addition, respondents in racial awakening more than likely visited other countries ($r = .17$; $p < .05$) and earned more multicultural college credit hours ($r = .23$; $p < .01$).

The third significant relationship was between the racial internalization ($r = .46$; $p < .01$) of respondents and multicultural identity ($r = .19$; $p < .05$). The positive correlation denotes that racial internalization of respondents appears to move toward a multicultural identity after earning more multicultural college credit hours ($r = .19$; $p < .05$).

The next significant correlation was between the multicultural identity of the respondents and earned multicultural college credit hours. A positive relationship here reveals that respondents with multicultural identity appear to have earned more multicultural college credit hours ($r = .24$; $p < .01$).

The last significant relationship indicated an inverse correlation between the numbers of states respondents visited and earned multicultural college credit hours ($r = -.27$; $p < .01$). Table 13 showed that states visited by respondents are less likely to correlate with the number of earned multicultural college credit hours. Note: further analysis showed that states visited was not related to other dependent measures.

Table 13. Bivariate Correlations Matrix of RISSA, Factors, State/Countries, M/C Hours

Variable	1	2	3	4	5	6	7	8	9	10
1. Racial Awareness	--									
2. Racial Awakening	.266**	--								
3. Racial Internalization	-.290**	.548**	--							
4. Multicultural Identity	-.294**	.626**	.469**	--						
5. Teacher Appreciation	-.087	0.031	-.036	.151	--					
6. Teacher Believes	-.172	0.059	0.109	0.15	.734**	--				
7. Teacher Respects	-.132	0.048	-.013	0.09	.528**	.546**	--			
8. States Visited	0.132	0.007	0.005	0.003	-.103	-.091	-.014	--		
9. Countries Visited	-.046	.174*	0.009	0.03	0.063	0.004	0.096	0.043	--	
10. MC/Credit Hours	-.181*	.243*	.191*	.245**	0.114	0.072	0.062	-.270**	0.076	--

p < .05* p < .01**

1. Racial Awareness (Status 1); 2. Racial Awakening (Status 2); 3. Racial Internalization (Status 3); 4. Multicultural Identity (Status 4/5) 5. Factor A-Teacher appreciates individual differences; 6. Factor B- Teacher believes all student can learn; 7. Factor C-Teacher respects student differences 8. States Visited 9. Countries Visited 10. Multicultural Credit Hours

Regression Analysis of States Visited, Countries Visited, Multicultural Hours, and RISSA Levels and Factors

Seven forward regressions were computed to determine if states visited, countries visited and earned multicultural college credit hours account for any variance in Racial Awareness, Racial Awakening, Racial Internalization, Multicultural Identity, Teacher Appreciation, Teacher Believes and Teacher Respects. One regression was performed for each of the four RISSA levels and all Factors. Regression analyses provide information on the proportion of variance accounted for by all of the independent variables (R^2) and indicate the relative importance of each on the independent variables (Beta).

The first regression model (See Table 14) Model A, showed that the overall model did not account for any variance using racial awareness of respondents as the dependent variable ($R^2 = .04$; $F(3, 124) = 1.7$; $p < .05$).

Model B, the second regression analysis, showed that the overall model using racial awakening as the dependent variable did show variance ($R^2 = .01$; $F(3, 124) = 3.8$; $p < .01$). Results indicated that multicultural hours significantly predicted respondent scores on racial awakening ($\beta = .24$; $t=2.7$; $p < .01$). These results suggest that as earned multicultural college credit hours ($F(3, 124) = 3.9$; $p < .007$) increased so did racial awakening of the respondents, accounting for 7% of the variance.

The third regression analysis, Model C, showed that the overall model using racial internalization as the dependent variable did not show any variance ($R^2 = .04$; $F(3, 124) = .16$; $p < .05$). However, results indicated that earned multicultural college credit hours significantly predicted the scores on racial internalization ($\beta = .20$; $t=2.2$; $p < .02$). These results suggest that as earned multicultural college credit hours increase so do racial internalization attitudes.

Model D showed that the overall model was statistically significant, using multicultural identity as the dependent variable ($R^2 = .07$; $F(3, 124) = 2.90$; $p < .05$). Results indicate that multicultural college credit hours significantly and uniquely predicted scores on multicultural identity ($\beta = .27$; $t = 2.93$; $p < .01$). In models E, F, and G, the number of states visited, countries visited, or the number of earned multicultural credit hours did not uniquely predict variances in Factors A (Teacher Appreciates), B (Teacher Believes), and C (Teacher Respects).

Table 14. Regression Analysis States/Countries Visited, M/C Hours, RISSA Levels, Factors

	Models						
	(A)St1	(B)St2	(C)St3	(D)St4/5	(E)FA	(F)FB	(G)FC
States Visited	.092	.053	.061	.074	0.082	-.077	-.004
Countries Visited	-.038	0.153	-.010	.007	.06	.003	.092
MC/Credit Hours	-.154	.246**	.208*	.265**	.088	.05	.054
Constant	4.132	.575	.801	2.635	3.825	3.795	3.606
R ²	.042	.086	.04	.065	.022	.011	.012
Adjusted R ²	.018	.064	.017	.043	-.001	-.013	-.012
Overall F	1.7	3.9**	1.7	2.9**	.94	.44	.51

Notes, n=128

p< .05* p< .01**

(A) Racial Awareness (Status 1); (B) Racial Awakening (Status 2); (C) Racial Internalization (Status 3);(D) Multicultural Identity (Status 4/5) (E) Factor A-Teacher appreciates individual differences; (F) Factor B- Teacher believes all student can learn; (G) Factor C-Teacher respects student differences.

