BELIEFS OF COLLEGE STUDENTS ABOUT

THE MULTICULTURAL TEACHING

CHARACTERISTICS OF TEACHERS

WITH SIMILAR OR DISSIMILAR

ETHNICITIES

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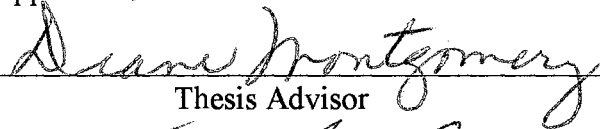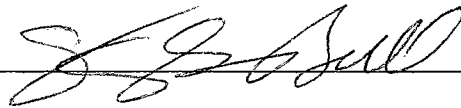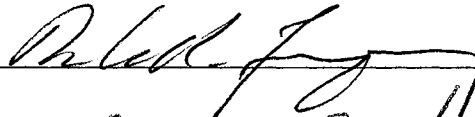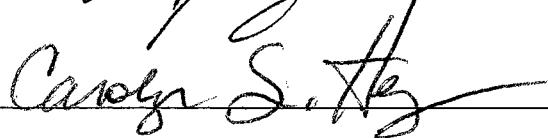the Degree of
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BELIEFS OF COLLEGE STUDENTS ABOUT

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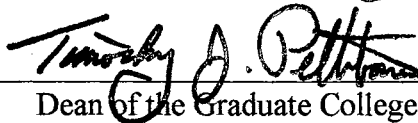CHARACTERISTICS OF TEACHERS

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CHAPTER I

Introduction

Racial prejudice, religious discrimination, ethnic identity, and stereotyping are issues that have been written about and researched for many years. The concept of White superiority has been felt around the world in the conquest of European nations into Africa, Asia, the Americas, the Island nations, and Australia. Hardly a nation has escaped the ravages of European nations as they scrambled to conquer territories and prove their superiority over their neighbors (see, for example, Albertini, 1982; Blake, 1942, Williams, 1904a; Williams, 1904b; Williams, 1904c). Yet, racism cannot be limited to the advancing of European nations. Racism is a global issue that reflects an in-group versus out-group mentality (Kinder & Sanders, 1996). The socio-cultural racism that exists today reflects the assumptions of racial superiority and inferiority of Social Darwinism and the eugenics movement (Colin & Preciphs, 1991). These assumptions influence our perceptions, attitudes, and behavior (Gosset, 1963; Jordan, 1968). Teaching and learning are vulnerable to such influences. Ethnicity has been found to influence teacher expectations (Demetrulias, 1991). Students of ethnicity on traditionally white college campuses do not feel that their ethnic backgrounds are validated by students, faculty, administrators, and staff of the dominant culture. Students of ethnicity face social isolation and social conflict often enduring a hostile racial climate (Smith, 1998).

Racism is described as the exclusion and subordination of a people group based on color. The most widely used description of racism notes that the visibility of skin color or other physical traits associated with particular colors or groups marks individuals for subordination by members of the white majority. It purports that white racism subordinates members of other groups primarily because they are not white in color (Colin & Preciphs, 1991). The limitations of this widely accepted definition and much of the literature on racism is the underlying assumption that racism is a white construct, and that racism was introduced and is perpetuated by whites. Though this assumption certainly has merit and is a major part of America's history, it limits our ability to address racism as a global issue and inadvertently promotes racism by drawing a line between whites as oppressors and people of color as victims. Division is perpetuated by the concept of a common enemy. Earlier definitions of racism as a process wherein a group defines and redefines its position relative to that of another group were broader and more closely describe the issues of global racism that we face today (Blumer, 1958). Across the globe, people groups are subordinated by the dominate people groups of the nation. In many cases, racism gives way to monoculture ideology. The dividing factor may be race, religion, belief system, caste, or socio-economic conditions.

