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PRE-SERVICE TEACHERS: DOES CULTURAL RESPONSIVENESS AFFECT
ANTICIPATED SELF-DETERMINATION TO TEACH IN SPECIFIC SETTINGS?

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PRE-SERVICE TEACHERS: DOES CULTURAL RESPONSIVENESS AFFECT
ANTICIPATED SELF-DETERMINATION TO TEACH IN SPECIFIC SETTINGS?

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DEDICATION

When I began teaching high school in west Texas it was a life-changing experience. The wonderful hearts and minds of the many diverse students both touched me and inspired me. Although many of these students were immigrants, they were dedicated to learning the language and their excitement for learning was touching. Subsequent moves introduced me to many types of diverse students. At times these students were succeeding academically at exceptional levels, but at other times were struggling with the American system. It was because of all of these beloved students that I began to ask questions. I questioned the why's, what's, and how's of their academic success.

I dedicate this research and my continued research to these students: the minorities, the artists, the academics, the “bandies”, the athletes, the gifted, the skateboarders, all students who have ever been stereotyped or have struggled in their academic learning. I hope to dedicate the rest of my life to improving education for ALL and it is because of these students that I have an overwhelming passion for answers.

Lastly, I dedicate this achievement to my mother who recently passed. Although she did not always understand my passion behind this choice in my life, she would have truly celebrated its completion.

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ABSTRACT

Motivation to teach is essential to educating all children in the public schools. This study examined the anticipated self-determination of pre-service teachers to teach in classroom settings that varied in the ethnic and racial composition of the students in the classes. Additionally the cultural responsiveness of participants was measured to examine whether high/low cultural responsiveness interacted with the specific contexts given. Ninety-seven participants from seven university teacher preparation programs, provided answers to a multi-faceted online survey assessing their cultural responsiveness and self-determination to teach in classrooms containing majority White, majority Hispanic, or majority African American students. The participants were assigned a scenario after answering the cultural responsiveness measurement followed by a scale that was designed to measure their anticipated self-determination to teach in that specific setting. The research findings revealed that both cultural responsiveness and the scenarios related to prospective teacher anticipated motivation for working with specific groups of students, but these two constructs were linearly independent of one another (no interaction). Additionally, data indicated that pre-service teachers were not significantly and positively developing their cultural responsiveness understanding. Results generally supported cultural beliefs and limitations of pre-service teacher's feelings of anticipated competence, relatedness, and autonomy with students different from themselves. Further investigation provided interesting stereotypical belief comments that were aligned with the differing scenarios assigned to the participants.

CHAPTER I

INTRODUCTION

Every year, prospective teachers begin their journey to becoming educators in teacher preparation programs across the country. Belief systems that have been developed through family and life experiences influence strongly persuade and often constrain what prospective teachers are willing and able to learn about teaching and learning in schools (Ball, 1988; Mertz & McNeely, 1992). Internalized beliefs about teaching have also been suggested to facilitate pre-service teachers' resistance to change (Anderson & Piazza, 1996; Mertz & McNeely, 1992), making the training of teachers even more complicated. Thus it is important to consider that "ethnic and socioeconomic background, gender, geographic location, religious upbringing, and life decisions may all affect an individual's beliefs that, in turn, affect learning to teach and teaching" (Richardson, 1996, p. 105).

Research has also suggested that a teacher's beliefs may be one of the most important constructs in the educational development of a teacher (Mertz & McNeely, 1992; Pintrich, 1990; Tiezzi, L. & Cross, B., 1997). Research on teacher learning suggests that prospective teachers bring firmly held beliefs about teaching and learning to their teacher preparation programs (Mertz & McNeely, 1992; Zeichner & Gore, 1990): beliefs developed primarily through an "apprenticeship of observation" (Lortie, 1975) or "teacher watching" (Barnes, 1992) during elementary and secondary school years. Thus, these beliefs are suggested as being developed both through personal educational and social experiences that are unique for each person (Calderhead & Robson, 1991; Mertz &

McNeely, 1991, 1992; Rust, 1994). This reliance on one's beliefs may, in part, be a facet of the ever growing frustration that teachers are experiencing in the classroom when working with diverse populations.

The effect of these overall attitudes and beliefs and their influence on the future educator's potential teaching motivation that develops during academic preparation is the focus of this study: specifically, I examined the relationship between cultural responsiveness/sensitivity and anticipated self-determination based on contextual teaching situations. Research based on cultural responsiveness, teachers' beliefs about teaching students from a culture and context that differs from their own and self-determination theory are all important to the encompassing considerations related to prospective teachers' belief systems. This research asserts that these beliefs develop while growing up within their own families, communities, and schools (Fry & McKinney, 1997; Mertz & McNeely, 1992; Paine, 1989) and affects their ability to be culturally sensitive, to groups unlike themselves, within the context of "school" (Ladson-Billings, 1994).

Statement of the Problem

Teachers with pre-existing beliefs are entering the teaching field with varying levels of cultural awareness. This awareness may be required to be sufficiently motivated to teach diverse populations (Mertz & McNeely, 1991, 1992; Ogbu & Simons, 1998). Additionally, many teachers do not think that they can do the job that our government has required; they are overwhelmed and not psychologically confident enough to provide diverse students with the "best" that they have to offer (Chance, 2005). Considering that

teacher preparation programs are designed to prepare teachers to be successful, programs must consider the effects that cultural beliefs have on self-motivation to teach students of different backgrounds and ethnicities. Additionally, demographic changes now demand our consideration as schools grow more diverse and our teaching population does not (American Association of Colleges of Teacher Education, 1987; Haberman, 1987; Hodgkinson, 1985).

To explore these issues I have chosen to consider the facets of self-determination (autonomy, relatedness, and competence) that have been documented to affect the motivation of people in various settings (Deci & Ryan, 2000). The Self-Determination framework addresses motivation that not only affects the way prospective teachers prepare for the classroom, but also the subsequent learning of prospective teachers' potential students. Additionally although self-determination is widely researched, a gap in the research includes the examination of how future teachers' cultural beliefs affect self-determination.

To address this gap research must address the culturally-based, and possibly stereotypical, belief systems of pre-service teachers that may affect their motivation to teach in specific contextual settings. I developed an instrument based on two pilot studies that addressed cultural responsiveness and studied its relationship to a pre-service (or prospective) teacher's anticipated self-determination to teach specific populations of students. The goal of this research was to gain a better understanding of issues related to cultural responsiveness of pre-service teachers and their possible affects on self-determination motivation to teach in specific contextual settings.

Currently, much of the research on cultural and ethnic diversity in education focuses on the learner in many ways: cultural adaptation/assimilation issues (Cummins, 1986, 1992; Reyhner, 2001), cognitive ability (Bowler, Smith, Schwarzer, Perez-Arce, & Kreutzer, 2002), language considerations (Curiel, 1990; Curiel, Rosenthal, J & Richek, 1986; Gopaul-McNicol & Thomas-Presswood, 1998; Reyhner, 2001), dropout rates (Darling- Hammond, 2006, 2007; Carpenter, Ramirez, & Severn, 2006), and a learner's parental involvement (Carpenter & Ramirez, 2007; Carpenter et al., 2006; Niemeyer, A., Wong, M., Westerhaus K., 2009; Reynolds, 1992). These constructs have also been suggested to be affected by presentation of new knowledge, creation of positive relationships, and appropriate and positive communications with culturally diverse parents.

Also supporting this area of study are educational researchers who have continued to document the low academic performance of Hispanic students in contrast to their White counterparts (Carpenter & Ramirez, 2007; Darden, 2003; Hill & Duncan, 1987; Stevens, Olivárez, & Hamman, 2006). However, much of this research does not suggest practical changes to our educational system which typically reflects White values (Ogbu, 1990, 1992; Ogbu & Simons, 1998). Much of the current research addresses student-focused “answers” rather than the possibility of a teacher's pre-dispositional beliefs as an undermining variable.

Lastly, pre-existing teacher beliefs among in-service teachers have been only moderately explored in the context of teaching Hispanic students specifically; although research suggests that teacher self-efficacy in specific contexts has been linked to student

achievement (Bandura, 1997; Goddard, 2001; Goddard, Hoy, & Woolfolk Hoy, 2000; Tschannen-Moran, Woolfolk Hoy, & Hoy, 1998). Additionally this research has neglected to address an important culturally relevant subject: teachers' self-determination based on their cultural responsiveness/sensitivity beliefs about working with populations from cultures that differ from their own.

The problem is clear within the current research: beliefs affect the motivations of pre-service teachers entering the field of education. This research hopes to contribute to bodies of research that endeavor to positively affect, support, and question the current research about minority/diverse student achievement.

Review of the Related Literature

Substantial literature suggests the need to consider teacher cultural beliefs and anticipated self-determination in specific contextual teaching environments.

Understanding how beliefs can undermine teacher preparation programs which subsequently can affect teaching practices and student achievement is also crucial to understanding the problem that drives this dissertation. I will review literature that addresses race and stereotyping, cultural responsiveness and pedagogy, teacher beliefs, Self-Determination Theory, and teacher preparation programs and student diversity.

Research reviewed in this chapter includes articles in professional journals, using both quantitative and qualitative frameworks, as well as government data bases, news articles, books, and research reports.

Race, Ethnicity and Culture: Issues in Education

Although the discussion of *race*, and its effect on beliefs, as an issue in education may be uncomfortable, current research suggests that this sensitive subject is influential in the overall understanding of the problems that are occurring in the education of Hispanic students. Although laws exist to prohibit discrimination based on race, color, gender, age, and creed, the society of the United States continues to be plagued by attitudes and behaviors that are negative to some ethnic, cultural, and social groups, and preferential to others (Gay, 2000). Additionally, educational leaders avoid addressing any academic gaps by minorities as a possible “race issue” for the sake of “political correctness” (Darden, 2003; Ogbu, 1992).

Even with this country’s many social advances, many schools are organized in ways that reflect the similarities, rather than differences, of students (Guild, 2001). Instructional pace, content, materials, and curriculum are all generally based on the “whole” (Guild, 2001). Teachers’ instructional deliveries, as well as their activities and assessments, are more similar than different. This idea that conformity is the norm suggests that this nation’s minority students are still at a disadvantage (Stevens et al., 2006) within the contextual setting of school.

This disadvantage can be substantiated in several ways. Stevens et al. (2006) suggested that in the school’s setting, Hispanic students experience lower academic performance, diminished feelings of self-efficacy (i.e. belief in self), lower amounts of praise from their teachers, lower levels of mastery in knowledge obtainment, as well as higher levels of anxiety. Bryant-Davis & Ocampo (2005), suggested that the combined

effects of racism, discrimination, stereotyping, and the struggle to assimilate (belonging), while trying to keep one's ethnic identity, result in stress, depression, anxiety, family conflicts, sleep deprivation, and low self-esteem in many of our Hispanic youth.

The actuality of raising the awareness of "racial issues" as a contributing factor to the achievement gap is difficult not only in schools, but in our country, and although our country has historically taken successful steps in eliminating bias and prejudice, such issues are still creating a great amount of strife in the area of learning (Katz, 1999), including the ability to talk openly about the racial barriers that are contributing to the problem. As recently as November 2009, a report from Manchester University suggested that minority teachers are still experiencing institutional racism inside their schools. However, the conversations about this subject and its implications to our educational learning environments are difficult to address.

Race must be talked about. Darden (2003) offers an interesting outlook on the reasoning for dialogue avoidance in the area of the minority achievement gap:

The biggest impact to weighing the impact of race or ethnicity...is the deafening silence on the subject....what board member or professional educator wants to admit that a decision about students, personnel, or policy was wayed [weighed] by skin tone, language, or culture? (p. 34)

Weissglass (2004) suggested the following:

It is easier to have one-day workshops celebrating diversity, to develop new curricula, buy "test prep" programs, write reports, and pressure teachers, than to talk about personal experiences with racism. (p. 72)

Race Concerns

Although being “politically correct” has become a staple of our country, this ideology can also have disadvantages. When addressing the academic crisis facing schools and their Hispanic learners, school representatives find it difficult to openly admit that decisions that are made about educating children may be based on race/ethnicity (Darden, 2003). For instance, Darden (2003) suggests that research may concentrate more on poverty as the key to an educational problem than race since it becomes difficult, especially in political terms, to address race directly. Additionally the word *equality* has become synonymous with *sameness* (Ladson-Billings, 1994). This inaccuracy lends itself to what has become known as “color-blind teaching” which ignores the differences between students and teaches to the norm (Ladson-Billings, 1994). “Color-blind teaching” has its own set of theoretically based assumptions. However, first, the importance of understanding the historical nature of education is relevant to the understanding of the need to approach racially inaccurate belief systems, head-on.

Historically, schools were designed to encourage white initiatives (Ogbu, & Simons, 1998); minority needs were not discussed or included. This “Anglocentric”/middle-class cultural value system has predominated education (Gay,

1994) in the past, and in the present. Ogbu and Simons (1998), in their study about the cultural ecological explanation of school failure, suggested that the U.S. educational system projects a state of “Whiteness”. According to Ogbu and Simons (1998), students from involuntary minority groups (those viewing school as a creation of the dominant society), are skeptical about the system, and may not be willing to conform. These students performed worse in school than those from voluntary minority groups (those who had conformed). Thus it is a safe assumption that in the context of school, Ogbu’s theory becomes applicable in that students from a minority group who feel they are unjustly being subjected to “White” norms will not fare as well as those who do not see the cultural dominance as a threat to their own culture.

Delgado and Stefancic, (2001) also suggested that racism and racial discrimination were and continue to be staples of American education. This research illustrated that past and current state and federal practices place limitations on minority communities. For example, in Deculturalization and the Struggle for Equality (2003), Spring explained that in the 1800s, legislation in Texas and California declared English the language of instruction in segregated public schools, severely limiting educational opportunities for Hispanic children who were not fluent in English. They were subjected to an English-based curriculum that devalued their own culture in favor of the White majority. Spring (2003) claimed that minorities still battle this deculturization process.

This assertion is supported through instances across our country. In 2005, The Washington Post (Reid) reported that a boy had been suspended in Kansas for saying “no problema” in the hallway. Another report (Rothschild, 2008) cited a story about one

superintendent who was physically threatened after allowing the Spanish class to recite the Pledge of Allegiance in Spanish. One comment to reporters about the allowance stated:

...and I don't appreciate Mexicans saying the Pledge in Spanish... If you think Mexicans can waltz right in this school and have an influence on these American students, then you're wrong. This is America, home of the free and not the illegal. (The Progressive, 2008)

In 2008, I listened to a local newscast report that an elementary student's Mexican flag had been thrown in the trash at school on Cinco de Mayo. Upon further investigation, the student reportedly said he was changing into gym clothes in the locker room when the teacher told him, "Give me the flag." The student asked, "What's the problem?" and the teacher reportedly answered "The problem is that we are in the United States and not in Mexico." He grabbed it from the student and threw the flag in the garbage can (Breitbart, 2008).

In 2009, several children's parents were reportedly refunded their money for a swimming camp after the first day of attendance. The president of a Pennsylvania country club had voiced concern that so many children would "change the complexion" or atmosphere of the club, which he acknowledged was "a terrible choice of words." Parents of the children, who were asked not to return, reported that on the first day "... parents [were] pulling their children out and standing there with their arms crossed..." However, club staff reported that the event occurred due to "over-crowding" (CBS News, 2009). These types of racism, stereotyping, and *forced assimilation* (the destroying of a people's

culture and replacing it with a new culture) brings with it even more complications for the educational system.

Forced Cultural Assimilation

Research has suggested that forced cultural assimilation has actually undermined achievement for Hispanic students (Oyserman, Brickman, Bybee, & Celious, 2006). By forcing assimilation on Hispanic students and families, students risk losing their culture and identity (Ogbu, 1992, Reyhner, 2001), which research suggests affects self-concept, and in turn, achievement. Oyserman et al. (2006) found that boys who felt they looked “Latino” (rather than being forced to assimilate to white physical attributes) were more likely than other boys to choose school focused peers, and by having school-focused peers the boys achieved better grades, displayed better in-class behavior, and had a greater sense of engagement with school. Additionally, in-group belongingness helped the Hispanic males’ academic achievement by providing a sense of connection that encouraged participation in school endeavors. The results further suggested that boys lacking these physical, culturally based traits, although accepted more-so by their teachers, were at a higher risk of disengaging from school.

Language acquisition has also been identified as a controversial component of assimilation research. Cummins (1992) summarized The Ramírez Report, a document that addressed the debate about the use of bi-literacy programs in education. Although the actual comparison of programs will not be addressed in this review, it is important to address the findings that Cummins reported. The report is the only research report that

bilingual education advocates and opponents accept as methodologically valid, since both were involved in the design of the study.

Cummins (1992) implied that although The Ramírez Report did document the educational validity of promoting bi-literacy as an effective means to overall educational achievement, it also uncovered an important area that undermines successful identity attainment: that of the learning environment. Cummins asserts that current learning environments were shown to have a negative impact on the identity development of minority students. The typical classroom environment restricts the development and use of both cognitive and linguistic abilities, as well as denies students the opportunity for self-expression and a “voice.” Cummins (1992) suggested that current educational structures are designed to force learners to assimilate to the societal norm. Cummins also asserted that curriculum has been designed to (as previously cited) be politically correct and often suggests the alleviation of references to individual identities and socially perceived injustices (Friere, 1970; Ladson-Billings, 1994). Cummins calls for educators to emphasize ways to encourage positive identity structuring that welcomes (rather than negates) historical and society power issues.

Race Matters

Ladson-Billings (1994, 1995) and Ladson-Billings & Tate (1995) also confirm the idea that race does matter in the context of education. In Ladson-Billings’s book, The Dreamkeepers: Successful Teachers for African-American Children (1994) she discusses the notion of culturally relevant teaching and internal teacher beliefs. Ladson-Billings writes from the perspective of an African American scholar, a teacher, a parent, and

community activist. She addresses culturally relevant content instruction, classroom social interactions, and acquisition of knowledge. Additionally, Ladson-Billings (1994) suggests a “disconnect” with racial issues and practical strategies that our educational community has experienced. Although addressing specifically African-American education, she includes aspects of teaching that affect “the minority” in general. One of these aspects worth considering is bias and stereotyping of minorities.

Stereotyping

Research also supports the claims that bias and stereotyping are still occurring within the educational system, although this nation has experienced great strides in creating equality for all groups since the 1950’s/1960’s Civil Rights Movement. This bias is suggested to be both conscious and unconscious as well as based on either past or current experiences of the teacher. Research suggests that this stereotyping is most common among “the typical” U.S. teachers comprising 75.2% of the teacher population (U.S. Department of Education, 2003-2004), who are white, and are from the middle through upper class socioeconomic groups.

Several investigations indicate that many typical teachers have lower expectations of and predispositions about achievement towards low Socio-economic status (SES), poverty, and minority students (Alexander, Entwisle, & Horsey 1997; Alexander, Entwisle, & Thompson, 1987; Katz, 1999; Olmedo, 1997; Rist, 1970). Many in this teacher group also believe that minority students are simply not capable or able to perform at the same levels that “middle-class Caucasians” perform. These predispositions appear to be regulated by personal experiences that affect the way they look at students’ conformity and backgrounds. Even the dress and the speech of students have been

suggested by research to provoke racist biases from U.S educators (Alexander et al., 1987, Dietrich, 1998). Dietrich (1998) introduces us to one of her study participants, Rashlesha (pseudonym), an African American student, who stated the following about stereotyping:

They [teachers] see you and they stereotype you. The teachers think you're in a gang just 'cause the way you dress. It's harder for the black guys and the Mexican guys – especially the Mexican guys. We have this teacher and he has lots of Mexican guys who don't speak English. He doesn't mean to but I think he gets frustrated and takes it out on them...If they can't speak English then they aren't American citizens. That's how I feel about it.

Bias and stereotyping has also undermined additional educational areas that this review must consider. Stereotypical “grouping” of students by ability (Rist, 1970) is but one of these topics. This so-called grouping is also reflected in the words of Rashlesh (Detrich, 1998): “I think they put all those Mexican guys in electives 'cause they can't do anything else...”

Rist (1970) supports this young student's opinion within his study about how teachers stereotyped children even as young as kindergarteners. Rist found that as early as the eighth day of school, some teachers had “grouped” their students. These teachers had designated *fast learners* and *less able learners* with just over a week of school progress in place. Rist, however, questioned whether the grouping was actually ability based as sited by the teachers or bias. Rist concluded that the degree of conformity that

children had shown to the teacher's own middle-class values was suggested to have been the actual driving force for the teachers' designation of students.

Additionally, in January 2006, Michelle Dallacrocce founded Mothers Against Illegal Aliens (MAIA). This organization's Mission statement proudly states "...our children and our country are at risk of being eliminated!" Dalloccroce describes immigrants as a "mass invasion" of unintelligent, disrespectful, conspiratorial criminals while targeting her message to women and families. Also, MAIA contends that children of immigrants are destroying the nation's school systems. Complicating this stereotyping, MAIA's positions have been given voice in various mainstream media outlets, including the Los Angeles Times, the Washington Post, the Orlando Sentinel, and Fox News (Anti-Defamation League, 2007).

Another area of concern is in academic achievement. Alexander et al. (1987) investigated whether or not the academic difficulties among minority and low SES youth could be attributed to their non-conformity to the middle-class school culture. 825 urban 1st graders participated in the study. This research suggested teachers' own social backgrounds were strongly related to how they reacted to their students. Additionally, when compared to their White middle-class student population, students of color, students of low socio-economic status, students who spoke languages other than English, and students with disabilities, consistently experienced significantly lower achievement test scores, teacher expectations, and allocation of resources.

Pre-service teacher bias tendencies were also found by Olmedo (1997). These biases existed towards their beliefs about urban students, which according to the U.S.

Census (2000) which is comprised of 45% Hispanic. In this study, prospective teachers held the belief that inner city students of color were not motivated to learn. These pre-service teachers also considered teaching as a way of maintaining control in their classrooms and felt that content activities were primarily designed to keep students busy – not to acquire knowledge. Additionally these prospective teachers believed that rules were the key to getting students to learn – not appropriate teaching strategies. In this case, pre-dispositional beliefs about students' academic ability were also developed through prospective teachers' pre-existing knowledge about student behavior. If a student did not know how to behave, then they were obviously less academically capable, which research suggests leads to the label of “at-risk”.