Multivariate Analysis of Variance (MANOVA)

A two-way multivariate analysis of variance (MANOVA) was conducted to determine the effect of academic level as the independent variables and RISSA levels (Racial Awareness, Racial Awakening, Racial Internalization, Multicultural Identity) and Factors (Teacher Appreciation, Teacher Believes, and Teacher Respects) as the dependent variables. MANOVA results indicate that academic levels had a marginal significant affect on the dependent variables, (Wilks' $\Lambda = .83$, $F(14, 238) = 1.63$, $p = .07$, $\eta^2 = .088$). The information is shown in Table 15. Due to the marginally significant MANOVA, univariate analysis of variance was conducted in order to determine if the dependent variables differ as a function of academic level.

Table 15. Multivariate Analysis of Variance

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.991	11778.637 ^b	7.000	119.000	.000	.991
	Wilks' Lambda	.009	11778.637 ^b	7.000	119.000	.000	.991
	Hotelling's Trace	004.626	11778.637 ^b	7.000	119.000	.000	.991
	Roy's Largest Root	104.626	11778.637 ^b	7.000	119.000	.000	.991
Acadlev	Pillai's Trace	.172	11.617	14.000	240.000	.075	.086
	Wilks' Lambda	<u>.833</u>	<u>11.631^b</u>	<u>14.000</u>	<u>238.000</u>	<u>.072</u>	<u>.088</u>
	Hotelling's Trace	.195	1.645	14.000	236.000	.068	.089
	Roy's Largest Root	.158	22.705 ^c	7.000	120.000	.012	.136

Analysis of Variance (ANOVA) for Academic Levels and RISSA and Factors

A two-way between-groups analysis of variance (ANOVA) was conducted to explore the impact of academic levels (elementary, secondary, and K-12 music, art and foreign language) of the respondents and the four subscales of the RISSA levels (Racial Awareness, Racial Awakening, Racial Internalization and Multicultural Identity). Respondents were divided into four groups depending on levels on the RISSA subscales.

Results of the ANOVA indicated that there were no significant relationships between elementary, secondary, K-12 music, art, and foreign language and Racial Awareness, Racial Awakening, Racial Internalization and Multicultural Identity.

In addition, a two way between-groups ANOVA was performed to examine the relationship between academic levels (elementary, secondary, and K-12 music, art, and foreign language) and the three Factors (A- Teacher Appreciation, B-Teacher Believes, and C- Teacher Respects). The results of the analysis of variance showed no significant relationship between the academic levels of respondents and teacher appreciation of individuals and the beliefs of respondents. However, the results did show a statistically significant main effect on academic levels of respondents and teacher respect ($F(2, 125) = 2.99; p < .05$). However, the effect size was small (partial eta squared = $\eta^2 = .046$). See Table 16 for a summary of the results.

Table 16. Analysis of Variance for Academic Levels, RISSA, Factors Between Subjects Effects

		df	F	η	P
Academic Level	1	2	0.538	0.009	0.585
	2	2	2607	0.04	0.078
	3	2	0.432	0.007	0.65
	4	2	0.53	0.008	0.59
	5	2	1749	0.027	0.178
	6	2	0.627	0.01	0.536
	7	2	2992	0.046	.054*

p < .05*

1-Racial Awareness (Status 1); 2-Racial Awakening (Status 2); 3-Racial Internalization (Status 3); 4- Multicultural Identity (Status 4/5); 5-Factor A-Teacher appreciates individual differences; 6-Factor B- Teacher believes all students can learn; 7-Factor C-Teacher respects student differences.

Tukey Comparison HSD for Academic Levels, RISSA, and Factors

A Tukey post hoc test was conducted to compare each pair of groups of academic levels (elementary, secondary, and K-12 music, art, and foreign language) and each of the four subscales of the RISSA levels (Racial Awareness, Racial Awakening, Racial Internalization, and Multicultural Identity). Post-hoc comparisons using Tukey HSD indicated that the mean scores for academic levels (elementary, secondary, and K-12 music, art, and foreign language) of the respondents and for the four subscales of the RISSA levels (Racial Awareness, Racial Awakening, Racial Internalization, and Multicultural Identity) did not differ significantly for either of the groups. There was no significant difference between any of the groups ($F, (121) = .538, p < .585$). See Table 17 for the summary of data.

Table 17. Tukey Comparisons for Academic Levels, RISSA, Factors

Academic Level	M	SD	N
1. RA, Ele, Sec, K-12	4.07	1.33	128
2. RA, Ele, Sec, K-12	2.5	1.88	128
3. R I, Ele, Sec, K-12	1.69	1.46	128
4. MI, Ele, Sec, K-12	3.96	1.64	128
5. FA, Ele, Sec, K-12	3.82	0.328	128
6. FB, Ele, Sec, K-12	3.72	0.335	128
7. FC, Ele, Sec, K-12	3.75	0.509	128

F=.538 (6,121); p<.000

p< .05**

1-Racial Awareness, Elementary, Secondary,K-12; 2- Racial Awakening, , Elementary, Secondary,K-12; 3- Racial Internalization, Elementary, Secondary,K-12; 4- Multicultural Identity, Elementary, Secondary,K-12; 5-Factor A-Teacher appreciates individual differences, Elementary, Secondary,K-12; 6-Factor B- Teacher believes all students can learn, Elementary, Secondary,K-12; 7-Factor C-Teacher respects student differences, Elementary, Secondary, K-12.