Individuals learn how to act toward those whom they see as different by observing and gathering information from their own group. This group orientation, or social identity, is a group process by which individuals connect with people like themselves as opposed to people who differ from them (Tajfel, 1969). This concept of social identity is confirmed by research that shows that public opinion on race and ethnicity is group-centric (Kinder & Sanders, 1996). Consequently, individual's opinions

toward other social groups may be shaped early on by the feelings held by citizens within their own group. Research has further shown that negative attitudes seem to be more powerful and more deeply rooted than positive attitudes and therefore more difficult to change in the presence of disconfirming behavior (Huici & Ros, 1996). This leads one to the conclusion that, early on, children could benefit from frequent interaction with positive role models of diverse races, ethnicities, and cultures.

The challenge to racism by Dr. Martin Luther King in the decade of the 1960s brought racism to the forefront of American thought and echoed around the world. Americans within the dominant structure of society were forced to see the ugliness within and the oppressed were given hope. As a result, the United States of America has become a vocal supporter of social justice for the entire world. America's rhetoric of social justice would lead one to believe that racism in America either no longer exists or is confined to a few radicals. Research over the past few decades has resulted in some support for the idea that traditional racism and racists are outmoded (Kinder & Sanders, 1996; Kinder & Sears, 1981). Some argue that traditional racism is at an end, in decline or, at least, that the significance of race in U.S. society has diminished in importance (D'Souza, 1995). Others claim that traditional racism is still a determinant of public opinion, scholarship, and actions (Kinder & Sears, 1981). Whether one believes that racism is a symptom of a deeper malady, or a primary driving emotional force, the results are the same. People groups across the nation and the world have formed invisible boundaries that separate themselves from any group they do not understand and form hierarchies that inevitably place themselves at the top.

Such is the case in the debate over persons of ethnicity in America. Debate proliferates about the Americanization or acculturation of immigrant ethnic groups and whether the approach should follow the assimilation theory, the melting-pot theory or the multiculturalism theory. Those who support the melting-pot theory do not recognize and value diversity, while supporters of the assimilation theory perpetuate the concept of superiority of certain races or groups in order to maintain the dominant group's ideals and values. Multiculturalism theory, on the other hand, recognizes and values diversity. It allows individuals to expand their worldview by looking through the eyes of others through ample opportunities for interaction with persons of different ethnicities, races, and backgrounds. The multicultural effort in America has made progress. Relationships across ethnicities have become a major part of the American lifestyle over the past twenty years and racism in America is now seen as more than a black and white issue. (Onyekwuluje, 2000).

Statement of the Problem

Although progress has been made in the multicultural effort, the lingering effects of racism and its underlying assumptions are experienced daily by individuals of all ages in the educational arena. Contrary to the perception that traditional racism in America is passé are the perceptions of those students most directly affected. Students of ethnicity often report insensitivity toward student diversity. They indicate that students and school personnel of the dominant culture invalidate their ethnicity by expecting conformity to mainstream interaction patterns (Feagin, Vera & Imani, 1996). Consequently, students of

ethnicity must cope with non-academic sources of stress in addition to the academic rigors of higher education (Feagin, Vera & Imani, 1996; Mallinckrodt, 1988). Yet, the proliferation of multicultural programs and courses in American schools and universities would seem to support the belief that this country has all but eradicated traditional racism (Kinder & Sanders, 1996; Kinder & Sears, 1981). This perception has fueled incidents of intolerance toward ethnic groups, race-targeted programs, and multicultural curricula (Feagin, Vera & Imani, 1996).