White-Clark (2005) contended that the over identification of at-risk (risk of dropping out of school) students within the Hispanic population may also be, in part, due to inaccurate stereotyping by educators. This research suggested that some teachers have preconceived lower academic expectations for Hispanic students and thus run the risk of identifying them as disengaged learners, with drop-out tendencies, inaccurately. Minority assumptions and perceptions must be re-evaluated (Howard, 1999) and academic strategies explored if academic success is to be obtained with the present-day diverse community of learners.

Culturally Responsiveness and Pedagogy

Research has shown that culturally responsive teachers have been most effective in educating students who are members of racial, ethnic and cultural minority groups. As a result understanding what it is that such teachers do can be beneficial for teacher

educators concerned with preparing teachers for the diverse school populations prospective teachers will face. It has also been suggested that teachers who have learned Culturally Responsive Pedagogy are more confident and believe they are more effective in their instruction of diverse children. In other words, they possess positive cultural efficacy (Pang & Sablan, 1998). Culturally Responsive Pedagogy has been strategically defined by several researchers in this area (Foster, 1995; Garcia, 1991; Gay, 2002; Ladson-Billings, 1994; McInerney & Hamilton, 2007).

- The attempt “to integrate the culture of different racial and ethnic groups into the overall academic framework” (McInerney & Hamilton, 2007).
- A focus on the “whole” child’s development rather than just the cognitive growth. This characteristic is exemplified through teacher modeling that includes perseverance, patience, and responsibility. Culturally aware teachers encourage positive motivation, leadership, and confidence (Foster, 1995).
- 1) High expectations for student achievement; 2) a nurturing style of interacting with students; 3) building on individual strengths considering diversity into account; 4) making time for personal and one-to-one talks with students; and 5) being enthusiastic about learning 6) interactions with students outside of the school and into the community 7) development of a learner community rather than a competitive one (Ladson-Billings, 1994).

- “1) functional communication between the teacher and students and among students; 2) integrated and thematic curriculum; 3) collaborative learning activities; 4) progression from writing in the native language to writing in English; 5) teacher commitment to educational success of their students; 6) supportive school administration; and 7) parental involvement” (Garcia, 1991, p. 1).
- 1) Developing a culturally diverse knowledge base, 2) designing culturally relevant curriculum, 3) demonstrating cultural caring, 4) building a learning community 5) building effective cross-cultural communications, and 6) delivering culturally responsive instruction (Gay, 2002).

Cultural sensitivity, in the context of Culturally Responsive Pedagogy, also includes an understanding about what culture is, whose culture is important, how culture changes, and how culture is important in explaining people’s actions (Bohannon, 1995). Ladson-Billings (2001) suggested that classroom teachers who utilize culturally relevant pedagogy as a framework for their instruction “[build upon] the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them.” Cochran-Smith (1997) asserts that regardless of cultural and racial background differences successful teachers of culturally diverse students “function as allies by displaying connectedness with community, resisting racist socialization, and working directly for social change.” (p. 35)

Cultural awareness that develops Culturally Responsive Pedagogy and appropriate cultural sensitivity is based on knowledge of non-similar cultures, but also on knowledge of one's own culture (Ladson-Billings, 1994; Ladson-Billings & Tate, 1995). Comparison and contrasting must have a personal basis with which to develop. In this case this basis is the learner's own pre-knowledge and beliefs. Thus, research suggests that what is important is not what the teacher's actual racial, ethnic, and cultural background is, but the teachers' and pre-service teachers' (teachers preparing educationally to teach) knowledge of self and others (Cochran-Smith, 1997; Garcia & Malkin, 1993).

Additional research suggests that teachers need to understand that students from differing cultures often bring cultural experiences to the classroom that are much different from a societal norm (Howard, 2001). Many minorities perceive school as a place where they cannot be themselves because their culture is not valued. Ladson-Billings & Tate (1995) contend that, "Culturally relevant teachers utilize students' culture as a vehicle for learning" (p. 161). Thus, teachers who use culturally relevant pedagogy provide students with a curriculum that builds on their prior knowledge and cultural experiences. Also, because teachers and students often come from dissimilar backgrounds, in order for teachers to connect with and engage students, they must "construct pedagogical practices in ways that are culturally relevant, racially affirming, and socially meaningful for their students" (Howard, 2003, p. 197).

Although many components are addressed by researchers interested in the effective application of cultural pedagogy, I have chosen the following areas (through the

over-lapping evidence of all research) to examine in this study: 1) Cultural Competence as a basis for learning 2) High expectations for all learners, 3) Nurturing and support that encourages competence, 4) Understanding and respecting basic differences in cultures, 5) Utilizing student directed dialogue in contrast to lecture style classrooms, and 6) Encouraging parental involvement.

Cultural Competence as a Basis for Learning

Studies have demonstrated that teachers must bridge the gap between content and students' personal cultural knowledge about the content (Irvine, 1992). In light of this, research suggests that culturally competent teachers use students' culture as a basis for learning (Garcia, 1994). Competence requires knowledge and skills and their appropriate application. Competence in education encourages best practice with the explicit purpose of positive outcomes. This fostering of best practice is achieved by delivering instruction in a supportive environment (Garcia, 1994). This environment enables the individual learner, who is responsible for his or her own behavior, to constantly acquire new knowledge, skills and attitudes, and to apply these in an environment that invites challenge, reflective practice, participation and openness. Competency is achieved by a commitment to learning.

Additionally the encouragement of academic success by connecting pre-existing knowledge with new knowledge is not new (Anderson, 2005), but creating emphasis on the cultural constructs that most teachers will not have about learners who are different than themselves without proper training is necessary. Both Gay (2002) and Ladson-Billings (1994) suggest that culturally relevant teachers utilize students' culture as a

vehicle for learning. Teachers who use culturally relevant pedagogy provide students with a curriculum that builds on their prior knowledge and cultural experiences. Teachers should use the students' cultural experiences as a foundation upon which to develop new knowledge and skills. Content learned in this way is more significant to the students and facilitates the transfer of what is learned in school to real-life situations (Padron, Waxman, & Rivera, 2002).

Additionally new knowledge must be properly linked to existing knowledge (schemas) by the learner (Brewer & Dupree, 1983; Rumelhart 1980). In the culturally diverse classroom, existing knowledge may be quite different than that of the teacher's. Without relevant knowledge about the culture of their Hispanic learners this could be a daunting task, which may further affect the educator's cultural-efficacy and subsequent teacher efficacy. Pre-service teachers must believe that they have been sufficiently prepared to address meaning that is learner-experienced based rather than self-based.

High expectations for all learners

Culturally Relevant Pedagogy research also encourages teachers to have high expectations for their students (Garcia, 1994, Ladson-Billings, 1994). Educators who are not aware of and build upon their students' pre-existing knowledge run the risk of developing low expectations and creating self-fulfilling prophecies of failure for these students (Chamberlain, 2005). Ladson-Billings (2004) suggests that students should receive the consistent message that they are expected to attain high standards in their school work. They should respect all students as learners with valuable knowledge and experience.

Rist (1970) contends that effective and consistent communication of high expectations also helps students develop a healthy self-concept, provides the structure for intrinsic motivation and fosters an environment in which the student can be successful. It is well documented that Hispanic students are disproportionately represented in special education and remedial classes and underrepresented in advanced placement classes (Klein, 2007). Research suggests that when traditionally low-performing students were given the opportunity to participate in higher level classes (using small-group collaborative work and applying higher order thinking skills) these students excelled (Cooper, 2002; Sheets, 1995; Waxman & Tellez, 2002).

Nurturing of Competence

Another key criterion for culturally relevant teaching is the creation of nurturing and supportive learning environments (Gay, 2000; Ginsberg & Wlodkowski, 2000; Ladson-Billings, 1994; Waxman & Tellez, 2002). This support of competence in both home and school cultures is suggested to be vital in creating academic success for minorities.

Additionally, research suggests that the quality of work for high and low achieving students is different when the student perceives the teacher to be caring. This caring has been suggested as both positively impacting at a cognitive level (Montalvo, Mansfield, & Miller, 2007), as well as a motivational level through the promotion of necessary socialization skills (Brophy, 1996; Good & Brophy, 1995). Teachers who form caring relationships may also be able to detect possible warning signs that may place children at-risk for failure in advance (Leroy & Symes, 2001). Additionally, dropouts

have been reported to also have poor relationships with teachers which are often cited as a reason for dropping out of school (Baker, 1999). Research suggests that liked teachers increase the effort of students as well as the level of their learning goals, perceived instrumentality, perceived abilities, and subsequent achievement (Montalvo et al., 2007).

Montalvo and colleagues (2007) reported that students cited having higher levels of effort and persistence, as well as received higher grades in classes in which they liked the teacher. Additionally, when students thought about teachers they liked, they reported higher levels of learning goals, perceptions of ability, perceptions of school being instrumental for both obtaining rewards and recognition at school and for attaining the goal of getting into college, than when they thought about teachers they disliked. The disliking data produced a positive significant relationship between perceived ability and semester grades, and a significantly positive relationship between effort and semester grades.

Good and Brophy (1995) suggested that modeling, teaching of pro-social behavior, communicating positive expectations, attributes, and social labels, and reinforcing desired behavior also assists in the development of positive student motivation. Students, whose teachers communicated that they were important facilitators of knowledge and people worth respect, were more likely to develop positive social qualities. Positive qualities and behaviors were reinforced through expressions of appreciation. Students, who were treated as if they were not important, did not display these positive qualities (Brophy, 1998). Brophy (1998) also argued that it is essential for teachers to view themselves as active socialization agents (e.g. Friere, 1970). By

developing their role as facilitators of student socialization in the learning environment, teachers have the potential to significantly impact students' lives.

Understanding and Respecting Cultures

Understanding cultural differences is also an important construct of Culturally Responsive Pedagogy. Qian and Pan (2002) found differences in beliefs regarding the nature of knowledge and the ability to learn between American and Chinese students. The misunderstandings by teachers about differing cultural orientations (i.e. attitudes and behaviors towards authority) lead to different levels of learning for these students. The research suggested that practitioners should consider the effect of attitudes to authority as well as other factors which may vary between cultures when planning how their teaching helps students to develop their own beliefs about learning.

Additionally, what people consider as appropriate behavior depends on a culture's expectations (Anderson & Webb-Johnson, 1995).

In large measure, when the expressed cultural values, attitudes, beliefs, and aspirations of children differ from those of professionals, both the differences and the children are judged by professionals as “problematic” within regular classroom settings. Professional judgments about cultural differences, then, critically affect the educational treatment children receive. (p. 151)

This research suggests that teachers must understand and be sensitive to students' behaviors and verbal responses in relation to the societal/cultural norms in which the

learners have participated. For instance, not looking into a person's eyes can mean different things in different cultures. It might mean, "I am respectful of the position of authority (of the person they are conversing with)" or "I do not like you and refuse to look at you when you talk to me" or even "I am embarrassed that I am being spoken to". Without understanding differences such as these, teachers may form inaccurate perceptions of the student(s) they teach.

Additionally, questions that teachers expect one particular type of answer to, may be interpreted differently by those who have a differing background. For instance, Rothstein-Fisch, Greenfield, and Trumbull (1999), observed interactions in a Los Angeles school where most of the students were Hispanic and most of the teachers were White. In one observation, an early education teacher held up an egg and asked her class to describe it. The first student she called on said, "Mi abuellos [grandparents] come over on Sundays and we eat migas [an egg dish]." The teacher replied, "No, I want you to describe the egg." A second student was called on, who proceeded to say, "It's hard and white on the outside and wet and yellow on the inside." The teacher then responded, "Yes, that's an excellent description of the egg." The answers were both correct, but the teacher did not have the cultural sensitivity necessary to see how someone different than themselves might perceive their question in a different way.

In my own experiences working with pre-service teachers, one insightful classroom dialogue comes to mind. While assisting students on effective ways to create lesson activity hand-outs, one pre-service teacher proudly displayed her worksheet about "pets". The worksheet asked the students to circle all of the animals that could be a pet.

This sounds easy; however the teacher's answer-guide that was created by this prospective teacher displayed very few of the animals as pets. Through further discussions about my past experiences with diverse learners the pre-service teacher quickly realized that her construct of pets and someone else's could differ quite dramatically. For example, the prospective teacher had not circled a picture of a chicken on her answer key, but I can personally recollect families, in my past teaching experiences, that had "pet" chickens.

Understanding a student's culture also includes getting to know one's student (Ladson-Billings, 1994). Clutter and Nieto (n.d.) describe Hispanics, in general, as a socially active network of people. They value trust and are loyal to their family, which may be quite extended unlike many White families that are limited to a nuclear core: parents and children. The ability for teachers to understand this differing facet (the idea of being a socially motivated individual) is important for teachers to understand when working with Hispanic learners, along with the many other culturally specific attributes this group of learners possess. Understanding the basis for cultural gestures, other non-verbal communications, need for relationships, and habits of other cultures is important for establishing effective communications between teachers and students (Byers & Byers, 1972), as well as parents (Carpenter & Ramirez, 2007; Carpenter et al., 2006; Reynolds, 1992).

Encouraging Parental Involvement

Parental involvement in a student's education has been researched by numerous colleagues (Carpenter & Ramirez, 2007; Carpenter et al., 2006; Reynolds, 1992). This

research suggests that most parents, regardless of their socio-economic or minority status want their children to succeed (Carpenter & Ramirez, 2007). However, teachers must be prepared to apply sensitivity to minority parents' cultural expectations (Jones, 2002; Kalyanpur & Harry, 1999). Lockwood and Secada (1999) found that Hispanic parents value learning and desire to be supportive of their child's education. Cummins (1989) reported that parental involvement is a crucial component in the process of encouraging and developing a greater sense of confidence in minority students.

However, Chavkin and Williams (1987) found that only a small percentage of teacher training institutions in the Southwest U.S. offered course work on teacher-parent relationships, which research has indicated as highly important to the Hispanic population. In a study conducted by Williams (1992), teachers, teacher educators, and principals were surveyed and 83% of them felt that there should be required course work for education students in developing effective teacher-parent relations.

In 2000-2001, T. Jones's qualitative research asked the question "What do Latino parents think pre-service teachers should know in order to teach their children more effectively?" (Jones, 2002). It was designed to acquire data that could be used to improve teacher preparation programs in the area of Hispanic learners. Thirty-four parents participated in seven focus group interviews addressed this question. These Hispanic parents felt that an understanding of their communities as well as Mexican culture and history were important for teachers working with their children. Hispanic parents also expressed frustration at the perception that teachers were afraid to work in their neighborhood communities.

Additionally, Hispanic parents indicated a desire to have teachers to look to them for insight about their children (commenting that parents know their child better than anyone); however this was not what was reportedly occurring (Jones, 2002). Hispanic parents also suggested that teachers appeared to have low expectations of their children and rarely encouraged the possibilities of higher education (Jones, 2002). These parents reported that some teachers had expressed that they felt that some Hispanic parents did not care about the education of their children, which the parents, who had been told this, adamantly opposed.

Teachers' pre-dispositional beliefs that minority parents do not want to be involved in their child's education is also a vital concern of Cultural Responsive Pedagogy. In fact, research suggests that many Hispanic parents report wanting to be a part of their child's education but feel they are not listened to or welcomed by the school system (Shannon, 1996) and sometimes feel inadequate due to their own educational levels (Floyd, 1998; Moles, 1993). This inadequacy has also been suggested to increase parent anxiety in relationship to being involved in their child's education (Hughes, Schumm, & Vaughn, 1999; Kelty, 1997; & Paratore, Melzi, & Krol-Sinclair, 1999).

Hispanic parents have an absolute trust in teachers and the school administration. In many instances they do not question the quality of education their children receive because they feel they are not educationally prepared and equipped to question those who are better prepared than they to teach their children. (p. 44)

Additionally, Jones (2002) posits that Hispanic parents may not be more involved in their child's education due to work schedules, a lack of knowledge about how to participate, and the fact that many Hispanic parents are young and may be psychologically unable to handle participation.

Cultures also differ in their expectations about the roles and responsibilities of families. Historically, Hispanics have been a "close-knit group" (Clutter & Nieto, n.d.). The term *familia* usually goes beyond the nuclear family and is a highly important facet of the Hispanic society (Clutter & Nieto, n.d.). The Hispanic *familia* includes not only parents and children but also extended family. Although, the father is usually the head of the family, and the mother is responsible for the home the Hispanic culture expresses a "take care of their own" value system where family members experiencing any type of hardship are taken care of by the family (Clutter & Nieto, n.d.).

Hispanic children are taught the importance of honour, good manners, and respect for authority and the elderly. Preserving the Spanish language within the family is a common practice in most Hispanic homes. Familiarity with these types of expectations has been suggested as a positive way to develop positive relations with parents as well as to more fully engage students (Clutter & Nieto, n.d.). If prospective teachers do not have the knowledge about why Hispanic parents are not involved in a child's education, one can assume that inaccurate beliefs may be formed about Hispanic parents and subsequently their children.

Additionally, research suggests that educators must build partnerships with families (Bryk & Schneider, 2002; Cooper, 2002; Sosa, 1997; Trumbull, Rothstein-Fisch,

Greenfield, & Quiroz, 2001). This research advocates that schools reach out to families and to the community as a whole and fully involve them in making decisions that will affect their children's future in school positive outcomes are achieved. Actively inviting families to the school, visiting families in their communities, soliciting their input and taking their concerns seriously, and treating families with respect, may go a long way toward developing trust of diverse populations. However, many times pre-dispositional beliefs affect one's abilities to make the previous decisions.

Teacher Beliefs

A key ingredient in distinguishing teachers who are culturally responsive from those who are less are the beliefs both groups have for the students they will work with, the parents of those students, and their own capabilities to work constructively with those children. These teacher beliefs influence their motivation to work with students from different backgrounds than their own, and in their approach to learning in their teacher preparation programs. Teacher beliefs are a popular topic in research; however, effectively understanding belief systems is difficult with no clear definition (Thompson, 1992) from the educational community. People use the word belief in a variety of ways. In an article addressing the problems of researching the role of teacher beliefs, Frank Pajares (1992, p. 309) illustrates the varied meanings within the following statement:

...beliefs are at best a game of player's choice. They travel in disguise and often under alias—attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, explicit

theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertoires of understanding, and social strategy, to name but a few that can be found in the literature.

Although belief definitions are multifaceted, for this research, I will define beliefs as “principles of practice, personal epistemologies, perspectives, practical knowledge, or orientations.” (Kagan, 1992; p. 66)

Most would accept that for a belief to be knowledge it must be, at least, true and justified. In a search of the earliest definitions of “knowledge” I was directed to Plato. This early philosopher proposed a definition of knowledge in his dialogue Meno. His definition of knowledge (what it is for a person to know) is as follows: First, one must at least have a belief, for example, the belief that the sky is blue. Second, this belief must be true through validation of evidence. In contrast, beliefs do not require actual proof. Beliefs are based on perceptions, not necessarily knowing.

Educational research has also suggested that teacher beliefs have been found to be ideological and ungrounded (Lasley, 1980; Weinstein, 1989). In a study of pre-service teachers Lasley (1980) found that beliefs such as “teaching is a rewarding and fulfilling career” and “teacher education courses do little to prepare teachers for real classrooms” have very negative after-effects. Mertz & McNeely reported that 7 out of 10 pre-service teachers, in their 1991 study, believed that they were prepared to begin teaching without participation in a preparation program. They already felt that they knew how to teach. These types of predispositions about circumstances with students and classroom settings

can create misguided judgments and attitudes that present themselves in the preparation courses as will be more deeply discussed later in this review.

Additional research also supports concerns related to beliefs about teaching. Weinstein (1989) in her study of pre-service teachers supported Lasley's (1980) findings. She found that teachers held a belief about teaching that was unrealistically optimistic. These ungrounded beliefs and their affects were then studied by Labaree (2000) who suggested in his findings that pre-service teachers have pre-determined ideas prior to the attendance of their first teacher preparation class. He contends that these beliefs are flawed in that they are formulated as student participators, not as reflective observers. They see what a teacher does, but do not know why they do it. Labaree (2000) suggested that this process of learning and observing is shallow. Prospective teachers must be more thoughtful to the process of teaching to successfully bridge the gap between preconceived ideas and effective teaching practices.

In the area of classroom diversity, teacher beliefs also include "dysconscious racism" (or colorblindness) (Ladson-Billings, 1994, p. 31). Dysconscious racism is the act of purposefully overlooking racial differences and accepting inequities as a given condition. Dysconscious racism is not an effort to purposefully deprive, harm, or punish people on the basis of their race or ethnicity. However, underlying this attitude is an awareness of the ways in which some children are privileged in the classroom, while others are disadvantaged (Ladson-Billings, 1994).

For example, in a study conducted by Finkel and Bolin (1996), a group of White pre-service teachers at West Chester University believed that they should treat all

students the same, regardless of their class, gender, or race. They reported that “resistance among the white students emerged in the first class discussion.” Pre-service teacher comments included: “This isn't supposed to be in this class.”; “I'm not prejudiced--what does this have to do with me?” and “I treat everybody the same . . . race, class, gender, or even disability doesn't matter . . . everybody's equal.” (p. 37)

Similarly, Olmedo (1997) found that prospective teachers held a similar belief that to be fair a teacher must be colorblind: “I do not see color, I only see children.” This suggestion aligned with an earlier study by Paley (1979) that described how her fellow teachers in a once all White school chose to respond to newly enrolled African-American children. The response to diversity was grounded in dysconscious racism:

Our conversations were these: more than ever we must take care to ignore color. We must only look at behavior, and since a black child will be more prominent in a white classroom, we must bend over backward to see no color, hear no color, speak no color...
(Paley, 1979, p. 7).

Additionally, beliefs are suggested to be more influential than knowledge in determining the way teachers teach (Pajares, 1992; Kagan, 1992). How a teacher bases decisions, organizes classroom discipline, incorporates meaningful content, and the like are all based on pre-determined beliefs. In a study by Mertz and McNeely (1991), 9 out of 10 pre-service teachers reported that they would model their teaching after a teacher that they had previously experienced. This suggests pre-dispositional beliefs about

teaching strategies and needed skill that may very well affect a prospective teacher's openness to learn.