Conclusion

Given the data from the summaries provided in this chapter, several key results will lay the foundation for the discussion portion of this study.

1. The self-identified dominant status for student teachers was Racial Awareness.
2. Elementary student teachers rated themselves higher than Secondary and K-12, Music, and Foreign Language student teachers in Racial Awakening attitudes.
3. A small percentage of the student teachers rated themselves as People of color.

4. Female student teachers rated themselves higher than males in meeting the needs of culturally and linguistically diverse learners.
5. People of color scored higher than Whites on Racial Awakening attitudes and Racial Internalization attitudes.
6. As the number of earned multicultural college credit hours increased so did the racial identity attitudes of the student teachers.
7. Most of the student teacher rated themselves as valuing other aspects of their life (such as religion, lifestyle, social status, and career) more than race.

The implications of these results will be explored for implications in Chapter 5.

CHAPTER 5 - DISCUSSION, IMPLICATIONS, and RECOMMENDATIONS

This chapter includes a discussion of (1) the purpose of the study, (2) an overview of the methodology, (3) a summary of the results, (4) a discussion of the results, (5) recommendations for practice, (6) recommendations for further research, and (7) conclusions.

Purpose of the Study

In the United States, changing demographics have created a mismatch between teachers who are racially homogenous and students from increasingly diverse backgrounds. Current data on the teaching force reveals that the prospective teaching population is predominantly White, middle class, monolingual, and female (Ukpokodu, 2004; Vavrus, 2003). Teacher preparation programs must face the reality that student teachers will continue to interact with students whose cultural, ethnic, linguistic, racial, and social backgrounds differ substantially from their own (Trumbull & Pacheco, 2005).

The purpose of this study was to examine the relationship between the racial identity status of student teachers and their disposition to meet the needs of the diverse students in the classroom. Specifically, this study is designed to answer the following questions:

1. To what degree are student teachers aware of their racial identity?
2. How does the racial identity of a student teacher influence their classroom decisions?

3. What is the relationship between the racial identity status of student teachers and their disposition to meet the needs of diverse learners?
4. To what degree do student teachers consider students' racial identity when constructing lessons?

Methodology

Student teachers were asked to complete the Racial Identity Status Self-Assessment Survey. Data from the survey was collected in August 2006. Of the 128 student teachers enrolled in student teaching during the Fall 2006 semester from one Midwestern University in Kansas, 128 (100%) participated in the survey. The subjects were both elementary and secondary educators.

The Racial Identity Status Self-Assessment (Section B) (RISSA) was aligned with the literature review and derived from Cross's updated theory of identity due to socially constructed attitudes about race (Plummer, 2004). RISSA reflects awareness of self as a racial being and identifies one's own status of racial identity. Section C, the last part of the survey, was aligned with the Interstate New Teacher Assessment and Support Consortium (INTASC) standards identified by the Council of Chief State School Officer (CCSSO, 1992).

In addition to collecting descriptive data, the study was designed to test the following hypothesis: "Student teachers who have a higher scores on the Racial Identity Status Self-Assessment (RISSA) will have higher scores on the dispositions survey for attempting to meet the needs of all learners." The researcher assumed that student teachers with higher status scores will also have higher levels of racial and ethnic exposure. The researcher also assumed that the student teachers with higher status scores will be less likely to attribute to classroom dynamics to racial or ethnic differences. Finally, the researcher assumed that student teachers with higher

status scores will be less likely to ignore racial and ethnic differences in constructing their lessons. Frequencies, T-test, correlation, regressions, and multivariate analysis of variance (MANOVA), and analysis of variance (ANOVA) were used to analyze the data to determine the relationships and differences in means of the self-reporting of the student teachers to the knowledge they report.

All responses for each of the items on the Racial Identity and Dispositions survey were tallied, with frequencies, percents, and cumulative percents reported. Mean scores and standard deviations for each item were calculated and reported.

Summary of Results

This section of Chapter 5 summarizes the results of the study. Key findings will include significant information for each item. Overall, student teachers had higher status attitudes if they were female, persons of color, or had traveled in another country. Speaking a second language was, surprisingly, of little importance.

1. The dominant status in this study for all student teachers was Status 1 Attitudes.

Most of the student teachers in the study were not aware of their racial identity. Of the 128 student teachers surveyed, 53 (42%) rated themselves either unaware of self as a racial person or as giving low importance to race.

2. Elementary student teachers rated themselves higher than Secondary, K-12 Music, Art and Foreign Language students teachers in Status 2 Attitudes on the Racial Identity Status Self-Assessment. The analysis of variance (ANOVA) used in the study indicated that elementary student teachers tend to describe themselves as in a state of awakening as a racial person.

3. *A small percentage of the student teachers surveyed rated themselves as people of color.* Of 128 student teachers in the study only 7(6%) rated themselves as non-White, students of color.