Legislation has followed suit and higher education has moved away from its commitment to affirmative action. Eliminating affirmative action programs jeopardizes the college transition, retention, and performance patterns of African American, Native American, and Hispanic American students (Gossman, Dandridge, Nettles & Thoeny, 1983). Students of ethnicity now comprise less than 5% of schools of education (Wilder, 2000). Even in universities that attempt to recruit and retain ethnically diverse individuals in teacher education programs, pre-service populations remain overwhelmingly white (Di Martino, 1993; Dillard, 1994; Kestner, 1994; Su, 1993). In many cases that is reflective of the faculty and staff of the universities and the representation of ethnicities in the literature, as well as stereotypes of teaching based on the typical teacher at middle-class suburban schools (Apple, 1988). Past experiences, histories, and circumstances of perspective teachers are the personal foundations upon which their learning, teaching practices, educational roles, and perspectives are built (Bird, Anderson, Sullivan, & Swidler, 1993; Cole, 1990). Thus students of ethnicity must assimilate the perspectives and experiences of European American teachers and professors into their own profoundly different perception (Hood & Parker, 1994).

For students, the process of assimilating vastly different perceptions could be facilitated by the educator's knowledge of and sensitivity toward ethnic sensitivities and perceptions. Academic performance of students of ethnicity correlates with educators' knowledge and shared communication about their ethnicity (Nel, 1992). Since most pre-service elementary populations are overwhelmingly young, white, English speaking, and female, the gap between the ethnicity of the student and the educator's ethnic knowledge and sensitivity is perpetuated in the earliest educational experience of these children (Brookhart & Freeman, 1992).

The perception of discrimination against students of ethnicity is reflected across the grade levels from pre-school to college campuses. Latino youth in public schools feel that they are often disciplined differently than other youth because they are Latino. Students of Latino heritage describe teachers' responses to their behavior as prejudiced and feel the teachers do not care about them and do not want to help them learn. They suggest that they are stereotyped because of their ethnicity and limited in their ability to be anything other than what the teachers perceive students of their ethnicity to be. They note that all Hispanics in their experience were referred to as Mexicans without regard to their various nationalities (Katz, 1999).

Stereotypical behavior and attitudes are reinforced by the fact that stereotypes make it easier to process and recall information that is consistent with the stereotype (Sachau & Hussang, 1992). This is compounded by the fact that children have established stereotypes in memory before they develop the cognitive capacity to question them (Katz, 1976). Furthermore, students do not understand the complexities of stereotypes. They believe stereotypes can be eliminated through education and correct information. They do

not see themselves as judgmental so they do not believe stereotyping relates to them. Consequently, they are not highly motivated to examine and change their own stereotypes (Sachau & Hussang, 1992). These stereotypes are carried from youth into adulthood and affect parenting practices, teaching practices and attitudes, perpetuating the stereotype by passing it on to children through modeling and direct instruction. Teachers stereotype students along ethnic lines. Research on teacher expectations of students showed that teacher judgments of students were influenced by ethnic surnames before the students ever entered the classroom or had a chance to demonstrate academic competency. Students with Mexican American surnames were judged unsuccessful, while virtually no Japanese American students were judged unsuccessful. These differential expectations have a reciprocal effect in the classroom. Students exhibit behavior that complements and reinforces the teacher's expectations which, in turn, are reflected in achievement levels (Demetrulias, 1991).

The fact remains that students of ethnicity still feel uncomfortable in classrooms, undervalued and misunderstood by faculty and staff, and poorly represented on campuses. Research is needed to illuminate the need for greater diversity among the faculty and staff. This study addressed these issues by creating a forum for the student voice to be heard.

Theoretical Frame for the Study

The theoretical framework for this study is a multicultural model which addresses multiculturalism from a perspective of transformation through interaction in three

overlapping stages. Individuals begin a journey toward transformation by first acquiring

knowledge about other ethnicities. Through information processing, contact, and

purposeful interaction with persons from diverse ethnicities, individuals facilitate the

development of a multicultural personality which enables them to interact comfortably

with persons of ethnicity (Onyekwuluje, 2000). Social Cognitive Theory, specifically, the

development of moral conduct and observational learning, provides context for the

multicultural model. Social Cognitive Theory describes humans as dynamic, information

processing, problem solving, social organisms (Bandura, 1986). Individuals learn from

both direct experience and vicarious experience, both of which involve other people in a

social setting. Observations and interactions with other people create a basis upon which

cognitions, including standards for performance and for moral judgment, are developed

(Hergenhahn & Olson, 1993).