Additionally, although practicing teachers have received knowledge, through mentoring programs, literature, or professional development, this knowledge cannot, in general, always change their beliefs. Kagan (1992) suggested that new experiences that shape one's beliefs are best obtained from practice where they see consequences of the belief based on applications in real environments. In Kagan's analysis of the literature about teacher beliefs, examples were cited in which teachers with varying degrees of subject matter knowledge were found to teach differently. The conclusion was that this was a result of the teachers' differing beliefs about teaching. These beliefs have been suggested to form early and remain consistent during pre-service teachers' academic preparation (Murphy, Delli & Edwards, 2004) and in the teaching field (McNeely & Mertz, 1990; Mertz & McNeely, 1991).

Self-Efficacy as a Belief

Self-efficacy is defined as one's beliefs about their abilities to perform at specific levels. Self-efficacy beliefs are suggested as determinant of how people feel, think, motivate themselves as well as behave in a given circumstance (Bandura, 1994). Beliefs, in whatever form (prior experiences or in preparation), relate to one's efficacy to teach diverse learners (Pang & Sablan, 1998). Bandura (1997) suggests four sources of efficacy-shaping information: mastery experiences, vicarious experiences, social persuasion, and emotional arousal. Research indicates that higher (healthier) efficacy has considerable impact on a teacher's willingness to implement instructional reform and to

take responsibility for student achievement (Ross, 1998), devote more class time to academic activities (Gibson & Dembo, 1984), offer more choices to students (Calderhead, 1996; Pajares, 2002), try out new teaching ideas, particularly techniques that are difficult, involving risks, and requiring control to be shared with students (Ross, 1992, 1998; Czerniak & Schriver, 1994; Shachar & Shmuelewitz, 1997). These are all characteristics that must be considered in a literature review about teacher beliefs.

Self-efficacy theory (Bandura, 1986), a component of social cognitive theory, suggests high inter-relation between individual's behavior, environment, and cognitive factors. Self-efficacy theory provides explanations for human motivation, happiness, and personal achievement. Self-efficacy beliefs have proven to be a significant factor in achieving success in many contexts (Bandura, 1997), including teaching. Research has suggested that teachers with a strong sense of perceived self-efficacy exhibit greater levels of planning and organization (Allinder, 1994), are more open to new ideas and methods to better meet the needs of their students (Guskey, 1988; Stein & Wang, 1988), exhibit greater enthusiasm for teaching (Allinder, 1994), have greater commitment to teaching and demonstrate a positive influence on students' achievement (Ashton & Webb, 1986; Podell & Soodak, 1993), choose more challenging goals, are more likely to take responsibility for student outcomes, persist in the face of difficulty (Ashton & Webb, 1986; Bandura, 1997; Gibson & Dembo, 1984), and have higher job satisfaction (Caprara, Barbaranelli, Borgogni, & Steca, 2003).

Studies have also indicated that teacher self-efficacy and collective teacher efficacy both affect student achievement (Ashton & Webb, 1986; Bandura, 1997;

Goddard, 2001; Goddard, Hoy, & Woolfolk Hoy, 2000; Podell & Soodak, 1993; Tschannen-Moran et al., 1998) and student motivation (Deci & Ryan, 2000; Midgley, Feldlaufer, & Eccles, 1989; Woolfolk & Hoy, 1990). Teacher efficacy has been defined as the belief in one's ability to teach and motivate students regardless of students' abilities and family background (Ashton & Webb, 1986; Bandura, 1993; DiBella-McCarthy, McDaniel, & Miller, 1995).

Teacher Efficacy

Woolfolk & Hoy (1990) stated that teacher efficacy is considered to be one of the few teacher characteristics that consistently relates to teaching and learning. Previous research provides evidence that teacher beliefs about their instructional competence have considerable impact on a teacher's willingness to implement instructional reform and to take responsibility for student achievement (Ross, 1998). Gibson & Dembo (1984) found that teachers with positive teacher efficacy devoted more class time to academic activities.

Highly efficacious teachers also offer more choices to their students (Calderhead, 1996; Pajares, 2002), are more likely to try out new teaching ideas, particularly techniques that are difficult, involving risks, and requiring control to be shared with students (Czerniak & Schriver, 1994; Ross, 1992; Shachar & Shmuelewitz, 1997). Furthermore, teachers with high teacher efficacy have been suggested as having more persistence when faced with setbacks and are willing to exert the necessary effort to overcome difficulties (Tschannen-Moran et al., 1998) which are all necessary components when working with diverse student populations (Ladson-Billings, 1994).

Cultural efficacy

Building from Bandura's (1997) self-efficacy philosophy, Gibbs (2005, p.102) defines teacher self efficacy as the "teacher's beliefs in his or her capability to organize and execute a course of actions required to successfully accomplish a specific teaching task in a particular context". These beliefs influence how teachers teach and how they make use of educational innovation and instructional practices. As such, Gibbs (2005) suggested that a central focus in the education of teachers should be on developing cultural self-efficacy. This cultural self-efficacy is believed to be related to a teachers' behavior in multi-cultural settings and assists them in making more culturally sensitive decisions.

According to Gibbs, a primary focus in preparing teachers for the classroom should be to encourage positive self-efficacy which includes culture. With the expanding evidence that suggests that typical teachers struggle when teaching students unlike themselves, the development of strong personal cultural efficacy is important. Additionally, one may conclude that this development may have a positive effect on student motivation and achievement. Teachers would not only have to develop more positive beliefs in their ability to successfully apply strategies with this population but might also exhibit more accurate linking of information through culturally specific schema that exists in their students. This area of efficacy is also suggested to be important, not only to teacher efficacy but also to the collective.

Drawing further on Bandura, Gibbs discusses the idea that when individuals act with a sense of autonomy and intentionality they become more effective in the collective

efficacy of the school. Gibbs identifies three forms of participation in the collective cultural efficacy in the multicultural setting: 1) an individual functions as a model that influences themselves as well as their environment, 2) an individual achieves desired outcomes by influencing others to act on their behalf, and 3) this process affects the collective agency (individuals act collectively to influence their circumstances).

Nunez (2000) further promotes the need for cultural efficacy, which she suggests is different than cultural competency. Nunez (2000) maintains that while striving for cultural competency is important, it still addresses the idea that someone different than one's self is the problem. Cultural competency contends that one's culture (in this case the teacher's) is the norm. In contrast, cultural efficacy is the understanding that both cultures are of equal importance: they are simply differing views.

Pre-service Teacher Beliefs

The suggestion that teachers have firmly held personally derived beliefs and that they are contextually-limited, raises multiple concerns about the prospective teachers that are entering diverse classrooms. There is very little disagreement that these beliefs will affect their behaviors (Kagan 1992; McNeely & Mertz, 1990). Their beliefs stem from both positive and negative prior teacher-student relationships, vicarious experiences, and socially/culturally based biases.

Whitbeck (2000) examined pre-service teacher beliefs, specifically on how teaching careers were chosen, as well as, their beliefs about their current coursework. The study identified three categories of beliefs: (1) a belief in teaching as a calling; (2) a belief that teachers are role models; and (3) a belief that they could "see themselves" as a

teacher. Whitbeck contended that these beliefs were “simplistic” in nature. Additionally, within this structure some pre-service teachers believed that one’s teaching personality was more important than that of content knowledge or cognitive skill and that teachers are simply “born to be” teachers (Whitbeck, 2000). In addition, Richards & Killen (1994) found that pre-service teachers simply believed that they entered the profession because they knew they would be good at it. These types of pre-dispositional beliefs are foundational to consider when effectively preparing teachers to teach.

In contrast, McNeely and Mertz (1990) found that over 50% of prospective teachers in teacher preparation programs had not actually chosen teaching first. These students had entered into other areas and through experiences within that field or due to their social circumstances, chose to enter teacher preparation programs. However, similarly to Whitbeck (2000), Mertz and McNeely also suggested that these students could “see” themselves as a teacher, once the decision was made to become a teacher.

Research also suggests several beliefs that may contribute to the career choice of teaching, teacher training, and subsequent teaching practices of prospective teachers. One suggested belief is that pre-service teachers believe that teaching will be easy and that teaching will merely involve the transfer of information from themselves to the students (Feiman-Nemser, McDiarmid, Melnick, & Parker, 1989). Broekman and Wetering (1987) suggested that some prospective teachers believe that lecturing is a primary job of the teacher under good classroom discipline situations.

Supporting this suggestion, recently (Fall, 2009), a pre-service teacher, who was participating in her first field experience that I personally spoke to, was dismayed at the

things she heard from her cooperating teacher. The teacher contended that her job was not to motivate her students to excel. “That was their own problem.” She was only required to give them what they needed to know. Additionally supporting this concern, Fehn & Koeppen, (1998) and Wilson, Floden, and Ferrini-Mundy (2002) suggested that field experiences and student teaching often create tension between what pre-service teachers have been taught in their methods courses and what they encounter in the field. Often pre-service teachers, as in the case of my personal communications, enter the classroom excited about trying out new approaches to teaching only to be discouraged by their cooperating teachers.

Beliefs about race and ethnicity have also been found to negate positive application of teaching strategies and appropriate learning in teacher preparation programs. Although as a society it is easy to accurately say that that we have become much less “racist” than in years past, the idea of racist beliefs has become a subject of ignorance rather than of intellect. In 1994, Martin and William-Dixon (1994) found that pre-service teachers from a majority-white university in the south believed that they would need to make adaptations for minorities and wanted to communicate with these students and their parents but did not feel comfortable with the prospect. Additionally they believed that racial remarks should simply be ignored and that in most cases, minorities took these comments too seriously. These teachers rejected the use of non-standard English and accepted ethnic jokes. Negative beliefs, such as these, serve as a barrier to effective instruction of minority students (Grant & Secada, 1990, Ladson-Billings, 1994) and may affect the motivation to teach these students.

Self-Determination

Self-determination theory suggests three inherent psychological needs: competence, relatedness, and autonomy (Deci & Ryan, 2000). The extent to which each of these constructs are satisfied in various domains has been examined in a number of studies using context-specific scales such as the Basic Need Satisfaction at Work Scale (Deci, Ryan, Gagné, Leone, Usunov, & Kornazheva, 2001) and the Basic Need Satisfaction in Relationships Scale (La Guardia, Ryan, Couchman, & Deci, 2000). A number of researchers have demonstrated that achievement of the basic psychological needs corresponded with greater well-being (Gagne, Ryan, & Bargmann, 2003; Reis, Sheldon, Gable, Roscoe, & Ryan, 2000; Sheldon, Ryan, & Reiss, 1996). Other researchers have concluded that satisfaction of the three needs during an activity predicted enhanced well-being (Sheldon & Elliot, 1999), whereas other researchers have suggested positive motivational influences in various contexts such as education (Vallerand, Fortier, & Guay, 1997), sport (Reinboth, Duda, & Ntoumanis, 2004), exercise (Markland, 1999), and work (Deci et al., 2001), as well as in relation to well-being (Sheldon & Bettencourt, 2002), and pro-social behavior (Gagne, 2003).

The satisfaction of these basic psychological needs is also suggested to being related with the motivation felt by a prospective teacher. Self-Determination Theory suggests different types of motivation along a continuum (from no motivation to intrinsic motivation), depending on the level of self-determination. Therefore, different types of motivation have been described from less self-determined to more self-determined: amotivation, extrinsic motivation and intrinsic motivation. Amotivation is having no motivation to do the activity at all. Extrinsic motivation is defined by “levels”: 1)

Introjected (I feel something inside me making me do the activity i.e. guilt); 2) Identified (I do the activity because I know what the outcome will get me); and 3) Integrated (I do this behavior because it defines me as a person). Lastly, intrinsic motivation is doing the activity for the sheer joy it brings to the person. These levels can be defined from no (or lesser) motivation to positive (or high) motivation. Overall, Self-Determination Theory suggests that competency, autonomy, and relatedness all lead to enhanced/more positive motivation and psychological well-being.

Competency

The need for competence is met when one feels capable, such as when receiving positive and informational feedback rather than negative, personally controlling feedback. When people feel that these needs are satisfactorily met, they internalize positive values and attitudes associated with a behavior. Frequent feelings of internal motivation enhance psychological health and overall well being.

Many studies have clearly shown that when individuals receive information that undermines their sense of competence, their intrinsic motivation declines (Deci and Ryan, 1985). Research also suggests that it is important for teachers to believe that they are competent and can succeed in specific contents and contexts (Deci & Ryan, 2000). Thus, if pre-service teachers do not feel capable to work with diverse groups of students, their motivation to work with these students suffers.

Autonomy

The need for autonomy reflects the desire of individuals to be the origin or source of their own behavior (Deci & Ryan, 1985) and is experienced when individuals perceive

their behavior as self-endorsed (Ryan & La Guardia, 2000). Autonomy and autonomy support both facilitate the internalization of objectives and goals (Ryan & Deci, 2002). Research suggests that autonomy in relation to any given activity, including teaching, encourages the engagement of said activity (Reeve, Jang, Carrell, Jeon, & Barch, 2004). In contrast, the lack of autonomy discourages engagement.

Research providing information about a teacher's self-determination and its effects in the classroom are virtually non-existent. However research conducted by Ingersoll (1996, 2007) on teacher turnover indicated that increases in teacher autonomy were among the strongest predictors of decreased rates of teacher turnover and suggested that increasing the power, autonomy and professionalization of teachers at the school level was needed to strengthen the role of the teacher. Zimmerman, Bonner, & Kovach (1996) suggested that by giving teachers a sense of control, that they may be more attentive to their methods, a product of self-reflection. Chapman (1983) also suggested that "people search for environments that will let them exercise their skill and abilities, express their values and attitudes and take on agreeable problems and roles" (p.45).

Additional research also suggests the importance of autonomy for teachers. Job autonomy has been suggested to increase job satisfaction and motivation (Hackman & Oldman, 1980; Parker & Wall, 1998). Parker, Axtel, and Turner (2001) reported that organizational commitment was significantly related to job autonomy. Catena (2009) suggested that teachers seem to value their autonomy as a validation of competence and desire to exhibit autonomy in work assignments. In an interview conducted by Catena (2009) a teacher was quoted saying:

As a profession for me, it feels good because you have a lot of control and autonomy... You get to kind of do your thing with the kids.

There's a lot of regulations and testing and we're in a big testing craze now in the nation so this is making all kinds of difficulties...well, the principals I've had so far are not micromanagers. You have a lot of freedom and leeway as long as the children are progressing. I enjoy that piece... I don't have anyone breathing down my neck. I do what I need to do to move them along. So I feel a lot of, um, pleasure in all of that. (Catena, 2009)

Additionally, many studies have been conducted about a teacher providing autonomy to their students to encourage student self-determination (Ryan & Grolnick, 1986; Deci, Eghrari, Patrick, and Leone, 1994; Miserandino, 1996; Ryan, Connell, & Grolnick, 1992; Reeve, 2006). This research has reported that benefits of students who perform autonomously include higher perceived competence (Ryan & Grolnick, 1986) and higher levels of achievement (Miserandino, 1996). This evidence suggests that others, including teachers, when teaching in an autonomous environment would experience higher perceived competence and achievement in their task of teaching.

Relatedness

The final component of Self-Determination Theory is relatedness. Relatedness refers to the need to be cared for, connected to, related to, or a feeling of belonging in a given social setting (Deci & Ryan, 2000; Ryan and La Guardia, 2000). Research also suggests that satisfaction of the need for relatedness facilitates the process of

internalization (Ryan and La Guardia, 2000). Relatedness also facilitates intrinsic motivation and the internalization of extrinsic motivation, whereas neglecting these needs can adversely affect self-determined motivation (Vallerand et al., 1997). According to Ryan and La Guardia (2000), relatedness reflects “the desire to have others to respond with sensitivity and care to one’s experience and who convey that one is significant and loved.” (p. 150)

Additionally, humans tend to internalize and accept as their own the values and practices of others in contexts where they experience a sense of belonging. According to Vallerand (1997) factors in the social environment that fulfill the need for relatedness will encourage intrinsic motivation and affect self-determined motivation. Based on the theory of self-determination (Deci & Ryan, 2000), I contend that the following may also be true: pre-service teachers in teacher preparation programs may be more apt to apply higher levels of intrinsic motivation when they feel more “related” to their teaching environment. In this case, feeling related to a specific ethnic group or a particular school setting may affect their ability to become competent in applying necessary tools to teach diverse populations.

Self-Determination Theory has been suggested to be an important facet to effective teaching; however direct effects of cultural awareness have not been researched in connection with teacher motivation. Additionally the effect that a pre-service teacher’s cultural awareness has may affect the teacher’s self-determination based on the student learner population. In addition to the research on Self-Determination Theory and

teachers, another important area to further examine is the role of teacher preparation programs in the development of Self-Determination Theory.

Teacher Preparation and Student Diversity

There is very little disagreement that how much a teacher knows and understands content and strategy application affects their effectiveness in the classroom or that belief systems and motivation affect the behaviors of teachers in the classroom. Additionally, the importance of field work in preparing teachers is well-supported (Zeichner, 1987). However, pre-service teachers must learn both content and pedagogy to be successful, motivated, and effective. Without these skills teachers only have the reliance of pre-dispositional beliefs to guide their decision making in the classroom. However, research, as noted, supports that beliefs also guide students' learning. In this way, pre-service teachers and their attitudes about their preparation program also guide their training experiences and growth.

Pre-service teachers have been suggested to believe that their teacher program is unneeded and unimportant, both as a whole (Mertz & McNeely, 1991) and in specific areas (i.e. theory) (Joram & Gabriele, 1998). For example, Joram & Gabriele (1998) found that pre-service teachers had little regard for the foundational courses in their professional development and also reported believing that most of their knowledge about teaching would come from practice in the field or through trial and error when they entered the classroom (Feinman-Nemser et al., 1989, Joram & Gabrielle, 1998).

Additional research has also reported that pre-service teachers are much less interested and cognitively attentive to preparation classes, considering their field work to

be the primary component of their learning (Eltis & Cairns, 1982; Zeichner, 1983; Joram & Gabriele, 1998; Ross, 1998; Whitbeck, 2000). Also supporting this idea, Mertz and McNeely (1991) found that 7 out of 10 prospective teachers felt they did not require preparation programs, just practice. Overall pre-service teachers were not interested, and saw little meaning, in at least a portion of their educational program.

For example, Rubenstein (2007) cited “Melissa”, a new 6th grade teacher who upon entering her career as a teacher had the following to say about her preparation program:

I was reading about all these theories and creating hypothetical lessons and seating charts, but they had no real-world application. Every class I had was based on this utopian group of kids who all spoke English and functioned at the same level. I never learned how to modify or accommodate the diverse needs that I would find in my room.

Pre-service preparation research suggests that prospective teachers in teacher preparation programs (1) do not expect to get much from their education classes (Joram & Gabriele, 1998); (2) believe that only practice is needed to be a good teacher (Mertz & McNeely, 1991); (3) believe that it is through practice trial and error where they will receive usable knowledge (Feinman-Nemser et al., 1989, Joram & Gabrielle, 1998); (4) appear to be less interested in what they perceive to be theory and more interested in practical approaches (Wubbels, 1992); and (5) do not feel prepared to teach minorities (Darden, 2003; Pang & Sablan, 1998). These many facets of beliefs are essential to

consider when much research offers suggestion that pre-service teachers do not feel like they were prepared once that had begun their careers. However, not all research supports these claims, which further complicates the considerations needed to effectively address teacher preparation.

Thus, in contrast, some researchers suggest that students in teacher preparation programs do believe that they are receiving successful preparation in some areas (Easter, Schultz, Neyhart, & Reck, 1999). Candidates completing the required Kutztown University seven week professional semester field experience completed a survey pertaining to their coursework on campus and the field experience. Data collected from surveys from the spring semester of 2005 to the spring semester of 2007 indicated that 82% of the candidates felt well prepared to present themselves as a professional in the school setting. Two other areas where candidates felt well prepared included the ability to teach and accept criticism and to adapt their teaching approaches for future lessons and the ability to be “Teachers as Life-long Learners, at 72 % and 67% respectively. An average of 70% of the candidates over the three year span also felt well prepared to work collaboratively in a school environment with other professionals in the school.

However, complementing the earlier reported research, this data also indicated that an average of 97% of the teacher candidates from 2005 to 2007 placed a high value on the seven week field experience (Easter et al., 1999). Other areas that were held in high regard were the actual classroom teaching experience in the field at 96%, planning and executing lesson plans at 87%, feedback from the cooperating teacher at 89%, and

learning and experiencing classroom behavior and management ideas through their experience in the field at 83% (Easter et al., 1999).

The notion of using field experience as fundamentally important in teacher preparation programs appears frequently in the teacher education literature as a positive strategy to train future teachers. However, many student teachers believe that field experiences provide the only "real" learning in their teacher preparation programs (Amarel & Feiman-Nemser, 1988). As evidence has demonstrated, although teachers hold field experience in higher regard than "classes", having a clear and effective understanding of pedagogy is also important. Thus, considering pre-service teachers' beliefs about their preparation and creating motivating classroom learning experience that address pre-dispositional beliefs is important.

Research on teacher education also points to a need for change in some areas of teacher preparation programs. According to a national staffing survey by the National Center for Education Statistics, 54% of all teachers said they taught culturally diverse students, but only 20% felt very well prepared to meet their needs (U.S. Department of Education, 1999). Despite this and steadily increasing numbers of culturally and linguistically diverse student populations, not all teacher preparation programs are addressing multicultural education or culturally responsive teacher education pedagogy (Gay, 2002). White-Clark (2005) reported that teachers refer to their training to work with Hispanics as "baptism by fire". In 1995, Parker and Hood found that minorities in teacher preparation programs felt that the diversity components of their education were shallow: that the programs did not further challenge them nor assist their white

classmates. Phuntsog (2001) found that teachers overwhelmingly believed that classes that concentrated on cultural differences should be mandatory in preparation classes. As the diversity of cultures within the classroom environment increases, research is profoundly suggesting that pre-service teachers are not being sufficiently prepared to meet the challenges of today's classrooms.