4. *Female student teachers in the study rated themselves higher than males in meeting the needs of diverse learners.* Of the 128 student teachers surveyed, 100 (78%) were females. In this study, females tended to appreciate individual variation, believe all children can learn, and respect students with different personal and family backgrounds; the results for males showed fewer of these characteristics.

5. *Non-White student teachers scored higher than Whites on Status 2 Attitudes and Status 3 Attitudes.* Non-Whites 7(6%) rated themselves higher than whites on the Racial Identity Status Self-Assessment at two levels. Status 1 Attitudes suggest a state of awakening as a racial person, and Status 3 Attitudes describe a strong identification with one's race and/or a rejection of privileged whiteness. The reported knowledge base of whites and non-whites was similar on Status 4/5 Attitudes.

6. *Student teachers' racial identities did not influence working with students of color.* Of the 128 respondents, 86 (68%) reported working closely with students of color. There was no relationship between working with students of color and the student teachers' racial identity.

7. *Student teachers' racial identity was not related to speaking another language.* Of 128 student teachers, 101(80%) self-reported no knowledge of another language. Speaking another language did not influence the student teachers' racial identity development.

8. *Countries visited slightly influenced the student teachers' racial identity.* Student teachers who had visited other countries demonstrated a state of awakening as a racial person.

9. *As the number of multicultural credit hours increased, so did the racial identity of student teachers.* Student teachers who understand their racial identity had enrolled in more multicultural credit hours. The number of multicultural hours uniquely predicted the racial identity status level of the student teachers. Student teachers who enrolled in 12 or more multicultural hours described themselves as having integrated race into their lives and had developed multicultural attitudes, which is the highest level or Status 4/5.

10. *Student teachers did not report much use of students' culture as a basis for learning.* Student teachers had a mean score of 3.3 on this while other dispositions had a mean score on average of 3.8.

11. *Most student teachers rated themselves as valuing other aspects of their life (such as religion, lifestyle, social status, and career) more than race.* Of 128 responses, 122 student teachers checked this response (question #9) on the RISSA as mostly true for them.

Discussion Of Results

Many studies address the racial identity of preservice teachers and the dispositions of preservice teachers. However, research has not until now addressed student teacher racial identity development in conjunction with the dispositions to meet the needs of diverse learners. Thus, this study examines student teachers' self-reports of racial identity development and their perceptions about meeting the needs of diverse learners.

Research Question # 1

To what degree are student teachers aware of their racial identity?

The first research question is meant to discover the degree to which student teachers are aware of their racial identity. Of the 128 student teachers, 41(38%) of the student teachers rated themselves as understanding their racial identity (Status 4/5 Attitudes, meaning they fully embrace their racial identity and at the same time value and appreciate other races for their contributions and achievements). The remaining participants (62%) self-reported little or no racial identity development. The results of this study are consistent with the results of other studies and the writings of theorists (Helms, 2004; Lindsey, 2004; Sleeter, 2001; Tatum; 1997; Vavrus, 2003). Many preservice teachers have very little or no cross-cultural knowledge or racial identity (Status 1 Attitudes or Status 2 Attitudes characterized by a level of unawareness of self as a racial person or a state of awakening as a racial being.) The following discussion of the results will demonstrate that student teachers must develop racial identity before they can meet the needs of diverse learners.

Multicultural identity or transformative multicultural education means teachers must be clear about their own racial identity so that they can affirm the identity of all students. In order to meet the needs of diverse learners, White teachers should not immobilize themselves in shame or guilt but seek to infuse a transformative perspective to maintain an oppositional, antiracist identity.

The results of the study indicate that student teachers with a low racial identity tend to lack the dispositions to meet the needs of diverse learners (Helms, 1990) In fact, Helms (1990) states, “ One comes to understand a person’s present behavioral dispositions by analyzing his or her identity.” In the current study, scores reflected the need for student teachers to develop a

racial identity so that they can understand the role of culture in the educational setting. Lower racial identity status scores illustrated that more than half of the student teachers are unaware of their racial identity and must acquire this characteristic to deliver culturally responsive teaching. The teachers who explore their own racial identities are more culturally competent; that is, their dispositions toward diversity are more constructive (Trumbull & Pacheco, 2005). In addition, Vavrus (2002) posits that prospective teachers need to know who they are, understand the contexts in which they teach, and question their knowledge and assumptions, which are as vital as the mastery of techniques for instructional effectiveness.

Research Question #2

How does the racial identity of student teachers influence their classroom decisions?

The results of this study indicate that the racial identity of the student teacher tends to relate to decisions in the classroom. Of the fifteen items listed on the dispositions survey, all of the items were related to decisions in the classroom and correlated to racial identity status levels. However, one question related to using student culture as a basis for learning and provided a mean score of 3.3, which was lower than other scores. Scores on item # 10 (I will use students' culture as a basis for learning) range from "1" to "4" with the lower score reflecting strongly disagree when relating student culture to learning. Banks and Banks (2004) have affirmed that connecting a student's background to classroom decisions is meaningful in education. According to the NCCRESt (2006), the outcome data indicate high levels of student success both academically and behaviorally when the student culture was implemented in the content. The NCCRESt (2006) study revealed that this placed students of color in direct competition with white students in white dominated schools.