According to the multicultural model informing this study, moral code develops

through interaction with models through a process described as symbolic interactionism

(Onyekwuluje, 2000), and is learned and reinforced by abstract modeling. Symbolic

interactionism refers to the social forces which shape one's self-concept and self-

definition, both of which influence behavior. Abstract modeling is a process in which

models are observed performing various responses that have a common rule or principle

(Bandura, 1977). Children observe interactions and various responses in parents, family,

and social environment that demonstrate discrimination, intolerance, and stereotyping.

From this observation, they learn judgmental orientations and standards of conduct. They

transfer that learning to new situations, for example, when encountering students of

different ethnicities from themselves. These rules guide their social interactions and

influence their moral judgments and emotional responses. Once internalized, these rules, i.e. moral code, determine which behaviors or thoughts are sanctioned and which are not and motivates the child to act accordingly (Hergenhahn & Olson, 1993). This translates to ideas and concepts about ethnicity as well. Research suggests that stereotypes are established in memory before children develop the cognitive capacity to question them (Katz, 1976). Furthermore, stereotypes make it easier to process and recall information that is consistent with the stereotype (Sachau & Hussang, 1992).

However, internalized moral codes may be superceded in certain situations. Racism and the resulting behaviors of racism are primary examples of the situational nature of behavior. Even though one has firm moral principles, individuals and groups use several mechanisms to excuse themselves from taking responsibility for eliminating racism and the resulting behaviors of insensitivity, intolerance, and stereotyping. By applying the mechanisms of moral justification, euphemistic labeling, dehumanization, or displacement of responsibility, individuals depart radically from their moral principles without experiencing remorse (Hergenhahn & Olson, 1993).

Multiculturalists refer to these mechanisms as institutional discrimination and symbolic racism (Kinder & Sears, 1981). Symbolic racism suggests that individuals discriminate to protect American values and worldview, while institutional discrimination suggests that individuals operate cooperatively in an environment where discrimination is a part of the system. These mechanisms are examples of faulty cognitive processes which establish false beliefs, and which become self-perpetuating because individuals seek out others who hold the same false beliefs. As a result, in-groups and out-groups are formed (Kinder & Sanders, 1996).

Stereotyping is an example of faulty processing of information. For example, if a belief is held about a particular ethnic group, individuals tend to reach the same conclusion about the person of that ethnicity with whom they are interacting even though evidence is contrary to that assumption (Hergenhahn & Olson, 1993; Sachau & Hussang, 1992).

The concepts of symbolic interactionism, observational learning, and abstract modeling supports the conviction that diversity among the teaching force is profitable for children at all levels of their school experience. Since new responses may be acquired by watching a model being reinforced for certain actions and old learning may be modified by observing a different consequence from the one anticipated, students need to see this concept applied to discrimination and stereotyping. Students need to see themselves mirrored in some of the individuals who are standing before them as role models in the classroom. They need to articulate, share and examine how their current perspectives are formed through prior experiences (Pailliotet, 1997). When interaction with a multicultural teaching force and multicultural peers takes place early in life, perceptions of stereotypes can be changed (Huici & Ros, 1996).

The multicultural model that framed this study, which places the process of developing a multicultural personality into three overlapping stages, was used to structure and categorize the statements of beliefs about the multicultural teaching characteristics of high school teachers. Students sorted the statements according to those most like and those most unlike their belief about teacher characteristics. In the first or inquiry stage of the model, individuals develop awareness and sensitivity or understanding of ethnicities. During the second or contact stage, individuals develop respect, tolerance, acceptance,

appreciating, and valuing of other ethnicities. In this stage the individual adopts new multicultural attitudes and begins acting on them. The third stage is the integration or multiculturalism stage. In this stage individuals have a mastery of multicultural knowledge and skills which enables them to feel comfortable in cross-cultural situations and to communicate effectively with people of diverse backgrounds (Onyekwuluje, 2000). These stages are not necessarily sequential, but define a process. For example, initial contact (stage two) may lead one to develop awareness and sensitivity (stage one).