To change teaching practices, teachers' beliefs should be taken into consideration (Hart, 2002). Research suggests that approaches by which pre-service teachers' beliefs are challenged (Feiman-Nemser et al., 1989) are a necessary component of teacher preparation programs. Because beliefs that pre-service teachers have formulated are often *implicitly* constructed from personal and vicarious experiences, challenging these beliefs helps an individual make *explicit* the basis of their beliefs, thereby transforming beliefs to knowledge based on evidence (Green, 1971). One method suggested by researchers is the exposition of these beliefs so that they may be critiqued and analyzed by the believer.

For example, Schultz and colleagues (2008) suggested that it is important to teach pre-service teachers about the process of negotiating among their beliefs, the school district requirements and the philosophy of their teacher preparation programs. Schultz et al (2008) also suggested the need for teacher preparation programs to become more explicit in how teaching strategies are used in the negotiation of these beliefs. This included providing ongoing support for the first few years after new teachers entered classrooms, to encourage the on-going application of teacher preparation program learned strategies.

Another prominent method for producing change in pre-service teachers, suggested by research, is involving them as learners submersed in a constructivist environment (Ball, 1988; Feiman-Nemser & Featherstone, 1992). Theoretically, this approach is suggested to have two purposes. First, it models for pre-service teachers the ideas of constructivist learning, involving them in experiences which may be completely absent from their own prior learning encounters. Second, it uses a teaching methodology that repeatedly has been proven effective in promoting construction of new knowledge, new ideas, and new beliefs.

Consequently, much of today's learning in higher education settings is based on reflection aligned with quality research; however if prospective teachers are resisting ideas due to their existing beliefs it may be plausible to consider that current training methods are not as successful in preparing teachers as we believe they are. There is an expansive amount of practical learning that can occur in education that includes concepts, theories, principles, and technologies. However, research has suggested that teacher preparation programs follow current fads (Carnine, 1993), not individually need-based evaluations. Very little current research suggests how to positively develop belief systems that are based on past experiences and biases that pre-service teachers possess; however the research that does, suggests contrasting ideologies.

Although the research is not necessarily in agreement about how to produce the most effective teacher preparation programs, there is little argument that belief in one's ability also affects how one behaves in the context of one's career (McNeely & Mertz, 1990). Additionally, even in the face of well-designed teacher preparation programs that

address belief systems, McNeely & Mertz (1990) suggest that pre-service teachers tend to revert back to pre-dispositional beliefs systems due to “survival concerns” in their beginning teacher careers. This concern, thus suggests that the belief that one is capable of teaching and in teaching in diverse settings is an important consideration.

Summary of Literature Review

In summation, the research suggests that highly diverse communities must create culturally sensitive educators. According to Phuntsog (2001), “teachers need a clear concept of what culturally responsive teaching is to identify learning conditions that help all children thrive and succeed in a culturally diverse society” (p.52). Teachers must be understanding to diverse cultures and be able to create environments that are non-racist and avoid stereotyping. Teachers must also have high expectations for students and exhibit caring relationships (Marbley, Bonner, McKisick, Henfield, Watts & Shen, 2007; Ladson-Billings, 1994). A positive and safe environment must also be developed so that students can learn to have responsibilities, fair external control, and belonging. Research asserts that many minorities distrust educators and the system (Ogbu & Simons, 1998), thus teachers must learn ways to change this belief. Additionally, a student's academic motivation, which is one of the most powerful determinants of student's persistence and success or failure in school (Hardré & Reeve, 2003; Reeve, 2006), can be cultivated from interactions with their teachers (Pintrich & Schunk, 1996). Therefore, relationships must be built that encourage even the “difficult to motivate student” to be motivated.

Research has also documented the low academic performance of Hispanic students in contrast to their White counterparts (Carpenter & Ramirez, 2007; Darden,

2003; Hill & Duncan, 1987; Stevens et al, 2006), but without suggesting practical changes to our educational system which typically reflects White values (Ogbu, 1992; Ogbu & Simons, 1998). Thus, the concept of educators having an effect on their own students' learning is not new. To gain practical applications and answers to this growing achievement gap being experienced by a highly diverse community of learners, research must explore possible variables that affect achievement of Hispanic students specifically.

It has also been suggested by the researchers from this review that the Hispanic learner is influenced by culture and experiences different than that of the mainstream, typical teacher. Thus paying attention to the training, backgrounds, teaching practices, and beliefs, including biases and efficacy levels of the teachers who teach them, is important. In general, the prospective teacher's training, as a possible road block to Hispanic learning has been somewhat avoided. One could assume that the concern over racism and bias has discouraged this mode of research. However, researchers have continued to search for variables that are "student centered" (e.g. multicultural, ethnic and academic identity, language barriers, and parental involvement). In contrast, I explored the variables with a teacher-focus approach to discover how prospective teachers' cultural belief system affects their motivation to teach diverse minority groups. Current research practices validate the need for exploration about the overall, as well as the ethnic specificity of the Culturally Responsive preparedness of prospective teachers.

Researchers also do not deny that teacher preparation studies are difficult to generalize at best (Ladson-Billings, 1994). However, differing needs in differing schools substantiate the development of reflective practices that address cultural awareness and

pre-dispositional beliefs. Ladson-Billings (1995) contends that teachers may not understand the social and political implications of their actions; hence they are possibly less able to assess their beliefs, actions, and the social contexts in which they execute their beliefs. Additionally, in the area of cultural diversity, teacher preparation programs must continue to find ways to encourage competence and confidence in their pre-service teachers. Demographics assure us that, even in the near future, teacher characteristics will be primarily white, middle class women, and thus it is imperative to find ways to develop more effective cultural preparedness for teachers entering the field.

Positive development of motivation in prospective teachers is vital. Investigating whether pre-service teachers' cultural beliefs may affect potential motivators within the context of "school" is also an important construct to consider. By beginning to search for culturally relevant variables that may affect a teacher's motivation to teach, we must first start by researching how prospective teachers view cultural responsiveness and their perceived ability to work with students and parents unlike themselves. Additionally, by searching for relationships that affect the motivation of teachers to work in specific settings with diverse populations, findings may assist preparation programs in creating curriculum that better addresses achievement. Specifically, by addressing self-determination, which addresses motivation in relationship to a person's competence, autonomy, and relatedness to teach in specific contexts, this study may be able to contribute to the body of research that strives to close the growing Hispanic achievement gap through more thorough training of teachers. Additionally this line of research will encourage further research that specifically identifies possible barriers and catalysts of successfully teaching minority students. The following model (Figure 1) demonstrates

how I hypothesized cultural responsiveness/sensitivity would affect a teacher's potential self-determination based on the teaching setting in which one is participating.

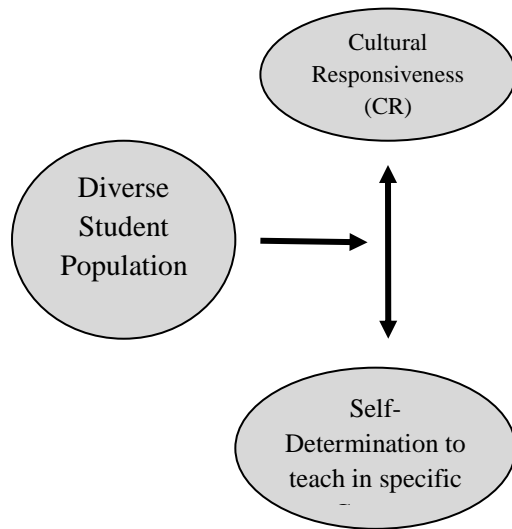


Figure 1. Affect of Cultural Responsiveness on potential self-determination

Research Variables

Based on this literature review the following variables have been identified for the study: the independent variables for this research are the pre-service teachers' (in teacher preparation programs) cultural responsiveness (CR) as measured by Part 2 of the Anticipated Self-Determination Scale and the three scenarios, high African-American (HD₁), high Hispanic (HD₂), and high Caucasian (LD₁), that will be randomly assigned to participants. The cultural responsiveness measurements were considered characteristic variables of participants. The scenarios were considered moderators and they will be assigned to participants randomly. The dependent variable was defined as the anticipated self-determination of participants measured by Part 3 of the Anticipated Self-Determination Scale. This dependent variable is predicted in this research to be affected

by the contextual settings in the scenarios. Figure 2 demonstrates the predictions that this research made (p. 58). Thus the scenarios will have an effect on anticipated Self-Determination if cultural responsiveness measurement is low in a participant. If cultural responsiveness is high, anticipated Self-Determination is predicted to be high in all contextual settings.

Also in accordance to the research model and predictions figure, this research will address the following research questions and hypotheses:

1. To what extent are pre-service teachers in a higher education preparation program culturally responsive/aware, as measured by the cultural responsiveness/sensitivity scale?
2. Will the cultural responsiveness of pre-service teachers in university teacher preparation programs interact with classroom diversity scenarios in determining the pre-service teacher's perceived Self-Determination (competence, relatedness and autonomy)?
 - a. Will pre-service teachers with high cultural responsiveness differ from those with low cultural responsiveness on all three dimensions of self-determination (competence, relatedness and autonomy) when given low diversity classroom scenarios?
 - Hypothesis: There will be *no difference* in self-determination scores (competence, relatedness and autonomy) between pre-

service teachers given low diversity classroom scenarios regardless of their level of cultural responsiveness.

- b. Will pre-service teachers with high cultural responsiveness differ from those with low cultural responsiveness on all three dimensions of self-determination (competence, relatedness and autonomy) when given high diversity classroom scenarios?

- Hypothesis: Pre-service teachers with high cultural responsiveness scores will score significantly higher on self-determination (competence, relatedness and autonomy) than those with low cultural responsiveness scores when given high diversity classroom scenarios.

- c. Will pre-service teachers with high cultural responsiveness differ on all three dimensions of self-determination (competence, relatedness and autonomy) when given low diversity classroom scenarios versus high diversity classroom scenarios?

- Hypothesis: There will be *no difference* in self-determination scores (competence, relatedness and autonomy) between high cultural responsiveness pre-service teachers when given low or high diversity classroom scenarios.

- d. Will pre-service teachers with low cultural responsiveness differ on all three dimensions of self-determination (competence, relatedness and autonomy) when given low diversity classroom scenarios versus high diversity classroom scenarios?

- Hypothesis: Pre-service teachers with low cultural responsiveness scores *will have significantly* higher self-determination scores (competence, relatedness and autonomy) when given low diversity classroom scenarios rather than high diversity classroom scenarios.

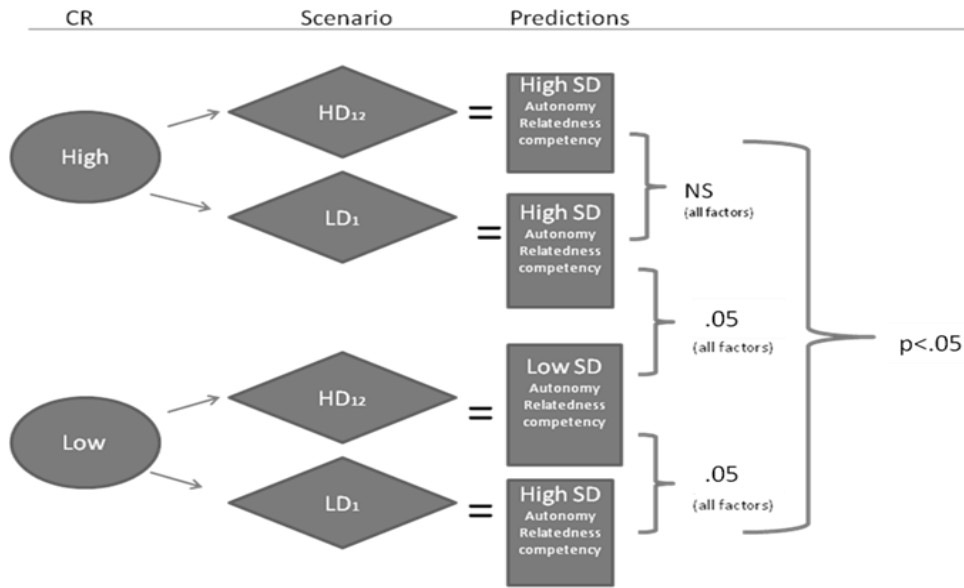


Figure 2. Predictions about the research analyses results.

CHAPTER II

RESEARCH METHODOLOGY

This research examined pre-service teachers' beliefs about cultural diversity and the relationships to their motivations to teach in specific settings. Clearly this study was only a starting point for future research that continues to uncover possible cultural roadblocks that may be affecting the subsequent education of K-12 students. However, by beginning to focus on teacher-centered beliefs in conjunction with current student diversity research, it may be possible to develop strategies to assist in closing an ever-growing achievement gap.

The study was guided by the following questions.

1. To what extent are pre-service teachers in a higher education preparation program culturally responsive/aware, as measured by the cultural responsiveness/sensitivity scale?
2. Will the cultural responsiveness of pre-service teachers in university teacher preparation programs interact with classroom diversity scenarios in determining the pre-service teacher's perceived Self-Determination (competence, relatedness and autonomy)?
 - a. Will pre-service teachers with high cultural responsiveness differ from those with low cultural responsiveness on all three dimensions of self-determination (competence, relatedness and autonomy) when given low diversity classroom scenarios?

- Hypothesis: There will be no difference in self-determination scores (competence, relatedness and autonomy) between pre-service teachers given low diversity classroom scenarios regardless of their level of cultural responsiveness.
- b. Will pre-service teachers with high cultural responsiveness differ from those with low cultural responsiveness on all three dimensions of self-determination (competence, relatedness and autonomy) when given high diversity classroom scenarios?
- Hypothesis: Pre-service teachers with high cultural responsiveness scores will score significantly higher on self-determination (competence, relatedness and autonomy) than those with low cultural responsiveness scores when given high diversity classroom scenarios.
- c. Will pre-service teachers with high cultural responsiveness differ on all three dimensions of self-determination (competence, relatedness and autonomy) when given low diversity classroom scenarios versus high diversity classroom scenarios?
- Hypothesis: There will be no difference in self-determination scores (competence, relatedness and autonomy) between high cultural responsiveness pre-service teachers when given low or high diversity classroom scenarios.
- d. Will pre-service teachers with low cultural responsiveness differ on all three dimensions of self-determination (competence, relatedness and autonomy) when

given low diversity classroom scenarios versus high diversity classroom scenarios?

- Hypothesis: Pre-service teachers with low cultural responsiveness scores will have significantly higher self-determination scores (competence, relatedness and autonomy) when given low diversity classroom scenarios rather than high diversity classroom scenarios.

Sample and Context

Teacher preparation programs differ across the country, thus collection of data from multiple schools was important. The collection of schools involved represented a convenience sample. After completing nine university IRB approvals and receiving support of educational psychology departments, the data was collected from students in seven university teacher preparation programs across the country: two from the Midwestern part of the United States, four from the south central part of the United States, and one from the west coast. All of the university programs admitted students to their programs after general education courses were completed successfully. Hours required for admittance ranged from 30-60 hours. Thus the first year preparation participants in this study were at least sophomores. Three of the universities required Cultural/Diversity classes within a prospective teacher's first year of preparation based on online program information.

Participants were contacted by cooperating professors who forwarded the information sheet. Possible participants were asked to consent by sending an email to an exclusively for research address. The participants (n=117) agreed to participate in the

survey and random survey links were forwarded back to their email address. Once received, 94 participants actually entered the online survey site. Seventy-six (80.9%) were females. Eighteen (19.1%) were males (supporting data about female teacher predominance). Eighty-five percent of the participants were between the ages of 18 and 25. Almost 11% were between the ages of 26 and 35; 2.2% were 36-40, and 2.1% were 51-64. Fifty-five percent of the participants were first year teacher preparation students. Sixteen percent were in their second year; 23.4% were in their third year and 5.3% of students have been enrolled in their teacher preparation program for 4 or more years. Forty percent of the participants had predominantly attended a large suburban K-12 system, 15.2% attended a small suburban school system. Inner City, both large and small, accounted for 7.4% of the participants. Eight percent of participants attended private school. Twenty percent attended rural K-12 systems and 8.5% indicated “other” or had missing data.

Forty-two percent of the participants had plans to teach in the secondary levels of a school system. Another forty-two percent indicated elementary education career focus and 8.5% indicated an early childhood career focus. An additional 8.5% indicated that they were considering multiple levels in education. When participants were asked about their “ideal future teaching situation” the percentages paralleled moderately with that of their past experiences: large suburban (35.1%), small suburban (22.3%), inner city (13.9%), private (5.3%), and rural (20.2). Participants were asked to rate themselves as extremely liberal, somewhat liberal, moderate, somewhat conservative, and very conservative. Participants reported the following: 2.1% extremely liberal, 18.1%

somewhat liberal, 35.1% moderate, 33.0% somewhat conservative, and 11.3% very conservative.

Study Procedures

Initially the Institutional Review Board (IRB) at the University of Oklahoma approved this research study. Subsequently, two pilot studies were performed prior to the final project. Based on factor analysis and reliability analysis both pilot studies indicated necessary modifications to the survey instruments to gain as much reliability as possible with the final instrument. Originally the survey only addressed Latino student contexts. The pilot study indicated a need to address more than one diverse community of learners, thus specific Latino word usage on the survey was substituted with the word “diverse” (or other more global attribution). This decision was based on being able to compare the Latino contexts with other diverse groups: in this case – African Americans.

Examples of this change included “Using an understanding of Latino culture in the classroom will undermine the national unity by emphasizing cultural differences” which was modified to read “Using an understanding of differing diverse cultures in the classroom will undermine the national unity by emphasizing cultural differences.” “Latino/Hispanic students should be allowed to speak their native language in my classroom” was changed to “Students should be allowed to speak their native language in my classroom.” Examples of rewritten questions included: “Hispanic/Latino students do not differ substantially from other students, they are just more difficult to teach” which was modified to read “I believe many students from diverse backgrounds are not as eager to excel in school as White students.” Examples of deleted questions included:

“Inclusion of Latino/Hispanic literature in the classroom will reduce prejudice against Latinos/Hispanics” and “A color-blind approach to teaching is effective for ensuring respect for all culturally diverse students.”

Additionally five questions were also added that pertained to social dominance (Pratto, Sidanius, Stallworth, and Malle's, 1994). The questions added were 1) Group equality should be our ideal, 2) All groups of people should be given an equal chance in life, 3) I should do what I can to equalize conditions for different groups, 4) We would have fewer problems if we treated everyone equally, and 5) No one group should dominate in society.

After both pilot studies were performed, surveys modified, and then again approved by University of Oklahoma IRB, IRB departments at 12 universities across the United States were contacted. After approval was gained from 9 of the 12 institutional IRB's, Educational Psychology professors from each of the universities were contacted by email requesting their assistance in contacting their students via a forwarded email (in some cases Institution IRB required I first gain permission from an on-site professor).

Professors were then asked to forward an email containing the invitation to participate, protocol, and informed consent to their respective students. The students were asked to consent to the research by sending an email to a secure email address designated only for this research. The participants were then forwarded, from a research designated email address, a randomly assigned link to one of three surveys located at <http://surveymonkey.com> (for example of survey see Appendix A). Although I would have liked to have students go directly to a survey from the initial email, survey monkey

does not assign random surveys, thus I randomly assigned scenario links as the emails from participating students arrived. The students were also advised that by starting the anonymous survey they would be giving their permission to use data in this research. Participants were then asked to answer online a series of 3 Likert-scale surveys/questionnaires: 1) a demographic questionnaire, 2) the cultural responsiveness survey and 3) a self-determination survey that was aligned with a randomly received context scenario. The scenarios described possible future classrooms. The first included a high Hispanic population. The second included a high white population and the third – a high African-American population (see Table 1). Participants were only assigned (randomly) one out of the three scenarios.

Descriptive, Correlation and Multiple Regression analyses (Aiken & West, 1991; Stevens, 1996, Pedhazur, 1982) were used to address the research questions. Statistical Package for Social Sciences (version 15; SPSS Inc., Chicago, IL) was used to conduct all of the analyses. Effect sizes for correlations were evaluated following Cohen (1988), thus .10 were considered small; around .30 were considered moderate; and values above .50 were considered large. The scenario variables were dummy coded as vector x and vector y for use in multiple regression analysis. Interaction analyses were also conducted by creating interaction variables.

Measurement Instruments

The data was collected online using three instruments: 1) a demographic questionnaire; 2) a measure of cultural responsiveness; and 3) a measure of anticipated self-determination related to context. The entire questionnaire will be referred to as the

Anticipated Self-Determination Scale. Each section of the instrument is described in detail below.

Demographic questionnaire

The demographic instrument was developed for this study and contains eight items concerning: 1) gender; 2) age; 3) year in preparation program; 4) university attending; 5) ethnicity/race; 6) K-12 school attended; 7) area of teacher certification; 8) ideal future school teaching position; 9) political affiliation; and 10) liberal or conservative status. These items were developed based primarily on the Webb-Johnson and Carter's (2005) *Cultural Awareness and Beliefs Inventory* (CABI). All of the items can be seen in Appendix A.

Cultural Responsiveness Scale

The *Cultural Responsiveness Scale* combined aspects of Phuntsog's (2001) cultural awareness questionnaire (use of 10 questions), Webb-Johnson and Carter's (2005) *Cultural Awareness and Beliefs Inventory* (CABI) (use of 8 questions) and Pratto et al's (1994) *Social Dominance Orientation* (SDO) Scale (6 questions). Six additional questions were developed based on previously used items. Questions from Phuntsog's and Roberts-Walter were not changed significantly unless a specific ethnic/cultural group was identified and then "diverse" was substituted. Roberts-Walter (2007) found the CABI to be reliable (Cronbach $\alpha = .83$) with a sample of 1,873 pre-kindergarten through 12th grade teachers. Pratto et al reported the SDO scale with good internal reliability across all samples: Cronbach $\alpha = .83$.

I found no published evidence of the validity or reliability of Phuntsog's instrument; however, the intent of the items fit well with the aspects of cultural responsiveness I hoped to measure. See Table 1 for sample items. The instruments were designed so that the participants would respond using the following scale: (1) strongly disagree (2) disagree (3) somewhat disagree (4) somewhat agree (5) agree (6) strongly agree. This section of the instrument included 29 questions.