Student teachers tend to believe that a student's culture is relevant to learning, yet they themselves are unaware of their racial identity. Being unaware of racial identity also means not recognizing the need to adapt to the diversity within the learning environment. Lack of awareness of racial identities is a barrier that affects personal and organizational change in the classroom. Student teachers must understand how their frame of reference affects their decisions in the classroom.

Universities and teacher preparation programs must provide future educators with authentic opportunities to critically examine to their own entrenched values. To provide more meaningful knowledge and skills in today's changing classroom, teacher educators must be able to help preservice teachers analyze important issues such as race, ethnicity, and culture and to recognize that these important concepts shape the learning experience for many students (Howard, 2003).

Research Question #3

What is the relationship between the racial identity status of student teachers and their disposition to meet the needs of diverse learners?

The results of the survey indicated that there was a relationship between student teacher racial identity status and disposition to meet the needs of diverse learners. The survey was designed for this study based on the INTASC standards identified by the Council of Chief State School Officers (CCSSO, 1992).

The survey items on the RISSA that related to racial identity assessed student teachers' racial identity development and the status level for obtaining a multicultural identity. The racial identity subscales analysis for identifying status levels was created by adding "scores" on the

summative score sheet. Scores could range from “0” to “8” with the higher score reflecting the dominant status level.

Most of the student teachers responding at the dominant status level minimized the impact that race plays in lived experiences, de-emphasize cultural differences, and emphasize cultural similarities. However, in several studies (Finkel & Bollin, 1996; Marshall, 1999), preservice teachers declared understanding oneself as a racial being helped in connecting with people cross culturally. This information is significant for universities and teacher preparation programs that are facing a shortage of teachers of color, as well as facing cultured and racial mismatch between teachers and the students they serve. Universities and teacher preparation programs must explore options that will provide student teachers with the opportunity to develop their racial identity so that they can better work with students of color. Banks and Banks (2004) suggested that individuals do not become sensitive to others and open to different ethnic and racial groups until they have developed a positive sense of self.

Findings in the study show that as student teachers have more university hours in multicultural studies, their level of racial identity status increases. Student teachers with 12 hours credit or more in multicultural studies illustrated a racial identity status that is manifested by fully embracing one’s racial identity and at the same time valuing and appreciating other races for their contributions and achievements. Research indicates that the number of multicultural credit hours required by universities and teachers preparation programs are minimal (Garmon, 1996).

Thus, the results of this study suggest that teacher education programs must reconsider their requirements. The number of multicultural credit hours taken during the preservice

preparation may help student teachers build the capacity to work with a diverse student population.

The survey items in the “dispositions” section are related to adapting instructional opportunities for diverse students. The information on these best practices are key characteristics of effective teachers of students with different backgrounds. Adding the scores for each subscale and dividing by the total number of questions per subscale gave the results in the dispositions section. Scores could range from “1” to “4”, with a lower score reflecting insufficient dispositional skills to meet the needs of diverse students. There were no total scores of “1”, which means student teachers in this study believed that they have acquired the dispositional skills necessary to meet the needs of students of color.

Vavrus (2003) stated that teacher racial identity development issues can help teachers address their own teaching dispositions. In essence, a strong sense of self can be integrated into the learning process to develop and adjust dispositions (Medina, Morrone, & Anderson, 2005).

These results indicate that universities and teacher preparation programs should provide a perspective on the self-reported dispositional levels of student teachers. One might question the accuracy and honesty of self-reported data. The correlation analyses indicated that more than 50% of student teachers were unaware of themselves as racial beings, yet they simultaneously believed that they possessed the dispositions necessary to meet the needs of diverse students. Perhaps this is an indication of their willingness to consider the various needs of students as opposed to truly being dispositionally prepared to meet student needs.

Research Question #4

To what degree do student teachers consider their students' racial identity when constructing lessons?

The results of the study indicate that most student teachers are unaware of their racial identity; therefore, their students' racial identities would not be considered while constructing lessons. However, 41 (36%) of the student teachers self reported a multicultural identity, which is the highest level on the Racial Identity Status Self-Assessment. Many teachers may not understand how racial identity can influence the success of lesson (Gay, 2000; Howard, 1999; Vavrus, 2002). On the other hand, some of the student teachers in this study recognized that racial identity development can affect the ways teachers act and react to their students. Trumbull and Pacheco (2005) stated that culturally competent teachers recognize that everyone has a racial identity and uses that identity to construct a positive learning environment. Culturally competent teachers create an environment that facilitates learning in ways that match, support, engage, and energize each student (Gay, 2000, Pang, 2005, Trumbull & Pacheco, 2005).

Universities and teacher preparation programs must help teachers understand their racial identity and the impact it has on the success of lessons in the classroom. When teachers are able to examine student behaviors from diverse frames of reference, cross-cultural understanding is more likely to occur. Teachers, then, do not operate from stereotypical beliefs and value systems that contaminate the learning environment.

Recommendations For Practice

From the results of this study, we can match a number of significant recommendations.

Recommendation #1. Student teachers must have the opportunity to develop their racial identity in teacher preparation programs; this can be done by increasing the required multicultural college credit hours. The data suggest that the number of multicultural credit hours predicts the status level of student teachers. Teacher preparation programs must require a block of multicultural credit hours tailored to help develop the transformative multicultural perspective essential for student teachers in today's complex classroom. The block of courses should be framed so that the student teaching experiences work with both the beginning and end of the practice.