Purpose of the Study

The purpose of this study was to discover the ways college students describe the multicultural teaching characteristics of teachers based on the student's high school experience. The theoretical frame for this study demonstrates how individuals receive information based on their observations of models. This study described the way students perceive the multicultural teaching characteristics of teachers by the similarity or dissimilarity of the ethnicity of the teacher. It included their beliefs about how teachers treated racial and ethnic stereotypes, teacher assumptions regarding ethnic and religious differences, and whether the teacher helped the student understand and embrace his own ethnic identity.

Q methodology is an effective tool for describing beliefs of individuals since it provides a method for the scientific study of subjectivity, an individual's communication of his or her point of view. Through the use of a Q-sort, participant rank-ordered a set of statements according to a specific condition of instruction sorting them from those most

unlike to those most like the participant's beliefs (McKeown & Thomas, 1988).

Participants sorted statements according to three conditions of instruction: (1) describing

the multicultural teaching characteristics of teachers they had in high school who were

similar to them in ethnicity, (2) describing the multicultural teaching characteristics of

teachers they had in high school who were not like them in ethnicity, and (3) describing

ideal multicultural teaching characteristics of a high school teacher.

Significance of the Study

Despite the efforts and the progress in America over the past forty years, tolerance

continues to elude us. Denial and ignorance of issues relating to ethnicity are contributing

factors. Educators must acknowledge the existence and ramifications of ethnic

differences on an institutional as well as personal level and understand their impact on

individual perceptions. Educators must become cognizant of the multiple ways in which

their perceptions influence their own personal beliefs, attitudes, and behavior. Finally,

they must come to recognize how perceptions effect teacher-learner interactions (Colin &

Preciphs, 1991).

Students need to be able to identify with the ethnicity, background and knowledge

of some of their teachers. Classrooms are becoming increasingly diverse. Children of

ethnicity are rapidly becoming the new majority within the United States (Wilder, 2000).

African Americans, Hispanic Americans, Asian Americans, and Native Americans are

expected to account for more than half the U.S. population by the end of this decade.

These children are socialized differently and reflect different family and societal values

(Kirmani & Laster, 1999). The contrast exists, not only between persons of the dominant culture and persons of ethnicity, but between the various ethnic groups as well. Children of various ethnicities learn and play differently. They interact with peers and adults differently, and they view teachers and schools differently (Ramsey, 1996). These students benefit from teachers who share their ethnic experiences. Pre-service teachers of diverse backgrounds often cite strong role models as their primary reason for entering teaching (Galbo, Demetrulius, & Crippen, 1990; Hood & Parker, 1994; Zitlow & Decoker, 1994). This is further evidence that students benefit from having role models of similar ethnicity (Pailliotet, 1997).

Perceptions of stereotypes can be changed by interaction with a multicultural teaching force and multicultural peers. This process is strengthened if interaction takes place early in life (Huici & Ros, 1996). Furthermore, adolescents indicate that they want multiculturalism and diversity in their lives. Open and important questions on ethnic issues encourage individual perspectives to understanding difference and commonality. Adult role models can facilitate such discussions and help students discover how to respect, care, value, and appreciate different histories and socio-economic conditions (Onyekwuluje, 2000).

Ethnic awareness and sensitivity are enhanced by a multicultural teaching population. The present trend toward a white-majority teaching workforce only serves to increase the resistance of ethnicities toward education. Often students of ethnicity equate education with learning to act white. They fear that education will cost them their own ethnic identity. Furthermore, teacher expectations are lower for students of ethnicity, which sets them up for failure.

The teacher-student relationship suffers because teachers are not adequately prepared to work with diversity (Gordon, 1994). Pre-service teachers report a preference to work with students of their own ethnicity and cultural background. When students do not feel honored and respected, and in many cases feel unwanted, their resistance to learning increases (Pailliotet, 1997).