Anticipated Self-Determination Scale

The Anticipated Self-Determination Scale consisted of 21 questions asking participants about their anticipated self-determination (competence, autonomy, and relatedness) in direct relation to the randomly assigned scenario participants will have read prior to receiving this instrument. These questions were created based on Deci and Ryan's Basic Needs Scale (1992) and aspects of Webb-Johnson and Carter's CABI (2005).

All 21 questions were modified from the Basic Needs Scale (Appendix D). The modifications were made to address each of the basic needs, autonomy, competency, and relatedness, in direct relation to becoming a teacher. Since this scale was a self-reported attitudinal scale, the surveys were answered with total anonymity as suggested by James Popham (2009). The final part of the survey invited participants to elaborate on their answers. Sample items along with the modifications (from BNS) can be found in Table 2. Sample items and their corresponding factors (competence, autonomy, and relatedness) are listed in Table 3.

Treatment Scenarios

Scenarios were created and randomly assigned to participants. These scenarios describe a school setting (see Table 4). All scenarios included socioeconomic information, crime indexes, unemployment percentages, teacher/student ratios, and community information which are all alike. However, Scenario #1 included a high Hispanic population. Scenario #2 included a high Caucasian population; and Scenario #3 included a high African-American population. The students were asked to imagine that they are teaching in the given context. Based on the information they are given they will then answer the Anticipated Self-Determination Scale.

Table 1

Sample Items – Cultural Responsiveness questionnaire

Phuntsog adapted sample	CABI adapted sample items	Pratto et al items
<ul style="list-style-type: none">• Using an understanding of differing diverse cultures in the classroom will undermine the national unity by emphasizing cultural differences.• Adjusting classroom management to respond to cultural backgrounds of children is a part of being culturally sensitive.• All children must learn that we all belong to some ethnic groups and that all groups are just different but not inferior or superior than others.	<ul style="list-style-type: none">• I believe the teaching of ethnic customs and traditions is important.• I believe there are times when the use of “non-standard” English should be accepted in school.• If the majority of my students are from a particular culture then their culture should take the place of other cultures in the classroom.	<ul style="list-style-type: none">• Group equality should be our ideal.• All groups of people should be given an equal chance in life.• I should do what I can to equalize conditions for different groups.• We would have fewer problems if we treated everyone equally.• No one group should dominate in society.

Table 2

Sample Items Anticipated Self-Determination Scale

CABI	Basic Needs Scale	Modified BNS
<ul style="list-style-type: none"> • I believe my contributions will be appreciated by my colleagues. 	<ul style="list-style-type: none"> • I often do not feel very capable • The people I interact with regularly do not seem to like me much. • People I interact with on a daily basis tend to take my feelings into consideration. • There is not much opportunity for me to decide for myself how to do things in my daily life. 	<ul style="list-style-type: none"> • I believe that I could meet the needs of the students in the described school. • The students from this school might not like me much. • Students from this school will likely be respectful towards me. • There would not be much opportunity for me to decide for myself what types of students I would like to teach in this school.

Table 3

Anticipated Self-Determination Items with Corresponding Factors

Competence	Relatedness	Autonomy
<ul style="list-style-type: none"> • I believe that I could meet the needs of the students in the described school. • I believe I would feel very competent working with the parents of students in this school. 	<ul style="list-style-type: none"> • I will really like the type of students I will be interacting with in this school. • I would feel as if I belonged in this school. • I would get along with the students I would come into contact with at this school. 	<ul style="list-style-type: none"> • I would only teach at a school as described above if pressured. • I generally would feel free to express my ideas and opinions about my teaching beliefs in this school

Study Design and Procedures

The purpose of this quasi-experimental study was to test the hypotheses regarding the interaction between pre-service teachers' self-reported cultural responsiveness and their anticipated self-determination in relation to a hypothetical teaching setting. A convenience sample of prospective teachers attending nine teacher preparation programs located in the United States was utilized. The pre-service teachers were contacted by email requesting their participation. After appropriate approvals were completed (based on individual university requirements) an email was sent to each professor who then forwarded it to their students who met the requirements of this research protocol. Within the forwarded email there was a link for participants to gain access to a randomly assigned survey link by sending an email to an email address specifically designed for this project. The survey links allowed access to participants to the Survey Monkey site where data was then collected. Once at the Survey Monkey site students had a choice of clicking a button indicating acceptance of participation and proceeded to the questionnaires.

Procedurally, participants were given the demographic questions first; then the Cultural Responsiveness Scale. Next, participants then read a scenario (one of three) which had been randomly assigned. After reading this scenario, participants then answered the Anticipated Self-Determination Scale based on the contextual scenario they were assigned: 1) high Hispanic population 2) high African American population or 3) a high White population. Finally, at the end of the survey, participants were given the opportunity to respond to and elaborate on their answers. Although this portion of the

survey does not represent a specific hypothesis, the information gained may enlighten further research.

Table 4

Anticipated Self-Determination Scale Scenarios

Imagine you are teaching the students described in the following scenario. Please indicate how true each of the following statements would be for you given your pre-service teaching and personal experiences and this teaching environment. Remember that your professors will never know how you responded to the questions. Please use the following scale in responding to the items.

S #1: Your school contains the following ethnicity breakdowns: White 0.8%, Black 25.6%, Hispanic 73.1%, Asian/Pacific Islander 0.3%, and American Indian/Alaska Native 0.2%. The median household income in your school's area is \$42,139. Unemployment is 5% with a violent crime index of a 5 (1 is lowest: 10 highest). The classes at your school have 20:1 teacher ratio. The economically disadvantaged percentage of the school is moderate. Adults (including parents) with at least a High School diploma is 67.1% Adults with at least a Bachelor's Degree is 23.0%. 16.2% of households are single-parent.

S #2: Your school contains the following ethnicity breakdowns: White 82.0%, Black 7.2%, Hispanic 6.6%, Asian/Pacific Islander 4.0%, and American Indian/Alaska Native 0.2%. (Same as above)

S #3: Your school contains the following ethnicity breakdowns: White 10.0%, Black 77.0%, Hispanic 6.6%, Asian/Pacific Islander 6.2%, and American Indian/Alaska Native 0.2%. (Same as above.)

Data Analysis

All analyses for the present study were conducted using the Statistical Package for Social Sciences (version 15; SPSS Inc., Chicago, IL). The following statistical analyses were conducted.

- 1) Cronbach reliability coefficients were computed for the Cultural Responsiveness measure and for each of the three proposed subscales of the Self-Determination in Context measure. Ideally reliabilities should be .70 or higher.
- 2) Descriptive statistics, such as means, scatter plots, and standard deviation were computed to address research question #1. This tested for both the Cultural Responsiveness Scale and the three subscales of the Anticipated Self-Determination Scale.
- 3) Since there is more than one dependent variable and we are testing for the interactions of independent variables, one of which was a continuous variable (Cultural Responsiveness), a Multiple Regression was computed to test significance of all the hypothesized interactions addressed in research question #2. Figure 3 below illustrates the hypotheses. HD₁ and HD₂ are the Hispanic and African American dominated contextual settings and the LD₁ is the Caucasian dominated contextual setting.

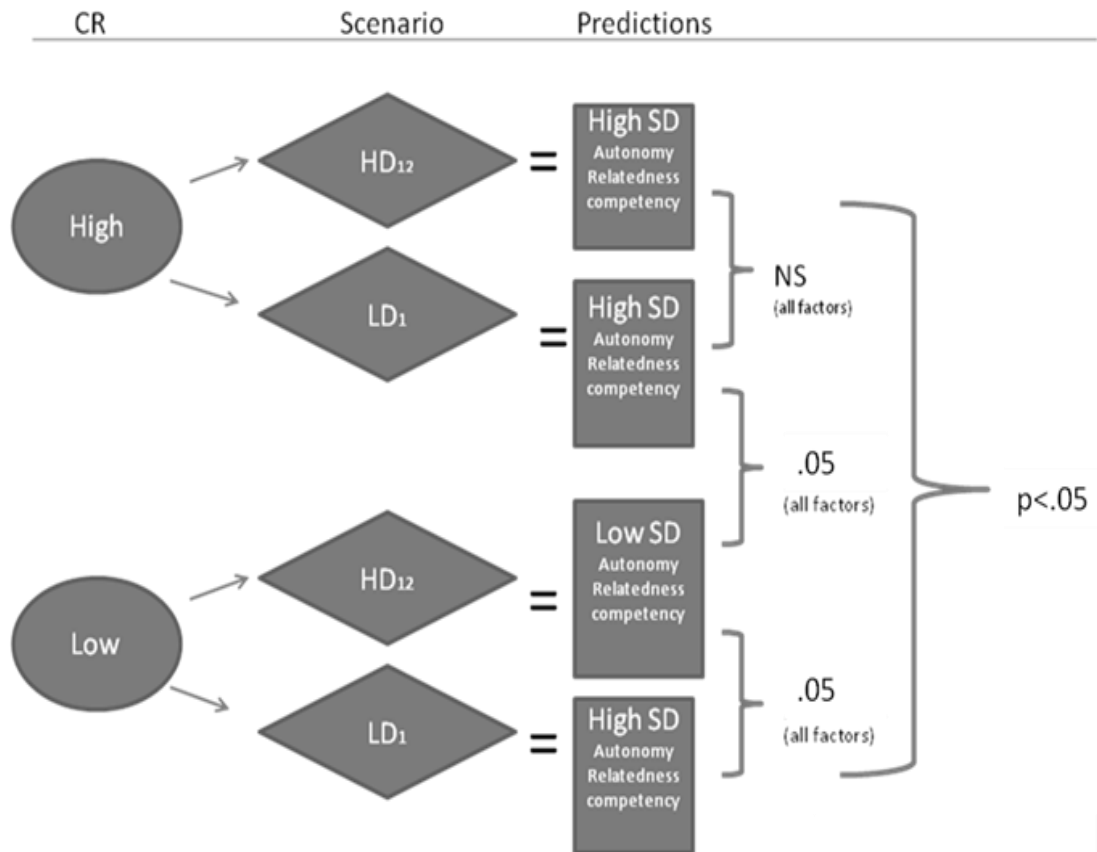


Figure 3. Predicted Interactions

CHAPTER III

RESULTS

The goal of this research was to gain a better understanding of issues related to cultural responsiveness of pre-service teachers and their relationship to self-determination motivation components in specific contextual settings that include high percentages of minorities. This chapter presents the analyses of the data collected for the study. The data were analyzed using Principal Axis factor analysis with oblique rotation, descriptive statistics, reliability statistics, frequencies, univariate and multivariate statistics, correlations, and multiple regression analyses. The previously defined research questions directed the analysis of all data. The organization of this chapter will be the following: initial item level inspection, instrument reliabilities, results of analyses for research question 1 and question 2, and additional analyses.

Initial Item Level Inspection

I conducted an item-level inspection on the data and found no errors. A total of 108 participants formed the initial sample. However, three of the participants entered the survey but only answered 1-3 initial questions and then exited the online survey. These participants were deleted from the study. Subsequently, any unanswered question(s) were substituted with the mean value of that question. (All of these unanswered questions had no more than one factor per participant missing.) Ten participants were dismissed from this study due to ineligibility (i.e. did not identify themselves as White). Thus, the final sample consisted of 97 participants. Lastly, six items in the Cultural Responsiveness Scale and four items in the Anticipated Self-Determination Scale were reverse scored (see Appendix A).

Factor Analysis

I used a Principal Axis factor analysis with an oblique rotation on the Cultural Responsiveness Scale to determine the number of factors to be considered. The analysis clearly identified two factors. The eigen-values of these two factors were 7.07 and 3.09 respectively. A Scree Plot confirmed this two-factor structure. After rotation, the two factors accounted for approximately 33.87% of the variance (factor 1 = 23.57% and factor 2 = 10.30%). Tabachnick and Fidell (2002) suggest the following loading criteria for items: .32 poor, .45 fair, .55 good, .71 excellent. Based on this suggestion I chose to use only items that loaded at .39 or higher. Ten items loaded on factor one and nine on factor two. The two factors correlated at .32. See Table 5 for the specific factor loadings.

After reviewing the individual items that loaded onto Factor one, I discovered that these items included all of the reverse coded items (as well as others that were not reversed) in the Cultural Responsiveness Scale. The questions also comprehensively reflected discriminating/prejudice statements about diverse students. Sample items for factor 1 included question 19: "I believe many students from diverse backgrounds are not as eager to excel in school as White students." and question 23: "No one group should dominate in society." Due to the nature of the factor, I labeled this variable Non-Stereotypical Beliefs. This construct accounted for 23.57% of the total variance.

Factor 2 consisted of nine items that addressed more personal level questions addressing beliefs about curriculum and teaching of a particular group. Item examples were question 8, "I believe cultural views of a diverse community should be included in the school's yearly program planning", and question 13, "Students should be allowed to

“speak their native language at school.” The second factor was labeled Classroom Practice Beliefs. Classroom Practices accounted for 10.30% of the unique variance.

Measures of Central Tendency and Normality

I also conducted a variable level inspection of the data to analyze the distributions (skewness and kurtosis) to identify outliers. On the factors as a whole (Cultural Responsiveness Scale), using only the items specified for the two subscales, all but two of the questions were negatively skewed with skews ranging from -1.7 to .17 indicating that on these 19 questions most participants scored on the higher end of the Likert scales. Questions 13 and 16 indicated a slight positive skewness at .17 and .10 respectively.

Eleven of the 17 items had negative kurtosis values. The kurtosis values ranged from -.78 to 4.32. The kurtosis value of 4.32 on question 21 represented a moderate deviation from normality (Stevens, 1996). The overall Cultural Responsiveness skewness was -.05. The skewness values for the Cultural Responsiveness factors were as follows: Non-Stereotypical Beliefs (Skewness = -.52) and Classroom Practices (Skewness = +.03). Thus participants scored slightly more favorably on non-stereotypical beliefs than on classroom practice beliefs. Both Cultural Responsiveness subscales reflected a negative kurtosis value: Non-Stereotypical Beliefs: kurtosis = -.22 and Classroom Practices: kurtosis = -.26.

Instrument Reliabilities

To demonstrate the internal consistency reliability on both the Cultural Responsiveness Scale and the Anticipated Self-Determination Scale, I computed Cronbach alphas. It was very important to test for internal consistency on both the

Cultural Responsiveness Scale and the Anticipated Self-Determination Scale. The Cultural Responsiveness Scale is a new scale, although based on other instruments. The Anticipated Self-Determination Scale adhered to a tested scale (Deci & Ryan, 1994) but due to the rewording of items was also important to test.

Table 5

Pattern Coefficients for Cultural Responsiveness Scale Items

	Factor			Factor	
	1	2		1	2
Q1r	.35	.05	Q16	-.24	.80
Q2r	.61	-.07	Q17	.31	.24
Q3	.21	.10	Q18r	.67	-.14
Q4	.19	.22	Q19r	.74	-.10
Q5	.04	.32	Q20r	.73	.02
Q6	.46	.34	Q21	-.73	-.01
Q7	.47	.07	Q22	.25	.43
Q8	.26	.55	Q23	.31	.30
Q9	.16	.47	Q24	.49	.20
Q10	-.20	.49	Q25	.08	.37
Q11	.09	.60	Q26r	-.07	.41
Q12	.35	.28	Q27	.39	-.12
Q13	-.14	.73	Q28	.32	-.03
Q14	.25	.33	Q29r	.11	.51
Q15	.46	.15			

Extraction Method: Principal Axis Factoring; Oblique Rotation;
Factor 1 = Non-Stereotypical Beliefs; Factor 2 = Classroom Practices

The analyses for Anticipated Self-Determination subscales revealed that Cronbach α for Competence was .89 and consisted of six items. Cronbach α for Autonomy was .76 and consisted of four items. The Relatedness construct had a Cronbach α of .88 and consisted of 10 items. Lastly, the Cultural Responsiveness Scale (as a whole), Cronbach α was .83 and consisted of 19 items. See Table 6 for a summary of the reliabilities. Reliabilities did not suggest the deletion of any items to increase reliabilities.

Analyses of Research Questions

Research Question 1

To what extent are pre-service teachers in a higher education preparation program culturally responsive/aware, as measured by the cultural responsiveness/sensitivity scale?

To answer Question 1, I used descriptive statistics. Although overall the assignment of “level of Cultural Responsiveness Scale” was based on the Likert scale that ranged from 1 (strongly disagree) to 6 (strongly agree) overall means on the items ranged from 3.10 to 5.70 indicating the participants to be “somewhat culturally responsive” overall (mean = 4.41).

Both Non-Stereotypical Beliefs and Classroom Practices reported means consistent with the “somewhat” designation. The participants reported the highest area of their culturally responsive beliefs in the area of Non-Stereotypical Beliefs and subsequently slightly lower in Classroom Practices (see Figure 4).

Table 6

Summary of Means, Standard Deviations, and Cronbach Alpha Reliabilities for Scale Constructs

Construct Description	Mean	SD	Alpha
Cultural Responsiveness	4.41	.52	.83
Non-Stereotypical Beliefs	4.72	.63	.82
Classroom Practices	4.41	.68	.81
Autonomy	4.20	.87	.77
Relatedness	4.39	.69	.87
Competency	4.64	.76	.90

Further defining what “somewhat Culturally Responsive” means was also addressed through individual question analysis. Question 16 (“Students should be allowed to speak their native language in my classroom” [Classroom Practices]) reported the lowest mean of 3.07 representing specific behaviors of students who are English language learners (ELL) and question 7 (“All groups of people should be given an equal chance in life.”) reported the highest mean of 5.70. Table 7 shows the breakdown of questions and their corresponding means.

The questions also had a moderate range (see Table 7). However, the range of answers indicative of specific questions further demonstrated the variability of the participants about their Cultural Responsive belief system. For example, participants when answering the question, “Students should be allowed to speak their native language at school,” exhibited a low level of Cultural Responsiveness understanding. Nine percent

of the participants “strongly disagreed” with this statement, 23% “disagreed”, 27% “somewhat disagreed”, 29% “somewhat agreed”, and only 8% “agreed” and 4% “strongly agreed”. However questions that were more global such as question 6 (encouraging respect for cultural diversity is essential for creating an inclusive classroom environment) were reported as follows: 0% “strongly disagree”, 0% “disagree”, 1% “somewhat disagree”, 11% somewhat agree, 47% “agree”, and 40% “strongly agree”. See Table 8 for correlation of items summary.

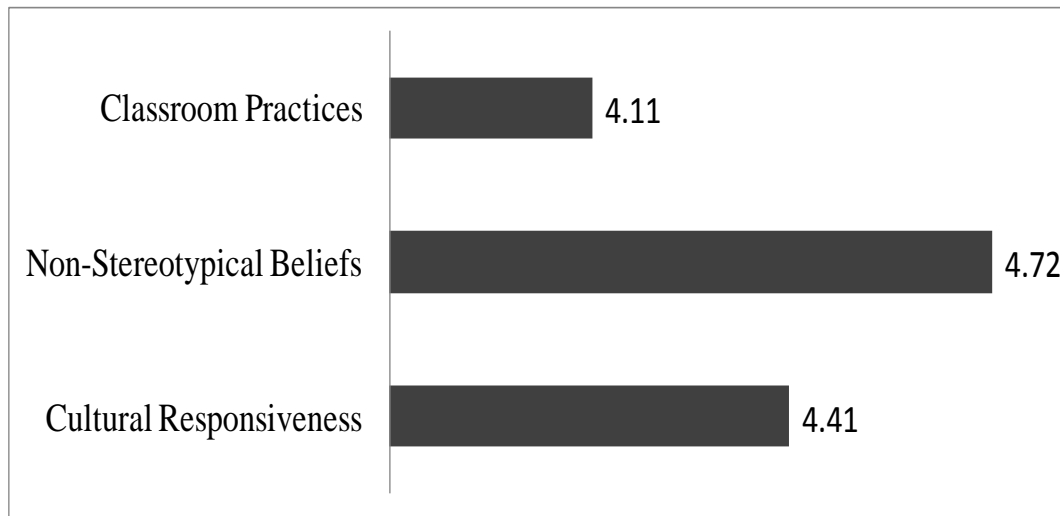


Figure 4: Means for the Cultural Responsiveness Scale as a whole measurement and its corresponding subscales.

Table 7

Cultural Responsiveness Scale: Item Frequency Summary

	2r	6	7	8	9	10	11	13	15	16	18r	19r	20r	21	23	25	26r	28	29r
Mean	4.53	5.27	5.7	4.61	4.39	3.51	4.78	3.16	5.22	3.07	4.29	4.67	4.52	4.73	4.97	4.59	4.33	3.81	3.70
SD	1.17	.70	.54	.84	1.01	1.28	1.02	1.26	.79	1.24	1.12	1.21	1.08	.82	.95	1.04	1.19	1.25	1.22
Skew	4.53	5.27	5.7	4.61	4.39	3.51	4.78	3.16	5.22	3.07	4.29	4.67	4.52	4.73	4.97	4.59	4.33	3.81	3.70
Kurt	.57	-.03	1.9	.11	-.16	-.68	.11	-.42	.63	-.78	-.93	-.48	.53	4.32	-.22	.54	-.62	-.52	-.68
Rang	5.00	3.00	2.0	4.00	4.00	5.00	4.00	5.00	3.00	5.00	4.00	4.00	5.00	5.00	4.00	4.00	4.00	5.00	5.00
Min	1.00	3.00	4.0	2.00	2.00	1.00	2.00	1.00	3.00	1.00	2.00	2.00	1.00	1.00	2.00	2.00	2.00	1.00	1.00
Max	6.00	6.00	6.0	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00

18

Table 8

Cultural Responsiveness Scale: Correlation Matrix

	2r	19r	20r	29r	12	14	15	17	9	10	13	16	5	8	21	24	25	18r
2r	-																	
19r	.37	-																
20r	.49	.48	-															
29r	.26	.44	.37	-														
12	.15	.25	.18	.28	-													
14	.19	.23	.18	.22	.28	-												
15	.29	.28	.34	.31	.42	.57	-											
17	.23	.24	.16	.21	.41	.24	.37	-										
9	.20	.19	.27	.15	.24	.18	.26	.31	-									
10	-.10	-.07	.10	-.01	-.04	.13	-.03	-.05	.32	-								
13	-.09	.09	.13	-.00	.17	.24	.14	.25	.39	.36	-							
16	-.01	-.05	.02	-.01	.23	.20	.13	.28	.35	.39	.80	-						
5	.07	-.04	.13	.14	.16	.09	-.04	.03	.15	.11	.07	.05	-					
8	.24	.26	.45	.17	.26	.22	.21	.17	.52	.25	.32	.36	.40	-				
21	.35	.16	.39	.20	.30	.22	.11	.18	.18	.38	.26	.30	.24	.44	-			
24	.02	.12	.18	-.03	.14	.18	.16	.14	.15	.04	.21	.12	.17	.29	.24	-		
25	-.03	.05	.09	-.02	.04	.30	.08	-.07	.02	.18	.23	.20	.17	.23	.15	.44	-	
18r	.34	.62	.50	.37	.28	-.02	.15	.23	.04	-.00	.08	-.02	-.04	.17	.18	.08	-.08	-

Additional analysis suggested a trend that although was not significant (addressed in limitations of study) was interesting and should be further investigated. Students who reported themselves as first year preparation teachers scored higher on their Cultural Responsiveness than subsequent 2nd and 3rd year students. First year participant (n=52) means were the following: Non-Stereotypical Beliefs (4.9), Classroom Practice Beliefs (4.1). Second year preparation students (n=17) scored a mean of 4.8 on Non-Stereotypical Beliefs and 4.1 on Classroom Practices. Third year preparation students (n=23) also scored a mean of 4.5 on Non-Stereotypical Beliefs and a 4.1 on Classroom Practices. Students in the 4th and 5th years of preparation were too few to analyze.