Recommendation #2. Teacher education programs must stimulate authentic experiences to develop the racial identity level and disposition of student teachers. Student teachers must first critically examine to their own entrenched values, belief systems, and cultural heritage. Authentic experiences with people of color help preservice educators identify how their frame of reference affects others.

Recommendations #3. Teacher education programs must assess student racial identity as they enter the preparation program. A transformative teacher education program assesses racial identity at the beginning of the preservice teacher's experience. The RISSA can be a teaching tool over time throughout the preservice experience to provide a safe and encouraging environment that allows student dialogue on such volatile topics as racism to unfold affectively and cognitively.

Recommendation #4. Transformative multicultural scholars must incorporate critical reflection, self-evaluation, and reflective analysis. Critical reflection, self-evaluation,

and reflective analysis can help student teachers incorporate issues of racial identity and dispositions. Critical reflection, self-evaluation, and reflective analysis offer a prelude for deeper individual understanding and for creating culturally relevant teaching practices.

Recommendation #5. Teacher education programs must use effective resources such as *Culturally Proficient Instruction: A Guide for People Who Teach* (Robins, Lindsey, Lindsey & Terrell, 2007) to prepare preservice teachers to acquire culturally competent behaviors. Preparing preservice teachers for the changing demographics and dynamics of today's classroom is a challenging task. Using this resource for preservice preparation provides a unique way of developing transformative multicultural educators.

Recommendation #6. Administrators and university professors should assess their own racial identity to help them adequately prepare student teachers. Through professional development and book studies, college professors must assess and develop a deeper understanding of their own racial identity in order to facilitate the same process in their students.

Recommendations for Further Research

The mismatch between students of color and prospective teachers across the Kansas and across the United States continues, thereby perpetuating challenges to today's educational institutions. This trend will continue. Continued probing into how to establish effective and efficient educational institutions for preservice teachers is needed. Possible areas of continued research as it relates to racial identity and the disposition of student teachers are as follows:

Recommendation #1. A similar research study is warranted with a larger number of student teachers than in this study. The study should be administered nationwide. This study focused on the student teachers attending one Midwestern university. At that institution,

90% of prospective teachers entering the educational profession are White, while 40% of the students they serve are of color. A more in-depth study should examine universities and teacher preparation programs nationwide to research how student teachers' racial identity and disposition to meet the needs of diverse learners affect learning under other demographics conditions.

Recommendation #2. A similar research study is warranted with a higher percentage of student teachers of color. An unequal racial divide among student teachers limited this study. A more comprehensive study with student teachers representing multiple races and ethnicities is justifiable.

Recommendation #3. A further study is needed to infuse qualitative components to add depth to the data. This study is limited to quantitative measures eliminating critical reflection and deeper individual understanding of racial identity. Interviews, observations, and reflections can expand the study.

Recommendation #4. A further study is needed to determine the correlation between the levels of racial identity of student teachers before their field experiences and paired with levels of racial identity of student teachers after their field experiences. As student teachers continue their preparation for employment, it is critical to survey their field experience to show whether the present level of racial identity development influences later, individual attributes and personal experiences.

Recommendation #5. A research study is needed to determine how effective student teachers are with students of color as their dispositions shift to meet the needs of diverse students. Authentic experiences of White student teachers serving students of color may have a positive impact in the school environment. The evaluation of White student teachers can occur possibly three or four times throughout their internship as student teachers.

Recommendation #6. A similar research study is warranted with student teachers at historically Black universities. The study should be administered nationwide. Further studies could compare the racial identity of student teachers of color and their disposition to meet the needs of diverse students.

Recommendation #7. A similar research study is warranted with student teachers from colleges with varying numbers of multicultural hours. The study should be administered nationwide. Further studies could compare colleges that require preservice teachers to enroll in fewer number of multicultural college credit hours and a medium number of multicultural credit hours.

Recommendation #8. A similar research study is warranted to measure student teachers, actual job performance to their perceived job performance. A study nationwide of student teachers could determine if the disposition to meet the needs of diverse students translates into job performance.

Recommendation #9. A similar longitudinal research study is warranted of student teachers is warranted. The study should be administered nationwide to determine how disposition emerges over time. Further studies could explore performance related to disposition and racial identity in a longitudinal study.

Conclusion

In light of the dramatic demographic changes that are occurring in our nation, teacher preparation programs must consider cultural competency as an essential skill for new teachers (Gay, 2000). The growth in the percentage of students of color and English Language Learners

in the nation's public schools has significant implications for teacher preparation programs and professional development schools. In some states, the combined people of color exceed the majority population (U.S. Census, 2003).

Characteristics of both the teacher and student are significant in the United States. In 2003, 40% of the students enrolled in grade K-12 in the public schools were students of color. On the other hand, 85% of the teachers in the public schools are European Americans (Banks & Banks, 2004). The mismatch in culture, ideas, customs, race, and ethnicity influences learning as well as the school environment (Carter, 2003). Racial identity development has critical implications for the development of new teachers in efforts to educate diverse learners. Teachers' own sense of self and their understanding of racial and cultural backgrounds are positively related to improving student achievement (Trumbull & Pacheco, 2005), which is the first step in developing culturally competent educators.

Results of this study indicated that student teacher identity development is important for all educational institutions. Teachers and students alike gain immeasurable benefits from the process that requires them to get in touch with their own cultural, racial, and ethnic heritage. However, the racial identity of student teachers, as reported by the literature, is low, and the disposition to meet the needs of diverse students tends to marginal, yet, as student teachers continue to enroll in more multicultural credit hours, their racial identity improves.

The six recommendations for practice were based on the results of this study. Universities and teacher preparation programs are advised to mandate and to provide a comprehensive, on-going preservice program of support for developing student teachers' racial identity and disposition to meet the needs of diverse students. The survey used in this study is recommended to evaluate student teachers' self-reported racial identity and disposition to

provide the best learning environment for not only students of color but also the entire student population. Further studies will be needed to re-examine the racial identity and disposition of student teachers. These studies should also include the administrative staff, university staff, and community members to make sure all stakeholders are involved in the process.

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Appendix A - Survey Cover Sheet

**A Survey Concerning Your
Racial Identity and Dispositions**

Researcher:

Katherine Sprott

Kansas State University

Please complete this survey by following the directions at the top of each section.

Appendix B - Definition of Terms

There are terms to understand when answering the survey.

Dispositions. The values, commitments and professional ethnics that influence behaviors toward student families, colleagues and communities and affect student learning, motivation and development as well as educator's own professional growth (NCATE, 2004).

Racial identity. Racial identity refers to the psychological connection with one's race rather than the mere identification with skin color or demographic category (Plummer, 2004). A person's self conception of herself or himself as a racial being, as well as one's belief, attitudes, and values concerning oneself relative to racial groups other than one's own. (Helms, 2004).

People or Students of color. Groups in the United States and other nations who have experienced discrimination historically because of their unique biological characteristics that enabled potential discriminators to identify them easily. African Americans, Asian Americans, Hispanics in the United States are among the groups of referred people of color. (Banks & Banks, 2004).

Appendix C - Informed Consent Form for the Survey

Project Title: The Study of Racial Identity and the Dispositions of Student Teachers

You are being asked to participate in a survey designed to self-report your knowledge base of dispositions and cultural understanding. This survey will take approximately 10 minutes to complete. You are asked to record demographic information, complete a racial status scale, and indicate agreement or disagreement on dispositions. There are no foreseeable risks for you to complete this survey. The data gathered will remain anonymous. A summary of the results is available upon request.

If you have any questions about the rationale or method of the study, you can contact: Katherine Sprott in Manhattan, Kansas at (785) 532-6408 or by email at krs8888@ksu.edu or Dr. Paul Burden, at (785) 532-5550 or by email at burden@ksu.edu or Dr. Rick Scheidt, IRB Chair, 203 Fairchild, KSU, Manhattan, KS 66506, 785-532-3224.

If you agree to participate in this survey, please read the following statement and sign below:

My participation in this study is purely voluntary, and my refusal to participate will involve no penalty or loss of benefits to which I am otherwise entitled. I realize that no harm will come to me and this information will be used for educational purposes only. I understand I may withdraw from the study at any time.

My signature below indicates that I have read and understand the consent form and that I willingly agree to participate in this study under the terms described.

Date _____

Participant Signature _____

Appendix D - Demographic (Section A)

For each question check the box which is most appropriate for you.

1. Academic Level
 - Elementary student teacher
 - Secondary student teacher
 - K-12 Music, Art or Foreign Language
2. Gender
 - male
 - female
3. Ethnicity
 - White
 - Nonwhite (People of Color)
4. How many states have you visited in the U.S. outside of Kansas?
 - 0
 - 1-3
 - 4-6
 - 7 or more
5. How many other countries have you visited?
 - 0
 - 1-3
 - 4-6
 - 7 or more
6. Did you have an opportunity in your preservice preparation to work closely with students of colors?
 - Yes
 - No
7. Do you speak another language besides English?
 - Yes
 - No
8. How many credit hours of college classes did you complete during your preservice preparation concerning multicultural topics?
 - 0-3
 - 3-6
 - 6-9
 - 12 or more

Appendix E - Racial Identity Status Self-Assessment (Section B)

Directions: Place a check by only those statements that are true or mostly true for you.

1. _____ My race does not play a significant role in my everyday life.
2. _____ I have had the experience of feeling guilty for having denied the significance of race in a situation.
3. _____ I try to learn all I can about my race.
4. _____ I feel a sense of pride about my race.
5. _____ My race has little to do with my sense of happiness and well being.
6. _____ I can recall receiving some historical information (positive or negative) about my race that had a profound impact on me.
7. _____ I can name recent incidents or examples of privilege and entitlement that are afforded to White Americans and not to People of Color.
8. _____ I am at peace about my racial identity and do not feel the need to be defensive about racial matters.
9. _____ I value other aspects of my life such as religion, lifestyle, social status, career, more than I do my race.
10. _____ I have been confused, alarmed or depressed over a racial issue.
11. _____ I regularly attend political and cultural meetings that focus on racial issues.
12. _____ I believe that racism is part of the American experience and I work to erase its presence.
13. _____ I have not given much thought to racial issues or concerns.
14. _____ I have been angry at another race for causing social problems.