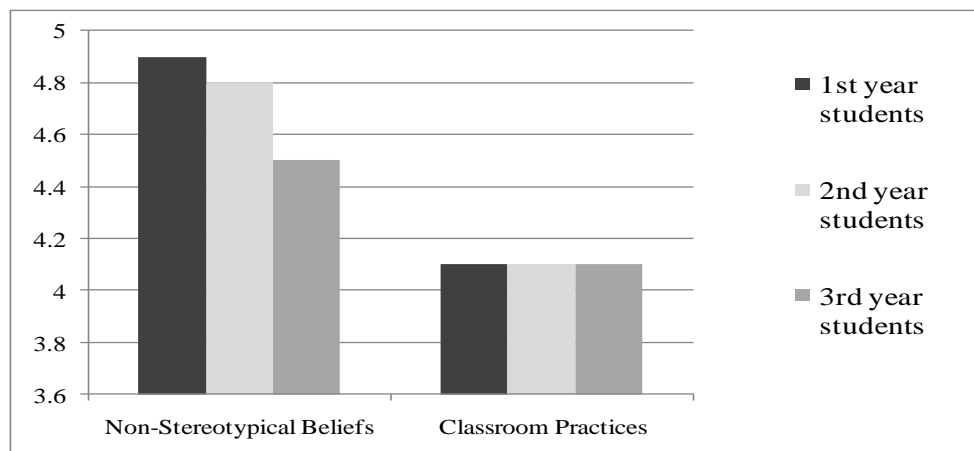


Figure 5: Mean differences by Year in Program

Research Question Two

Will pre-service teachers' in university teacher preparation programs, cultural responsiveness interact with classroom diversity scenarios in determining the pre-service teacher's perceived Self-Determination (competence, relatedness and autonomy)?

To answer research question 2, I began by following Aiken and West's (1991) recommendations for multiple regressions. Initially, a five level model was analyzed. To accomplish this analysis, dummy codes were created for the scenarios. This dummy coding was labeled as vector x and vector y. Participants who received the Hispanic majority scenario were originally coded as 1: as vector codes $x = 0$ and $y = 0$. For the White scenario (originally coded 2) were coded as vector $x = 0$ and $y = 1$. The African American scenario (originally coded as 3) were recoded as vector $x = 1$ and $y = 0$. Next interaction variables were created. To accomplish this, cultural responsiveness variables, Non-Stereotypical Beliefs and Classroom Practices were "centered" (the difference of the score from the mean) and multiplied with the vector scores. Subsequently, the information was then loaded into the regressions analysis in blocks in the following manner: Model 1 included the Non-Stereotypical Beliefs mean as the independent variable and Competence, Relatedness, and Autonomy as dependent variables (each regression performed respectively for these dependent variables).

Model 2 included Classroom Practice Beliefs. Model three included all of the subscale scores and the dummy coding for random scenarios assigned: Hispanic majority classrooms, White majority classrooms, and African American majority classrooms as the independent variables with same dependent variables. Model 4 included all subscale scores, dummy coding and interaction variables of the subscale, Non-Stereotypical Beliefs. Model 5 included all subscale scores, dummy coding, interaction of both variables Non-Stereotypical Beliefs and Classroom Practices. Due to the need for five separate steps in the analyses, a Bonferoni adjustment ($\alpha/5 = .05/5 = .01$) was utilized for the overall tests of R-square.

Competence

The first regression equation, Model 1, yielded a significant R^2 change [$R^2 = .16$, $F(1, 95)$, $p = .00$]. According to Aiken and West (1991) an R^2 value of .16 is considered a moderate effect size. See Table 8 for summary of results. Model 2 included Classroom Practices and did not yield a significant R^2 change: [$R^2 = .16$, $F(1, 94)$, $p = .74$]. Model 3 added vector x and vector y (scenario dummy codes) into the overall model and yielded a statistically significant R^2 change [$R^2 = .29$, $F(2, 92)$, $p = .00$].

The R^2 change from Model 1 to Model 3 indicated that by adding the scenarios into the regression equation accounted for an additional 13% of unique variance. Furthermore, regression coefficients indicated that vector y yielded a statistically significant Beta value (Beta = .65). Although Model 1 yielded significance, the addition of the interaction variables (Models 4 and 5) did not support the hypothesis of research question two: (both models: $R^2 = .29$, $p > .001$; $F(2, 90)$, and $F(2, 88)$ respectively]. Thus, only Non-Stereotypical Beliefs and the randomly assigned scenarios were significantly related (see Table 9). Additionally the constructs were linearly independent of one another. See Table 10 for Table of Regression Coefficients.

Relatedness

The second regression tested the relationships of each of the variables to the dependent variable: Relatedness. Model 1, yielded a significant R^2 change with a moderate effect size ($R^2 = .22$, $F = 27.48$, $p = .00$). However, as in the analysis with competency, Model two did not yield a significant change: R^2 change = 0. Model 3

adding vector x and vector y into the overall model again yielded a statistically significant R^2 change of .07 [$R^2 = .30$, $F(2, 92)$, $p = .01$]. The R^2 change from Model 1 to Model three indicated that by adding the scenarios into the regression equation accounted

Table 9

Five Model Summary - Competence

Model	R	R Square	Adjusted R Square	R Square Change	F Change	Change Statistics		
						df1	df 2	Sig. F Change
1	.39	.16	.15	.16	17.41	1	95	.00
2	.40	.16	.14	.00	.11	1	94	.74
3	.53	.29	.25	.13	8.29	2	92	.00
4	.53	.29	.24	.00	.03	2	90	.97
5	.53	.29	.22	.00	.03	2	88	.98

for an additional 7% of unique variance. As in the model using Competence, regression coefficients indicated that vector y yielded a statistically significant Beta value of .37.

Although Models 1 and 3 yielded significance, the addition of the interaction variables (Models 4 and 5) again did not support the hypothesis of research question 2. Thus, only Non-Stereotypical Beliefs and the randomly assigned scenarios were each significant and independent of one another in relation to Relatedness (see Table 11). See Table 12 for Table of Regression Coefficients.

Table 10

Table of Regression Coefficients – Competence

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
<u>Model</u>		B	Std. Error	Beta	B	Std. Error
1	(Constant)	2.42	.54		4.53	.00
	NSB	.47	.11	.39	4.17	.00
2	(Constant)	2.32	.62		3.75	.00
	NSB	.46	.12	.39	3.94	.00
	CP	.04	.11	.03	.34	.74
3	(Constant)	2.11	.58		3.65	.00
	NSB	.37	.11	.31	3.35	.00
	CP	.10	.10	.10	1.02	.31
	vectorx	.37	.17	.22	2.23	.03
	vectory	.65	.16	.42	4.06	.00
4	(Constant)	2.2	.81		2.76	.01
	NSB	.35	.16	.29	2.13	.04
	CP	.10	.10	.09	.99	.33
	vectorx	.37	.17	.23	2.22	.03
	vectory	.65	.16	.42	3.98	.00
	NSB_Inter_1	.06	.25	.03	.22	.82
	NSB_Inter_2	.04	.28	.02	.14	.89
5	(Constant)	2.29	.90		2.56	.01
	NSB	.35	.17	.29	2.10	.04
	CP	.08	.16	.08	.53	.60
	vectorx	.37	.17	.23	2.16	.03
	vectory	.65	.17	.42	3.92	.00
	NSB_Inter_1	.06	.27	.03	.20	.84
	NSB_Inter_2	.03	.29	.01	.09	.93
	CP_Inter_1	.01	.25	.01	.04	.97
	CP_Inter_2	.06	.26	.03	.22	.83

Dependent Variable: Competence Score; NSB = Non-Stereotypical Beliefs; CP = Classroom Practices; Vector x and y – dummy coding for scenarios

Table 11

Five Model Summary - Relatedness

Model	R	R Square	Adjusted R Square	R Square Change	F Change	Change Statistics		
						df1	df2	Sig. F Change
1	.47	.22	.22	.22	27.48	1	95	.00
2	.48	.23	.21	.00	.40	1	94	.53
3	.55	.30	.27	.07	4.56	2	92	.01
4	.55	.30	.25	.00	.11	2	90	.90
5	.56	.31	.25	.01	.78	2	88	.46

Autonomy

The third regression tested the relationships of each of the variables to the dependent variable: Autonomy. Models 1 and 3 were again the only models that yielded a significant R^2 : [$R^2 = .22$, $F(1, 95)$, $p = .00$] and [$R^2 = .33$, $F(2, 92)$, $p = .005$]. Model one accounted for 22% of the variance and Model three accounted for an additional 8% of the variance (see Table 13). Figure 5 represents the relationships each of the variables had with anticipated Self-Determination. See Table 14 for Table of Regression Coefficients.

Table 12

Table of Regression Coefficients- Relatedness

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
<u>Model</u>		B	Std. Error	Beta	B	Std. Error
1	(Constant)	2.01	.47		4.31	.00
	NSB	.51	.10	.47	5.24	.00
2	(Constant)	1.84	.54		3.42	.00
	NSB	.50	.10	.46	4.91	.00
	CP	.06	.09	.06	.64	.53
3	(Constant)	1.81	.52		3.46	.00
	NSB	.43	.10	.40	4.32	.00
	CP	.11	.09	.11	1.23	.22
	vectorx	-.04	.15	-.03	-.27	.79
	vectory	.37	.14	.26	2.53	.01
4	(Constant)	1.67	.73		2.28	.03
	NSB	.47	.15	.43	3.17	.00
	CP	.11	.09	.11	1.19	.24
	vectorx	-.04	.15	-.03	-.28	.78
	vectory	.37	.15	.27	2.53	.01
	NSB_Inter_1	-.02	.23	-.01	-.08	.94
5	NSB_Inter_2	-.11	.25	-.05	-.45	.65
	(Constant)	2.07	.80		2.58	.01
	NSB	.50	.15	.46	3.34	.00
	CP	-.02	.14	-.02	-.15	.88
	vectorx	-.07	.15	-.05	-.45	.66
	vectory	.37	.15	.26	2.49	.02
	NSB_Inter_1	-.11	.24	-.06	-.46	.65
	NSB_Inter_2	-.16	.26	-.07	-.62	.54
	CP_Inter_1	.26	.22	.15	1.17	.25
	CP_Inter_2	.20	.23	.10	.87	.39

Dependent Variable: Relatedness Score; NSB = Non-Stereotypical Beliefs; CP = Classroom Practices; Vector x and y – dummy coding for scenarios

Table 13

Five Model Summary - Autonomy

Model	R	R Square	Adjusted R Square	R Square Change	F Change	Change Statistics		
						df1	df2	Sig. F Change
1	.47	.22	.21	.22	27.05	1	95	.00
2	.49	.24	.23	.02	2.73	1	94	.10
3	.57	.33	.30	.08	5.52	2	92	.01
4	.57	.33	.28	.00	.02	2	90	.98
5	.58	.34	.27	.01	.64	2	88	.53

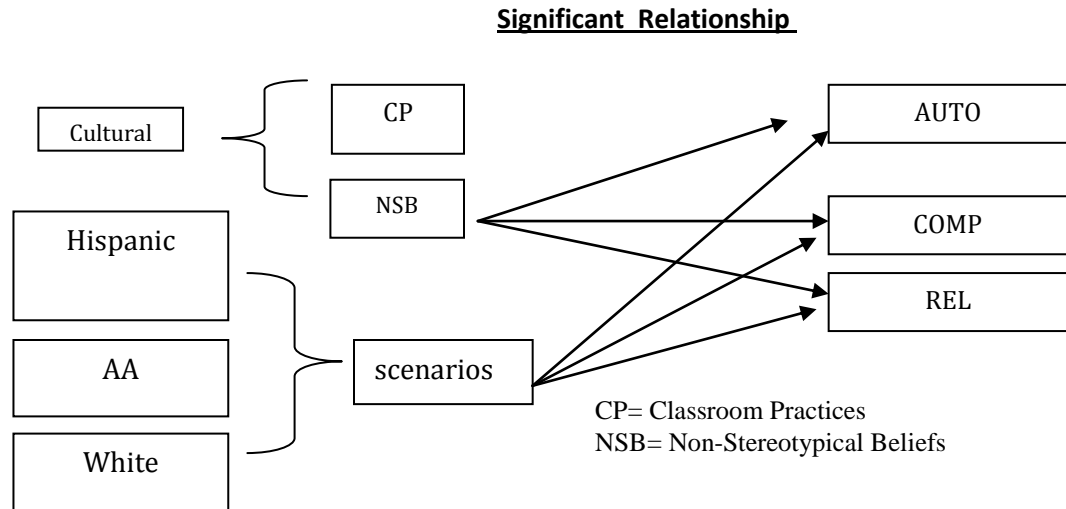


Figure 6: Independent linear relationship of Cultural Responsiveness and the scenarios found in the analyses

Table 14

Table of Regression Coefficients- Autonomy

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
Model		B	Std. Error	Beta	B	Std. Error
1	(Constant)	1.15	.59		1.96	.05
	NSB	.64	.12	.47	5.20	.00
2	(Constant)	.60	.67		.90	.37
	NSB	.59	.13	.43	4.68	.00
	CP	.19	.12	.15	1.65	.10
3	(Constant)	.42	.65		.65	.52
	NSB	.51	.12	.37	4.13	.00
	CP	.26	.11	.20	2.25	.03
	vectorx	.33	.18	.17	1.78	.08
	vectory	.59	.18	.33	3.31	.00
4	(Constant)	.54	.90		.60	.55
	NSB	.49	.18	.36	2.68	.01
	CP	.26	.12	.20	2.21	.03
	vectorx	.33	.19	.18	1.77	.08
	vectory	.59	.18	.33	3.24	.00
	NSB_Inter_1	.04	.28	.02	.16	.87
	NSB_Inter_2	.06	.31	.02	.18	.86
5	(Constant)	.12	.99		.12	.91
	NSB	.45	.19	.33	2.43	.02
	CP	.40	.18	.31	2.24	.03
	vectorx	.35	.19	.19	1.84	.07
	vectory	.58	.18	.33	3.12	.00
	NSB_Inter_1	.10	.30	.04	.35	.73
	NSB_Inter_2	.12	.31	.04	.38	.70
	CP_Inter_1	-.19	.28	-.09	-.69	.49
	CP_Inter_2	-.31	.29	-.13	-1.09	.28

Dependent Variable: Autonomy Score; NSB = Non-Stereotypical Beliefs; CP = Classroom Practices; Vector x and y – dummy coding for scenarios

Additional Results

Since the research Question 2 hypothesis was not supported I chose to run additional tests on the data. The additional analyses included analysis of mean differences, correlations, and MANOVAs. The following are the results that I found.

For this study, the independent (grouping) variable was the scenarios. I examined mean differences for statistical significance using a one-way Multivariate Analysis of Variance (MANOVA). The three scenarios were the independent variable and the three Self-Determination constructs were the dependent variables. Table 14 shows means and standard deviations for all the variables in consideration based on the scenario the participant were given.

In regard to the scenarios, the multivariate analysis revealed a statistically significant main effect for the scenarios on the anticipated self-determination variables (Competence, Autonomy, and Relatedness), Wilks' $\lambda = .73$, $F(6, 184) = 5.24$, $p < .001$. The partial η^2 value of .15 indicates that the size of the effect was large (Cohen, 1988). The observed power for the model was .99.

The univariate analyses indicated statistically significant differences among the scenarios for Competence [$F(2, 94) = 9.32$, $p = .000$, $\eta^2 = .17$]; Relatedness, [$F(2, 94) = 5.57$, $p = .005$, $\eta^2 = .11$]; and Autonomy [$F(2, 94) = 5.65$, $p = .005$, $\eta^2 = .11$]. The observed power for the scenarios in relation to Competence was .98. The observed power for Relatedness and Autonomy were both .85.

Thirty-five percent of the participants received the Hispanic scenario. Thirty-six percent received the White scenario and 28.9% received the African American scenario. The participants receiving a contextual setting containing a majority of White students

scored higher in Competence, Relatedness, and Autonomy (see figure 6). Additionally participants that based their anticipated Self-Determination scores on Hispanic settings reported the lowest means on both Competence and Autonomy. The African American majority scenario participants yielded the lowest mean score on the variable Relatedness (see figure 6).

The Tukey's HSD (Honestly Significant Difference) test indicated significant differences in the means of the high diversity and low diversity scenarios and their corresponding anticipated self-determination scores. The mean differences indicated were significant at the .05 level. The Competence scores of White scenarios and the Hispanic scenarios were significant $p < .001$. However there was not a significant difference in means between the African American and the White scenario or the African American and Hispanic scenario.

In regard to the Relatedness scores, there was a significant difference in means of the White scenarios and both high diversity scenarios (Hispanic $p = .01$ and African American $p = .01$). The Autonomy variable also indicated significant differences. The Hispanic scenario was significantly different than the White scenario ($p = .003$), however, there was no significant difference between the White and African American or the Hispanic and African American.

Lastly, a comparison of means between the preparation programs that required Cultural/Diversity classes in the first year of preparation noted that these participants' Cultural Responsiveness Scores ranged from 1.75 to 5. Whereas, programs that did not indicate these preparation classes specifically in their program checklists (online) ranged from 1.5 to 5.

Table 15

Mean Comparisons of Competency, Relatedness, and Autonomy

Scenarios	Competence			Relatedness		Autonomy	
	N	M	SD	M	SD	M	SD
Hispanic	34	4.3	.73	4.3	.63	3.84	.76
White	35	5.0	.57	4.7	.60	4.51	.84
AA	28	4.6	.77	4.25	.74	4.19	.86

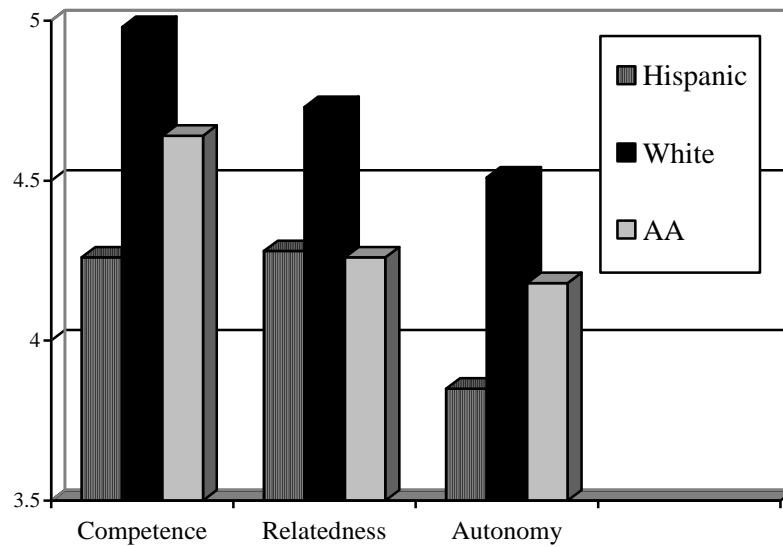


Figure 7: Mean Plots for Anticipated Self-Determination components based on scenarios.

Correlations

Since there was no significance in some components of the multiple regressions (including interactions), and I was still curious about the relationship of the variables, I

also analyzed Pearson product-moment correlations among the variables. Non-Stereotypical Beliefs was correlated significantly (at the .01 level) with competence, autonomy, and relatedness. However, Classroom Practice Beliefs correlated only with autonomy (at .01) competence only. Additionally when the scenarios were analyzed as separate components the Hispanic majority scenario correlated at the .001 level with Competence and Autonomy. The White majority scenario correlated with all three Self-Determination components at the .001 level, and the African America scenario did not significantly correlate with any of the self-determination components. Summary of correlation can be found in Tables 16 and 17.

Table 16

Pearson Product-Moment Correlations among the Variables

	Scenario	NSB	CP	COMP	REL
Scenario	1				
Non-Stereotypical Beliefs	.03				
Classroom Practices	-.00	.28**			
Competency	.22*	.39**	.13		
Relatedness	.00	.47**	.18	.77**	
Autonomy	.18	.47**	.27**	.79**	.84**

** Correlation is significant at the 0.01 level (2-tailed).

Table 17

Pearson Product-Moment Correlations among the Scenarios as separate variables

	His	White	AA	COMP	REL
Hispanic scenario	-				
White scenario	-.55**				
AA scenario	-.47**	-.48**			
Competence	-.36**	.35**	.01		
Relatedness	-.166	.33**	-.17	.77**	
Autonomy	-.29**	.29**	.00	.78**	.84**

** Correlation is significant at the 0.01 level (2-tailed).

Open-ended Comments

Participants were also asked to make any comments they would like about their answers at the end of the survey. There were a substantial number of comments made by participants: 87.6% (number of comments = 85/97). The Hispanic scenario participant comments = 27/34, the White scenario comments = 31/35, and African American scenario comments = 27/28. Also interesting, of the minority scenario comments (54) 67% of the comments included negatively slanted descriptions (i.e. excuses for not being able to teach the specific context and stereotyping). 28% of the comments were slanted more positively, but some of these did include color blind ideologies.

In contrast the White scenario comments were much different: Only 19% of the statements were slanted negatively and 55% of the comments were positively slanted: statements validating their comfort with this context or about the equality of all. Comments, such as these, made by participants indicated interesting aspects to consider in relation to their reported Cultural Responsive scores and their anticipated self-determination to teach in specified teaching environments. Additionally the comments suggested trends in each of the scenarios. The following paragraphs will address these trends and their possible alignment with the quantitative data presented in this research. Table 12 summarizes the scenario related comments.

Hispanic Scenarios/Comments

The Hispanic scenario comments embodied “un-relatedness” to ‘those’ in the scenario. Comments such as

I would not choose to work in a school like this. I have not grown up around much diversity so I don't think I would be fully prepared. If I were to teach there, I would work my best to make everyone feel included and relate to my students, but I don't know how successful I would be... [Cultural Responsiveness= 3.25 (somewhat NOT culturally responsive), Competence= 5.33, Relatedness = 5.0, and Autonomy = 5.0 (positive anticipated Self-Determination)]

and

Naturally for me as a teacher I would like to be put in a perfect situation with perfect kids that are well-off and are able to focus on

school without having to worry about troubles at home.... [I] can honestly say there are better people out there that could relate to these kids more. I grew up in a town of five-hundred sixty-two white people and I really did not have an upbringing that gives me the greatest qualification to work with a group of children that has these culturally diverse percentages... [Cultural Responsiveness = 2.5 (not considered culturally responsive), Competence= 5.83, Relatedness = 5.89, and Autonomy= 5.75 (positive anticipated Self-Determination)].

Additionally several participants stated conscious, or possibly unconscious, negative stereotypical beliefs about what the scenario described (reminding readers that all of the scenarios were stated exactly alike except for the percentage of ethnic groups). In the above statement the participant describes that “perfect kids” are “well-off”. Additional comments such as “...This would not be my dream job but if this job was open and I needed a job I would definitely take the job.” and “I feel like I do not have enough experience or background in a multiracial school to be competent in teaching at a school. I don't believe that I have been taught enough about how to deal with different cultures...” suggest stereotypical beliefs. The first asserts that there is such a thing as the “dream job”, the second comment defines the Hispanic majority teaching context as “difficult”. Lastly, participants receiving the Hispanic scenario who did not leave comments ranged from 2.0 to 3.0 on their cultural responsiveness, which would be considered very low.

One final question that stuck out among this group and was the only participant who had a minority scenario and had higher Cultural Responsiveness and anticipated motivation to teach was “I believe in equality for all and that this belief should be expressed in the classroom.” This participant’s Cultural Responsiveness = 5.00, Competence = 5.33, Relatedness, 5.00, and Autonomy = 5.00 reflecting a more positively developed cultural responsiveness and self-determination to teach in diverse classrooms. The frankness of the participants, who had the Hispanic scenario, as well as their corresponding Cultural Responsiveness scores, further supported the validity of the Cultural Responsiveness instrument which is encouraging. Additionally, the African America scenario also had its own unique results that differed somewhat from the Hispanic scenario comments.

African American Scenarios/Comments

The African–American teaching context appeared to envelop themes of “excuses” and of “stereotyping”. Statements suggested inconsistencies on what they “knew” to be the right thing (self-reported Cultural Responsiveness) and the possible underlying stereotyping that occurs when faced with the challenge of teaching in that environment. Comments from the following participants substantiate and embody the inconsistencies that the participants reported when compared with their Cultural Responsiveness scores.

... I think it would be difficult to be part of the minority...Being in a situation like that would be more difficult especially when the parents generally have little education; this could lead the students to be apathetic toward school making it harder for me to engage them and make them feel confident in their abilities. [Cultural

Responsiveness = 3.0 (somewhat NOT culturally responsive)

Competence 4.5, Relatedness, 4.3, Autonomy, 4.25 (moderate

level – anticipated Self-Determination)]

and “I believe teaching at a school with such a high crime rate would be more difficult coming from a school whose crime rate was a 1.” [Cultural

Responsiveness = 4.17 (somewhat culturally responsive), Competence = 3.25,

Relatedness = 3.67, Autonomy = 2.75 (low anticipated Self-Determination)]

Both of these comments reflected stereotyping that “excused” them from not wanting to teach in the situation. Other comments used descriptive words such as “more difficult”, “parents generally have little education”, “apathetic”, and “high crime rate”. Additionally the following comment provides insight into the creativity of the participants’ excuses of why not to work with this group of students:

I believe that I would get way too emotionally attached to the students at this school. My motherly instincts and need to care for these children may get in the way of time needed to adequately prepare for lessons. [Cultural Responsiveness= 3.25 (somewhat not culturally responsive), Competence = 3.33, Relatedness = 3.22, Autonomy 2.75 (moderately low – anticipated Self-Determination)]

As noted the participants were generally high on one or the other variable – not both.

This too supported the non-interaction achieved in the quantitative analysis. In contrast with participants who took the Hispanic scenario and commented openly about their

feelings of inadequacies to work with the population, the African American scenario comments were creatively worded to form excuses (besides not relating to African-American people) excusing them from any negative answers on the survey instrument.

White Scenario/Comments

The White scenario comments were additionally interesting with a completely differing scheme. After reading and comparing these statements I pared them into three separate themes, all of which were more positive than the previous two scenarios described: 1) belief in equality for all, 2) positive-related comments with the white scenario contexts reiterating their comfort level of teaching in a group similar to their own, and 3) belief in teaching all in the same way – colorblindness.

Belief in equality for all (14/31 comments) was interesting in that neither of the two other surveys had comments that were addressed as holistically as this participant group did. Comments such as “I honestly have no preference as to the race, cultural background, or origin of the students in my eventual classroom...” [Cultural Responsiveness = 2.75 (NOT culturally responsive) Competence = 5.83, Relatedness = 5.56, and Autonomy = 5.5 (HIGH anticipated Self-Determination)] and “I think I am very accepting of all cultures and religion and therefore am flexible to work with many kinds of people.” [Cultural Responsiveness = 2.75 (NOT culturally responsive)] embodied the culturally respectful comments.

Six of the comments related to their ability as White students to teach in the White school indicated. Comments such as “Growing up in an all white school really influences your opinions of the type of kids you want to teach and where you want to teach.” and “I attended a school similar to this one. I feel that since I am from the same

background I could relate to my students...” In contrast no comments were made in either minority scenario about their ability or comfort level to teach in the specified school.

Two comments (White scenario) supported previous research about teaching through a lens of “color blindness”. The first comment stated: “I enjoy working with various people and since God doesn't see color why should I. We are all of the ‘human’ race. [sic]” [Cultural Responsiveness = 2.75 (NOT culturally responsive), Competence, = 6.0, Relatedness= 5.78, and Autonomy = 6 (high anticipated Self-Determination)] and a second comment:

I would teach fairly, all students the same way--unless, that is, they needed extra help or a different explanation from the majority... I think all the race questions are dumb--no one who discriminates should go into teaching. And also, I believe that if you focus too much on the "diversity," whatever the majority is sometimes feels less important. Like with black history month, I think it's great in one respect...but all Hispanics, Pacific Islanders, Native Americans, Caucasians...they don't get extra attention. Unless it's necessary for learning purposes or someone's being bullied, all kids should be treated the same and not bring so much attention. Regardless of their skin or background, they're there to be taught the same material as those around them. [Cultural Responsiveness = 3.75 (somewhat NOT culturally responsive), Competence =

5.33, Relatedness = 4.67, Autonomy = 5.50 (high anticipated Self-Determination)].

These comments, as well as numerous others, provided an excellent validation of the quantitative analyses. Overall, the participants indicated the following pre-dispositional beliefs about the contexts in the scenarios:

1. Minority parents are uneducated or not as educated.
2. Minority students are harder to motivate.
3. Minority communities and parents are of lower income.
4. Minority communities are in higher crime rate areas.
5. Creating relationships with the minority parents would be difficult.
6. Teaching is more difficult in minority schools and white schools are more “ideal”.

Table 18

Summary of participant comments based on scenario

Hispanic	White	African American
I would feel more comfortable teaching in a school like the one I attended growing up.	Growing up in an all white school really influences your opinions of the type of kids you want to teach and where you want to teach.	I believe teaching at a school with such a high crime rate would be more difficult coming from a school whose crime rate was a 1.
.... I think I would feel very uncomfortable if they were speaking their language and I had no clue what they were saying. It really bothers me when people do that in front of me when they know I do not know that language, I find it rude.	I attended a school similar to this one. I feel that since I am from the same background I could relate to my students in this way.	... I come from a completely different background and school culture...so I believe it would be hard for me to connect.
... Most hispanic [sic] children speak Spanish [sic] so I would not be comfortable if English was not their first language....	I would do my best at any school to try and relate with the students, teachers, and parents of the children in my classroom.	I believe that I could relate to the students, but am not sure that the parents would be as willing or as easy to convince as the students.
.... I have no idea what to expect about their education and cultural beliefs....	I would feel more comfortable teaching in a school similar to the example, because i was raised in an almost similar place. It is what I am used too, but I [sic] am not afraid to go out and experience different areas.	... Being in a situation like that would be more difficult especially when the parents generally have little education; this could lead the students to be apathetic toward school...

CHAPTER IV

DISCUSSIONS

The purpose of this research was to examine pre-service teachers' beliefs about cultural diversity and the relationships of those beliefs to their motivations to teach in specific settings. The study was broadly based on the continuing decline in academic learning by minority students (Carpenter & Ramirez, 2007; Darden, 2003; Hill & Duncan, 1987; Stevens et al., 2006). Research has addressed several issues that may contribute to this academic decline: teacher beliefs (Calderhead & Robson, 1991; Fry & McKinney, 1997; Mertz & McNeely, 1992; Paine, 1989; Pintrich, 1990; Rust, 1994; Tiezzi, L. & Cross, B., 1997, Zeichner & Gore, 1990), bias and stereotyping (Alexander et al., 1997; Darden, 2003; Delgado and Stefancic, 2001; Gay, 2000; Guild, 2001; Ogbu, 1992), and teacher preparation (Chance, 2005; Feinman-Nemser et al., 1989; Joram & Gabriele, 1998; Mertz & McNeely, 1991, 1992; Ogbu & Simons, 1998; Phuntsog, 2001; Zeichner & Gore, 1990).

This study was also guided by Self-Determination Theory (Deci & Ryan, 2000, Deci et al., 2001; Ryan & La Guardia, 2000) and Culturally Responsive Pedagogy (Ladson-Billings, 1994, 1995; Ladson-Billings & Tate, 1995). Self-determination theory suggests three inherent psychological needs: competence, relatedness, and autonomy (Deci & Ryan, 2000). Self-Determination research has suggested positive motivational influences in education (Vallerand, Fortier, & Guay, 1997) when all of the need-components of Self-Determination are satisfied. Overall, Self-Determination Theory suggests that competence, autonomy, and relatedness all lead to enhanced motivation and psychological well-being. The following chapter will address the constructs of this study,

discussion of the findings, limitations of this study, recommendations for future research and implications, and lastly, a results summary.

Study Constructs

Research suggests that it is important for teachers to believe that they are competent and can succeed in specific contexts (Deci & Ryan, 2000). This belief promotes the premise that positive competence has considerable impact on a teacher's willingness to implement instructional reform and to take responsibility for student achievement (Ross, 1998), devote more class time to academic activities (Gibson & Dembo, 1984), offer more choices to students (Calderhead, 1996; Pajares, 2002), try out new teaching ideas, and allow control to be shared with students (Ross, 1992, 1998; Czerniak & Schriver, 1994; Shachar & Shmuelewitz, 1997) which has been suggested to improve student learning (Ashton & Webb, 1986; Bandura, 1997; Goddard, 2001; Goddard, Hoy, & Woolfolk Hoy, 2000; Podell & Soodak, 1993; Tschannen-Moran et al., 1998).

Additionally, the need for autonomy is suggested to affect desired behaviors for teachers: positive perceptions of self-behavior as endorsed (Ryan & La Guardia, 2000) and the internalization of objectives and goals (Ryan & Deci, 2002). Research also suggests that autonomy in relation to any given activity, including teaching, encourages the engagement of said activity (Reeve, Jang, Carrell, Jeon, & Barch, 2004).

Relatedness, the final component of Self-Determination, suggests that a part of humans' motivation is derived from feeling connected to those in our contextual setting (Deci & Ryan, 2000; Ryan and La Guardia, 2000). Additionally, internalizing values and

practices of the culture within one's context encourages this sense of belonging that optimizes motivation.

Lastly, Cultural Responsiveness is suggested by research to encourage several areas of quality teaching practices: 1) high expectations for student achievement; 2) a nurturing style of interacting with students; 3) building on individual and diverse strengths of learners; 4) making time for personal and one-to-one talks with students; 5) being enthusiastic about learning 6) interactions with students outside of the school and into the community 7) development of a learning community rather than a competitive one (Ladson-Billings, 1994).

Discussion of the Findings

Research Question One

Question one addressed the Cultural Responsiveness level of pre-service teachers. In both subscales of the questionnaire participants overall fell in the fourth category: "somewhat" culturally responsive. This question was important to address because it helps us determine whether future teachers actually need to develop this area of their belief systems. The quantitative findings and the qualitative comments both indicated that prospective teachers were not confident about the school practices that would be considered important in creating positive culturally responsive learning environments. Additionally, the data suggested that pre-determined beliefs about specific "groups" of ethnically diverse students may be affecting pre-service teachers' development of appropriate teacher practices that facilitate the teaching of these students as suggested by Anderson & Piazza (1996) and Mertz & McNeely (1992).

The findings that indicated differing cultural responsiveness means for pre-service teachers at different points in their programs was interesting. The cultural responsiveness scores for the sample of first year students were higher than that for the second and third year samples. Although this comparison must be considered with caution since there was no systematic sampling of the participants in relation to their teacher program timing, these findings did suggest that participants may experience little to no growth in both constructs of the cultural responsive measurement: classroom practices and non-stereotypical beliefs. Although this must be further investigated, the scores between first, second and third year students in cultural responsiveness scores suggested that it may be advantageous to research whether prospective teachers are entering programs “somewhat culturally responsive” and quite possibly, by the third year of their preparation, are at the same level or lower.

Determining whether the development of embedded belief constructs should be or even needs to be addressed by teacher preparation programs was important and the results indicated that it is absolutely necessary to develop this area since pre-service teachers are not entering their programs with adequate cultural responsive skills to confidently apply to diverse classroom settings. The findings that were discovered through research question 2 also support the previous statements.

Research Question Two

Question two addressed whether an interaction would occur between participants' Cultural Responsiveness and their anticipated Self-Determination when faced with specific teaching contexts and if so, in what ways. I hypothesized that there would be an

interaction: specifically if participants reported high Cultural Responsiveness then subsequently, when faced with high minority scenarios, their self-reported anticipated Self-Determination would also be high and vice versa. Additionally, when participants received the White majority scenario, cultural responsiveness would not influence reported self-determination (see Figure 3 in the Methodology chapter).

Although, the results of this study failed to find evidence of interactions between cultural responsiveness and the scenarios, there was an important discovery: a significant linear relationship between a person's Self-Determination (competency, autonomy, and relatedness) and both their cultural responsiveness and their assigned scenarios existed. The research results indicated significant variation of levels of self-determination when placed in specific contexts: high diversity and low diversity.

As expected, when a prospective teacher's cultural responsiveness measured more positively, the level of anticipated feelings of competence, relatedness, and autonomy also measured more positively. Additionally, when prospective teachers were given scenarios the white scenario produced more positive ratings of self-determination and the two high diversity scenarios – more negative ratings of self-determination. These results suggest that both the development of a prospective teacher's cultural responsiveness (including belief about cultural equality and specific pedagogy) and their familiarity with racial/ethnic groups that differ from their own are both important in developing motivation in teachers.

Specifically, the motivation to work with Hispanic students was low in all areas of Self-Determination. The reported scores for competence by participants receiving the

White scenario and those receiving the Hispanic scenario were significantly different. However there was no significance difference in means between the participants receiving the African American scenario and those receiving either the White scenario or Hispanic scenario. The highly diverse scenarios both led to lower means, possibly noting participants' unfamiliarity with those unlike themselves.

In trying to answer the question of why Hispanic student scenarios affected the anticipated motivation of pre-service teachers at differing levels than that of the African American scenarios is not easy and cannot be accomplished definitively with this data. However, it may be possible that factors such as the amount of time that has evolved since each of these groups entered American schools differs may be contributing to these differences. Specifically, African Americans entered into white school in the late 1950's. On the other hand, of those who immigrated to the United States between 2000 and 2005, 58% were from Latin America (Bankston, 2007). The relatively recent appearance of Hispanic students in U.S. school may be related to the lower self-determination scores for the Hispanic scenario. In addition, cultural responsiveness has not been widely researched and has not been aligned with research that is grounded in motivational theory. The relationship signified by this research suggests that the development of cultural responsiveness may in fact be an important facet of building self-determination of prospective teachers. Further research is necessary to explain this phenomenon.

Although, as previously stated, the fall in scores in both cultural responsiveness and self-determination, when comparing first, second, and third year preparation students, must be considered with caution, but the present findings suggest that the stereotypical

beliefs of prospective teachers may be negatively impacted through their preparation years, and their school practice beliefs may not be significantly being developed. Future research must explore the possibility that current preparation programs may be facilitating the stagnant condition of cultural responsiveness development.

The subscales of the cultural responsiveness scale represented two constructs. The subscale Non-stereotypical Beliefs was significantly related to (as well as correlated to) competency, autonomy, and relatedness. However, the subscale Classroom Practices was not significantly related but was correlated with autonomy. Further research must be designed to address what additional factors may be influencing both prospective teachers' cultural responsiveness and their potential of being self-determined in classroom settings.

Lastly these research findings supported previous investigations indicating that many typical teachers have lower expectations for and predispositions about the achievement of low socio-economic status (SES), poverty, and minority students (Alexander et al., 1987; Alexander, Entwisle, & Horsey 1997; Alexander, Entwisle, & Thompson, 1987; Dietrich, 1998; Katz, 1999; Olmedo, 1997; Rist, 1970). Many of the participants "painted" their own picture of the group their contextual scenario was referring to: "high crime", "dangerous", "less educated", "well-off". A high percentage of participants made comments which substantiated their own pre-existing beliefs, although possibly unconsciously. These comments embodied stereotypical belief systems that, in this case, occurred when prospective teachers were faced with a "real" classroom teaching situation.

Although participant responses were explained at length in the results chapter, the following statement was from a participant who was not part of the final participant group since she was an African American. This prospective teacher was also randomly assigned the African American scenario. Her comment clearly affirmed the existence of stereotypical beliefs in our future teachers as well as confirmed that preparation to be “culturally responsive” is not necessarily a white issue, but possibly an issue that teacher preparation programs need to address with all prospective teachers.

Immediately after seeing the racial break-down of the school, I assumed (correctly) it was a lower-income, likely inner-city school. Lower income does not mean less intelligence, however it almost always means less education and worldliness. Thus, I would have to work hard to crack open the minds of the students who likely just do not know what they do not know, in order to help better prepare them for their future.

The remainder of this chapter will address the limitations of this study, as well as, examine implications for future research and teacher preparation programs.

Limitations of Study

Two primary limitations existed in this study. First, the utilization of a self-report attitudinal measure was a limitation, although open-ended comments were encouraged to assist in the understanding of why participants answered in specific ways. Two areas of concern in this type of measure should be addressed: 1) Self-report measures are language and culture specific in that respondents interpret words through their own

experiences (Guild, 1994) and 2) value ranking does not explicitly define what the participant values or what they believe should be valued; whether they are theoretical choices made for the measure or whether they are lived values (Morris, 1993). Furthermore, participants may subconsciously or consciously edit their responses to reflect what they think they should believe and not the actuality of what they would do (Schwarz, 1999). Participants may in fact supply “socially desirable” values (Popham, 2009).

Second, the convenience sample consisted of largely pre-service teachers from the mid-west part of the United States, which may reflect demographic valuing systems. These participants were all participating in teacher preparation programs but ranged in time in the program from one to five years. Although interesting findings were implied by the years the pre-service teachers had participated in their programs, this research was not systematically stratified to capture the timing of teacher preparation nor were specific class contents (which differ from program to program) identified by this sample group. Specifically, there were no questions that addressed whether the participants had participated in Multicultural Teaching classes or other possible teacher preparation programs that may differ from each other.

Implications for Research and Teacher Preparation Programs

This research study supported the premise of Cultural Responsiveness and the need for teachers to develop this component of their training as suggested by Ladson Billings (1994). The results also suggested that pre-service teachers’ Non-Stereotypical Beliefs although somewhat developed upon entering teacher preparation programs may

not be continuing to develop throughout their preparation experiences. These results suggested the need for more systematic research agendas in the area of teacher preparation to investigate possible recommendations for preparing future teachers to work in diverse classrooms and communities.

A crucial component to consider is the finding that indicated that participants' in their first year of teacher preparation in comparison to students in their third year of preparation had a lower level of anticipated self-determination and reported cultural responsiveness: Again, this was a surprise in this research project and the unsystematic stratification should be considered with prudence, but it should be noted that the findings are consistent with two studies, Tiezzi and Cross, (1997) and Haberman and Post (1992). Both studies reported that field experiences reinforced or produced more stereotypes rather than eliminating them. Although students were enrolled in a multicultural education class, the course's expository format did not sufficiently engage them in examining their own beliefs and possible biases. By the end of the experience, students reportedly felt more confident about themselves as teachers but were more negatively tainted in the opinions about the minority group they were observing (Tiezzi & Cross, 1997; Haberman & Post, 1992). Thus, although this research does support the need for "experiences" in the classroom with diverse populations, it also suggests that future research may need to specifically target what constructs of field experiences are assisting in teacher preparation and what areas are possibly undermining positive development of prospective teachers.