15. _____ I often read about the history of my race.
16. _____ I insist on being acknowledged as a member of my race.
17. _____ I have at times been acutely aware of the fact that race matters even in a democratic society.
18. _____ As a result of a racial incident or some information about race, I have felt energized to do something about racial issues on either societal or personal level.
19. _____ The décor of my home reflects my race.
20. _____ I recognize and appreciate other racial heritages and believe their contributions and achievements are of value to the American experience.
21. _____ My race has been more of a problem to me than a blessing.
22. _____ I feel an overwhelming love and attachment to my race.
23. _____ I believe we should strive for a “colorblind” or “colorless” society.
24. _____ I believe some members of my race are not fully racially identified.
25. _____ I believe we should all consider ourselves American regardless of race.
26. _____ I associate primarily with people from my own race.
27. _____ I have often felt pride when someone of my race makes a significant achievement even when I do not personally know the individual.
28. _____ In today’s society too much is made about racial differences.
29. _____ I have had the experience of being angry about how my race has been represented in the media.
30. _____ I take the opportunity to challenge racial injustice whenever it happens.

Appendix F - Dispositions (Section C)

Directions: As a student teacher, check the box to indicate the degree that you agree/disagree with each statement.	4 Strongly Agree	3 Agree	2 Disagree	1 Strongly Disagree
1. I will appreciate and embrace individual differences.				
2. I will demonstrate positive attitudes toward diverse cultural learners.				
3. I will recognize that everyone has a cultural identity and commits to, and learns about his or her own.				
4. I will listen attentively to others regardless of culture.				
5. I will acknowledge perspectives of individuals from diverse cultural backgrounds.				
6. I will display equitable treatment of all students.				
7. I will demonstrate a commitment to action that all students can learn.				
8. I will convey high expectations for achievement.				
9. I will provide opportunity for student choice.				
10. I will use students' culture as a basis for learning.				
11. I will implement cooperative learning and other interactive strategies.				
12. I will create instructional opportunities that are adapted to diverse learners.				
13. I will connect students' interest and background knowledge to standards in instruction.				
14. I will create learning communities in which differences are respected.				
15. I will consider how assignments might affect individual students.				

Appendix G - Scoring Sheet for RISSA

Racial Identity Self-Assessment Scoring

Directions: Circle the numbers you have checked. After you have completed circling the numbers for the items you checked, add the columns for your score. The number represents your endorsement of attitudes represented by the Status Attitude described below.

Status 1 Attitudes	Status 2 Attitudes	Status 3 Attitudes	Status 4/5 Attitudes
1	2	3	4
5	6	7	8
9	10	11	12
13	14	15	16
21	17	19	17
23	18	22	18
25	27	24	20
28	29	26	30
Total: _____	Total: _____	Total: _____	Total: _____
<p>Status 1: Describes a level of unawareness of self as a racial person or low importance given to race matters in one's life.</p> <p>Status 2: Describes a state of awakening as a racial person.</p> <p>Status 3: Describes a strong identification with one's race and/or a rejection of privileged whiteness.</p> <p>Status 4/5: Describes an integration of race in one's life and multicultural attitudes.</p>			

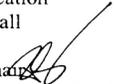
Appendix H - IRB Approval



University Research
Compliance Office
203 Fairchild Hall
Lower Mezzanine
Manhattan, KS 66506-1103
785-532-3224
Fax: 785-532-3278
<http://www.ksu.edu/research/comply>

TO: Paul Burden
Elementary Education
261 Bluemont Hall

Proposal Number: 3959

FROM: Rick Scheidt, Chair 
Committee on Research Involving Human Subjects

DATE: June 30, 2006

RE: Proposal Entitled, "Racial identity development in student teachers: Knowledge, skills, and dispositions"

The Institutional Review Board (IRB) for Kansas State University has reviewed the proposal identified above and has determined that it is exempt from further review.

This exemption applies only to the proposal currently on file with the IRB. Any change affecting human subjects must be approved by the IRB prior to implementation and may disqualify the proposal from exemption.

Exemption from review does not release the investigator from statutory responsibility for obtaining the informed consent of subjects or their authorized representatives, as appropriate, either orally or in writing, prior to involving the subjects in research. The general requirements for informed consent and for its documentation are set forth in the Federal Policy for the Protection of Human Subjects, 45 CFR 46.116-117, copies of which are available in the University Research Compliance Office and online at <http://ohrp.osophs.dhhs.gov/humansubjects/guidance/45cfr46.htm#46.116>. In cases of remote oral data collection, as in telephone interviews, oral consent is sufficient and the researcher is required to provide the respondent with a copy of the consent statement only if the respondent requests one. The researcher must, however, ask the respondent whether he or she wishes to have a copy. The initiative in requesting a copy must not be left to the respondent. Regardless of whether the informed consent is written or oral, the investigator must keep a written record of the informed consent statement, not merely of the fact that it was presented, and must save this documentation for 3 years after completing the research.

The identification of a human subject in any publication constitutes an invasion of privacy and requires a separate informed consent.

Injuries or any unanticipated problems involving risk to subjects or to others must be reported immediately to the Chair of the Committee on Research Involving Human Subjects, the University Research Compliance Office, and if the subjects are KSU students, to the Director of the Student Health Center.