In addition, the National Center for Educational Statistics (2001) indicated the overwhelming probability that minority children will experience mostly White teachers in their education. This is important to address as growing minority populations continue to struggle academically. Unfortunately cultural responsiveness is not yet widely researched and the effects of self-determination in specific unfamiliar contexts are nonexistent. Thus this research actually suggests more questions than answers. These questions must be addressed in systematic studies that assist teacher preparation programs in providing the necessary training for prospective teachers that will be advantageous to improving the academic learning environment for all students. The following areas of research are suggested based on my findings. Both areas have the potential to positively affect teacher preparation, curriculum and requirements.

Cultural Responsiveness and Minority Focused Research

Since the measurement of cultural responsiveness is a fairly new idea, continued development of a scale that measures additional constructs of cultural responsive development of pre-service teachers is necessary. Although this instrument did prove to be reliable and the comments associated with each participant's score provided additional validity, it would be helpful to have more than two factors that identify specific application possibilities for teacher preparation programs. Additionally, cultural responsive measurements for in-service teachers could be useful for schools who desire better understanding of appropriate staff development training needs.

Additionally, future research that continues to identify ways to apply successful strategies with minority groups in schools that contain the typical teacher demographic

(White, middle-class) is also crucial. By determining what academically successful schools are applying to teaching practices is important to continue to better design teacher development programs (both at the pre-service and in-service levels). Specific strategies may have advantageous affects for effective training programs that may be more practical and usable by teachers. Additionally, discovering applicable strategies for school environments may assist in more comprehensive cultural responsive measurement tools (as previously addressed).

Future research that addresses prejudice and unconscious stereotypical beliefs may also be helpful in achieving more applicable strategies for training future teachers. Although this area has long been a source of tension within education (Darden, 2003), the time may have come that race can be addressed. The design of possible measurement tools that distinguishes between these two constructs (prejudice and unconscious stereotyping) may offer additional facilitation of appropriate training practices for future teachers.

The present research findings may also be some of the first findings that link a prospective teacher's cultural responsiveness and their motivation. Thus, assessment of other motivational factors that are theoretically grounded in influencing self-regulation practices and the effect that cultural responsiveness and specific diverse settings may have would also be important [i.e. Self-Efficacy Theory (Bandura, 1993, 1997), Attitude-behavior Consistency (Kalgren & Wood, 1986), Cognitive Dissonance (Festinger & Carlsmith, 1959), Expectancy Theory (Vroom, 1964), and Self-discrepancy Theory (Higgins, 1989)].

Teacher Preparation Program Considerations

Based on these research findings, research on teacher preparation programs may also be appropriate to consider. First, development of teacher preparation curriculum, that addresses specific ethnicities and their cultures, as well as, the norms about poverty, crime, and other influential circumstances that exist in all schools should be created, evaluated, and monitored. Secondly, comparison studies of teacher preparation programs with differing multicultural components (i.e., fieldwork opportunities, specific class ethnicity differences, student teaching opportunities, relationship building class) could identify areas that are encouraging positive self-determination and cultural responsiveness in teachers.

Additionally, several longitudinal studies may be necessary to appropriately address the preparation of future teachers. As suggested by Cochran-Smith and Zeichner (2005), one such longitudinal study would be studying teaching practices that successfully and positively affect the academic learning of their diverse students, since currently very little definitive and systematic exploration of teacher cultural responsiveness ability and its effects on students learning have been identified. Also, longitudinal studies that address how pre-service teachers are applying relational skills with minority students once becoming a teacher, may shed some light on how to best prepare future teachers (Saffold & Longwell-Grice (2008)). Also, longitudinal studies examining the development of pre-service teachers' Cultural Responsiveness within the preparation program could assist in how instructors of pre-service teachers develop curriculum and experiences

Lastly, teacher preparation programs must evaluate the field work preparation experiences of prospective teachers to determine whether predispositional belief systems are being positively developed, tuned, and restructured. If the experiences of pre-service teachers are reinforcing stereotypical beliefs or are undermining the theoretical learning that is occurring in classroom settings, these experiences may require more adequate monitoring or structuring.

Discussions Summary

It would be plausible to state that teacher's pre-dispositional beliefs and their motivations to teach students that differ from themselves is complex and does affect one's ability to be a successful teacher. The failure to acknowledge that future teachers are not just teaching math, science and music, but also creating opportunity for future adults may be an important piece of the puzzle. This idea implores us to ask the questions: what is teaching...really? Why am I teaching? Is opportunity for all ideal or possible? Future teachers must be prepared to teach diverse communities of learners.

Pre-service teachers participating in this study demonstrated that they "know" what is "just and right" but may lack the skills and confidence to apply these belief systems. Additionally pre-service teachers contradicted their self-reports through comments that alert us that they do know what to say, but when faced with the real prospect of teaching diverse students...their abilities to apply take a sharp turn. The number one "excuse" of the participants was that they did not know how to get to know the minority group well enough to teach them; in addition several stereotypical comments

were made: minority populations must be from the “inner-city”, exist in a “high crime rate” and have “low parental education”.

Many of the findings in this study should also encourage the educational community to be proactive in the pre-service training and in-service training of teachers. The fact that this study unveiled blatant stereotyping of minority groups should continue to concern us. The suggestion that cultural responsiveness is also not being developed in these teachers should also raise concerns, especially when many teacher preparation programs are currently trying to address this situation. However, the National Education Association (2008) reports that only one-third of states require prospective teachers to study some aspect of cultural diversity in their teacher preparation programs; additionally the Interstate New Teacher Assessment and Support Consortium (INTASC) has been developing model policy that states can use to align their teacher licensing systems to include cultural competence.

Also, Ogbu (2002) makes the argument that membership in a minority group is not a basis for theorizing about cultural influences on learning. However, these research findings denote more than just “membership”. Instead, this research suggests that it is the personal beliefs about these “groups” that may be affecting how teachers teach which subsequently may be affecting the learning of their students.

Additionally, these findings suggested a common thread in cultural responsiveness and self-determination: relationship-building development. The idea that teachers may not have the skills to build relationships with students who differ from their own backgrounds may be a possible area to consider. This area of personal growth

encourages understanding of differences and needs of individuals and has been a core part of successful business practices for years (Cann, 1998). Educational researchers, as teacher prefatory agents, must also acknowledge our role in the development of our future teachers' social abilities as well as their teaching abilities.

Positive development of beliefs should be considered a crucial responsibility of both the research and educational communities. Developing the cultural responsiveness of our future teachers includes understanding multicultural approaches to teaching and learning (Delpit, 1995; Goodwin, 1994; Vavrus, 1994) while, at the same time, uncovering and overcoming stereotypical beliefs about specific groups of children (Shultz et al 1996) and the learning of how to apply what we know.

In conclusion, there is no doubt that teaching students different than ourselves can be difficult. No one ever said teaching was easy. However, at the end of the day there is only one question that every teacher must ask themselves..."Did I use every available strategy to reach every learner?" If we do not know how to know our students, if we do not know how to talk with our students, if we do not know how to teach our students... then unmistakably there is a plausible argument that we are not giving the adults of tomorrow the best that we, as educators, have to offer.

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APPENDIX A

ANTICIPATED SELF-DETERMINATION SCALE

By filling out this survey you are giving consent to use the information you provide. Please darken in each number for your response. Please be as honest as possible.

1. Sex? (1) Male (2) Female
 2. Age? (1)18-20 (2) 21-25 (3) 26-30 (4) 31-35 (5) 36-40 (6) 41-50 (7) 51-64
 3. Year in preparation program? (1) 1st (2) 2nd (3) 3rd (4) 4th (5) 5th year or more
 4. Name of University currently attending:

 5. Ethnicity/Race? (1) White (2) Hispanic/Latino (3) African American (4) American Indian (5) Eskimo (6) Asian (7) Other

 6. K-12 school attended? (1) large suburban (2) small suburban (3) Large inner city (4) Small inner city (5) Small private (6) Large private (7) Rural (8) other Specify _____ (9) Multiple types of schools
 7. Your area of teacher certification? (1) Secondary (2) Elementary (3) Early Elementary (4) not sure yet
 8. Your ideal future school teaching position? (1) large suburban (2) small suburban (3) Large inner city (4) Small inner city (5) Small private (6) Large private (7) Rural (8) other Specify _____
 9. Political Affiliation: (1) Republican (2) Democrat (3) Independent (4) None
 - 10.. Politically I am _____.
(1) Extremely Liberal (2) Somewhat Liberal (3) _____ (4) Somewhat Conservative
(3) Very Conservative
-

Cultural Responsiveness - (1) strongly disagree (2) disagree (3) somewhat disagree (4) somewhat agree (5) agree (6) strongly agree

1. Using an understanding of differing diverse cultures in the classroom will

undermine the national unity by emphasizing cultural differences.

2. Inclusion of culturally diverse reading materials will reduce academic learning time.
3. I believe I could successfully use applicable strategies to communicate with the parents of in the described students in this school.
4. Group equality should be our ideal.
5. Adjusting classroom management to respond to cultural backgrounds of children is a part of being culturally sensitive.
6. Encouraging respect for cultural diversity is essential for creating an inclusive classroom environment.
7. All groups of people should be given an equal chance in life.
8. I believe cultural views of a diverse community should be included in the school's yearly program planning.
9. I believe the teaching of ethnic customs and traditions is important in my teaching.
10. I believe there are times when the use of "non-standard" English should be accepted in school.
11. When teachers are sensitive to home and school cultural differences children learn better.
12. I should do what I can to equalize conditions for different groups.
13. Students should be allowed to speak their native language at school.
14. All children must learn that we all belong to some ethnic groups and that all groups are just different but not inferior or superior than others.
15. All children must learn we have a responsibility to change discrimination and prejudice in our society against different groups.
16. Students should be allowed to speak their native language in my classroom.
17. We would have fewer problems if we treated everyone equally.
18. I believe many students from diverse backgrounds have more behavior problems than other students.

19. I believe many students from diverse backgrounds are not as eager to excel in school as White students.
20. I believe that including diverse cultural practices in my classroom will hurt the class's cohesiveness.
21. My personal understanding about differing cultures is essential for creating an inclusive classroom environment.
22. I believe that my understanding of culture has a strong impact on children's school success.
23. No one group should dominate in society.
24. Questioning one's own beliefs about teaching and learning is a critical part of teaching culturally diverse students effectively.
25. I believe it is important to identify with the racial groups of the students I serve.
26. Many parents, in differing cultures, have very little interest in participating in their child's education.
27. I should communicate with all parents about their child's education even when I believe that the parents do not wish to be involved.
28. I believe parents of diverse populations should have a voice in the curriculum I teach.
29. I believe I would prefer to work with parents whose cultures are similar to mine.

These surveys will be randomly introduced (1 per participant) prior to receiving self-determination measurement.

Imagine you are teaching the students described in the following scenario. Please indicate how true each of the following statements would be for you given your pre-service teaching and personal experiences and this teaching environment. Remember that your professors will never know how you responded to the questions. Please use the following scale in responding to the items.

Survey #1: School A

Your school contains the following ethnicity breakdowns: White 0.8%, Black 25.6%, Hispanic 73.1%, Asian/Pacific Islander 0.3%, and American Indian/Alaska Native 0.2%. The median household income in your school's area is \$42,139. Unemployment is 5%

with a violent crime index of a 5 (1 is lowest: 10 highest). The classes at your school have 20:1 teacher ratio. The economically disadvantaged percentage of the school is moderate. Adults (including parents) with at least a High School diploma is 67.1% Adults with at least a Bachelor's Degree is 23.0%. 16.2% of households are single-parent.

Survey #2: School B

Your school contains the following ethnicity breakdowns: White 82.0%, Black 7.2%, Hispanic 6.6%, Asian/Pacific Islander 4.0%, and American Indian/Alaska Native 0.2%. The median household income in your school's area is \$42,139. Unemployment is 5% with a violent crime index of a 5 (1 is lowest: 10 highest). The classes at your school have 20:1 teacher ratio. The economically disadvantaged percentage of the school is moderate. Adults (including parents) with at least a High School diploma is 67.1% Adults with at least a Bachelor's Degree is 23.0%. 16.2% of households are single-parent.

Survey #3: School C

Your school contains the following ethnicity breakdowns: White 10.0%, Black 77.0%, Hispanic 6.6%, Asian/Pacific Islander 6.2%, and American Indian/Alaska Native 0.2%. The median household income in your school's area is \$42,139. Unemployment is 5% with a violent crime index of a 5 (1 is lowest: 10 highest). The classes at your school have 20:1 teacher ratio. The economically disadvantaged percentage of the school is moderate. Adults (including parents) with at least a High School diploma is 67.1% Adults with at least a Bachelor's Degree is 23.0%. 16.2% of households are single-parent.

Part 3: TACSD - (1) strongly disagree (2) disagree (3) somewhat disagree (4) somewhat agree (5) agree (6) strongly agree

30. I believe that I could meet the needs of the students in the described school.

31. I would not have a lot of interactions outside of my class with students in this school.

32. I believe that I would be good at meeting the needs of students in the described school.

33. I feel I will be understood by the parents of my students at this school

34. I believe I would successfully teach the students that will be found in this school.

35. I would choose to teach at a school as is described above.

36. I believe I would feel very competent working with the parents of students in this school.

37. I will really like the type of students I will be interacting with in this school.
38. I feel I would be able to share my feelings with the other teachers at this school.
39. I would feel as if I belonged in this school.
40. I feel that my personal teaching goals would be well accepted at this school.
41. I would get along with the students I would come into contact with at this school.
42. I am confident I could develop lessons that would relate to the experiences of students in this school.
43. I do not believe I would have a lot of social contacts with other teachers in this school.
44. I feel that I would have many choices available to me about how to teach these students.
45. I believe I would be able to relate as a mentor to the students I would regularly teach in this school.
46. I believe I would be competent in managing student behavior in the described school.
47. Students in this school would feel they belonged in my class.
48. I would not choose to form a professional relationship outside of my class with students in this school.
49. I would only teach at a school as described above if pressured.
50. I generally would feel free to express my ideas and opinions about my teaching beliefs in this school.

Part 4: TCSD

In the space below please explain or expand on your reasons you may have had for answering the previous questions.

APPENDIX B

TEACHER'S PERCEPTIONS OF CULTURAL RESPONSIVENESS

(Phuntsog, 2001)

-
1. Culturally responsive teaching contributes to the enhancement of self-esteem of all culturally diverse students.
 - *2. Culturally responsive practice undermines the national unity by emphasizing cultural differences.
 - *3. Regardless of cultural differences, all children learn from the same teaching method.
 4. Culturally responsive practice is essential for creating an inclusive classroom environment.
 5. Regardless of cultural difference using the same reading materials is an effective way to ensure equal access for all children in classroom.
 6. Changing classroom management is a part of culturally responsive teaching to respond to cultural backgrounds of children.
 7. Encouraging respect for cultural diversity is essential for creating an inclusive classroom environment.
 - *8. Children with limited English proficiency should be encouraged to use only English in the classroom.
 9. I believe that culture has a strong impact on children's school success.
 10. Inclusion of literature from different cultural groups promotes divisiveness among children in classroom.
 11. Inclusion of literature from different cultural groups develops tolerance among children.
 12. A color-blind approach to teaching is effective for ensuring respect for all culturally diverse students.
 13. Inclusion of literature from different cultural groups reduces prejudice against those groups.
 14. Inclusion of reading materials from different cultural groups reduces academic

learning time.

15. Inclusion of literature from different cultural groups promotes stereotypes of those groups.

16. Children learn better when teachers are sensitive to home and school cultural differences.

17. Questioning one's beliefs about teaching and learning is a critical part of culturally responsive teaching.

18. All children must learn that we all belong to some ethnic groups and that all groups are just different but not inferior or superior than others.

*19. All children must learn that the US is made up of many racial, ethnic and cultural groups and that each must be recognized in classrooms to enrich all our schooling experiences.

20. All children must learn we have a responsibility to change discrimination and prejudice in our society against different groups

APPENDIX C

CULTURAL AWARENESS AND BELIEFS INVENTORY

(Webb-Johnson & Carter, 2005)

1. Gender	2. Type of Degree	3. Years of Teaching
A. Female B. Male	A. Bachelor's B. Master's C. Doctorate	A. 1-11 month B. 1-3 Years C. 4-6 Years D. 7-9 Years E. 10 or more years
4. Current Grade Level	5. Current Grade	6. Current Grade
A. Pre-K B. 2 nd grade C. 3 rd grade D. 4 th grade E. None of the above	A. 5 th grade B. 6 th grade C. 7 th grade D. 8 th grade E. None of the above	A. 9 th Grade B. 10 th grade C. 11 th grade D. 12 th grade E. Multiple secondary
7. Certification	8. Certification	9. Certification
A. Early Childhood B. Elementary C. English D. Science E. None of the Above	A. Social Studies B. Mathematics C. Special Education D. Gifted/Talented E. None of the above	A. Bilingual Education B. The arts C. Physical Education/Health Ed. D. Technology E. Other-not listed
10. Ethnicity	11. Ethnicity	
A. African American B. Arab American C. Asian American D. Bi-racial	A. European American B. Hispanic American C. Native American D. Pacific Islander E. Other – not listed	

Answer the questions on the scantron sheet using the following scale:

(A) = Strongly Agree (B) = Agree (C)= Disagree (D) Strongly Disagree

12. I feel supported by my building principal.	31. I believe African American students have more behavior problems than other students.	46. I believe that in a society with as many racial groups as the United States, I would accept the use of ethnic jokes or phrases by students.
13. I feel supported by the administrative staff.	32. I believe African American students are not as eager to excel in school as White students.	47. I believe there are times when “racial statements” should be ignored.
14. I feel supported by my professional colleagues.	33. I believe teachers engage in bias behavior in the classroom.	48. I believe a child should be referred “for testing” if learning difficulties appear to be due to cultural differences.
15. I believe I have opportunities to grow professionally as I fulfill duties at my ISD.	34. I believe students who live in poverty are more difficult to teach.	49. I believe the teaching of ethnic customs and traditions is not the responsibility of public school personnel.
16. I believe we spend too much time focusing on standardized tests.	35. I believe African American students do not bring as many strengths to the classroom as their White peers.	50. I believe Individualized Education Program meetings or planning should be scheduled for the convenience of the family.
17. I believe my contributions are appreciated by my colleagues	36. I believe students that are referred to special education usually qualify for special education services in our school.	51. I believe frequently used material within my class represents at least three different ethnic groups.
18. I need more support in meeting the needs of my most challenging students.	37. I believe it is important to identify with the racial groups of the students I serve.	52. I believe students from certain ethnic groups appear lazy when it comes to academic engagement.
19. I believe “all” students in my ISD are treated equitably regardless of race, culture, disability, gender or social economic status.	38. I believe I would prefer to work with students and parents whose cultures are similar to mine.	53. I believe in-service training focuses too much on “multicultural” issues.
20. I believe my ISD families are supportive of our mission to effectively teach all students.	39. I believe I am comfortable with people who exhibit values or beliefs different from my own.	54. I believe I address inappropriate classroom behavior even when it could be easily be ignored.
21. I believe my ISD families of African American students are supportive of our mission to effectively teach all students.	40. I believe cultural views of a diverse community should be included in the school’s yearly program planning.	55. I believe I am able to effectively manage students from all racial groups.
22. I believe the district has strong support for academic excellence from our surrounding community (civic, church, business).	41. I believe it is necessary to include on-going family	56. I believe I have a clear understanding of the issues surrounding classroom
23. I believe some students do not want to learn.		

24. I believe teachers should be held accountable for effectively teaching students who live in adverse circumstances.	input in program planning.	management.
25. I believe there are factors beyond the control of teachers that cause student failure.	42. I believe I have experienced difficulty in getting families from African American communities involved in the education of their students.	57. I believe I have a clear understanding of the issue surrounding discipline.
26. I believe the in-service training this past year assisted me in improving my teaching strategies.	43. I believe when correcting a child's spoken language, one should model appropriate classroom language without further explanation.	Please answer the following questions with a written response on the back of your scantron sheet.
27. I believe I am culturally responsive in my teaching behaviors.	44. I believe there are times when the use of "non-standard" English should be accepted in school.	Question A. What is your greatest behavioral management concern as you reflect on your professional responsibilities and the learners you serve?
28. I believe cooperative learning is an integral part of my ISD teaching and learning philosophy.	45. I believe in asking families of diverse cultures how they wish to be identified (e.g., African American, Bi-racial, Mexican).	Question B. What racial, ethnic, and/or socio-economic concerns do you have as it relates to your role as a teacher?
29. I develop my lessons based on Texas Essential Knowledge and Skills (TEKS).		Question C. What leadership concerns do you have as it relates to your ISD?
30. I believe African American students consider performing well in school as "acting White."		

APPENDIX D

BASIC NEEDS AND SATISFACTION – GENERAL

(Deci & Ryan)

Please read each of the following items carefully, thinking about how it relates to your life, and then indicate how true it is for you. Use the following scale to respond:

1 2 3 4 5 6 7

not at all true

somewhat true

very true

I feel like I am free to decide for myself how to live my life.

I really like the people I interact with.

Often, I do not feel very competent.

I feel pressured in my life.

People I know tell me I am good at what I do.

I get along with people I come into contact with.

I pretty much keep to myself and don't have a lot of social contacts.

I generally feel free to express my ideas and opinions.

I consider the people I regularly interact with to be my friends.

I have been able to learn interesting new skills recently.

In my daily life, I frequently have to do what I am told.

People in my life care about me.

Most days I feel a sense of accomplishment from what I do.

People I interact with on a daily basis tend to take my feelings into consideration.

In my life I do not get much of a chance to show how capable I am.

There are not many people that I am close to.

I feel like I can pretty much be myself in my daily situations.

The people I interact with regularly do not seem to like me much.

I often do not feel very capable.

There is not much opportunity for me to decide for myself how to do things in my daily life.

People are generally pretty friendly towards me.

Scoring information. Form three subscale scores, one for the degree to which the person experiences satisfaction of each of the three needs. To do that, you must first reverse score all items that are worded in a negative way (i.e., the items shown below with (R) following the items number). To reverse score an item, simply subtract the item response from 8. Thus, for example, a 2 would be converted to a 6. Once you have reverse scored the items, simply average the items on the relevant subscale. They are:

Autonomy: 1, 4(R), 8, 11(R), 14, 17, 20(R)

Competence: 3(R), 5, 10, 13, 15(R), 19(R)

Relatedness: 2, 6, 7(R), 9, 12, 16(R), 18(R), 21