Rationale for the Study

Increasingly low academic performance of students of ethnicity, the reluctance of middle class teachers to teach children of ethnicity or low income, the desire for teachers of ethnicity to educate their own people, and the need for all children to experience a multiethnic teaching force have contributed to the call for more teachers of ethnicity (Banks & Banks, 1989; Book, Byers, & Freeman, 1983). Studies show that negative outcomes may occur when ethnically different teachers and students fail to understand where they come from and connect in classrooms (Farber & Armaline, 1994; Pailliotet, 1997). Educators believe that one way to improve discipline in school and decrease dropout rates is to develop a teacher workforce that mirrors the ethnic diversity of school age children, thereby increasing the participation of positive role models as teachers (Gordon, 1994). Although the literature abounds with calls for more teachers of ethnicity, there is little documentation that addresses the issue through the eyes and voices of the students (Wilder, 2000). This study examined the perceived role of the teacher in the issues of stereotyping, ethnic awareness and sensitivity, and tolerance from the prospective of the student.

The results of this study may show that children of ethnicity benefit from being taught by teachers from diverse ethnic backgrounds as well as from their own ethnicity. Students need to see teachers of similar ethnicity as leaders, experts, and role models in the classroom. They need to articulate, share and examine how their current perspectives are formed through prior experiences (Pailliotet, 1997). Studies indicate that students of ethnicity experience the tensions of trying to reconcile the conflicts of adapting to the school culture while preserving their home culture leading to frustration, and discouragement (Cheng, 1993; Nieto, 1996; Zane, 1991). Yet, they also need to see positive role models at all levels of school experience from many different ethnic backgrounds.

The richness of American societal structure can be brought into the classroom by teachers of ethnicity and acculturate the dominant group as well as ethnic groups to the world that is at their doorstep. African American teachers have a worldview of connectedness and inclusiveness and apply the solidarity they feel with family and community to their teaching practices (Baldwin & Hopkins, 1990). Effective Latino teachers incorporate material into the curricula that affirms Latino ethnicity in addition to being creative, energetic and resourceful (Garcia, 1991). By sharing their own heritage with students, they have opened lines of communication for students to tell their own stories and have established themselves as relevant teachers (Ladson-Billings, 1992). This is not to say that teachers of the dominant culture cannot be relevant to students of ethnicity, but if we are going to truly educate immigrant children about America, we must provide the full range of American ethnicities to serve as role models and to help them shape their futures while preserving and honoring their background, customs, and

heritage. Otherwise, they have a distorted view of this new country they live in, and cannot appreciate the diversity and beauty of their new home. Unfortunately, this is not the case in public school settings or in the universities. Studies show that students of ethnicity strongly desire to share their heritage with others, but feel misunderstood or voiceless in teacher preparation programs, working environments and school environments (Dillard, 1994; Hood & Parker, 1994). They express a deep concern about their ethnic identities, but find that their goals, ideals and personal histories are not valued by the dominant group (Zitlow & DeCoker, 1994).

Have we really educated our indigenous children or the children of mainstream society unless they experience the full range of American ethnicities in the adults who will teach them? In the elementary years, when children view their teachers as wise and wonderful heroes, we must give them the opportunity to learn from, interact with, and admire individuals from all ethnic backgrounds including their own. The richness and fullness of an education provided by individuals of various ethnic backgrounds can be as valuable as traveling around the world. We, in America, have that opportunity more than any other country. Many parents spend thousands of dollars to take their children to other countries so they can interact with native peoples or so they can learn a language from native speakers. Of course, this opportunity is available only to the middle or upper social class who can afford it, but the opportunity alludes a large segment of society. Yet the multiple resources we have right here in this country remain untapped. We must find ways to attract teachers of ethnicity into all levels of teaching. Individuals of ethnicity must rise to the challenge and make the social contributions in the field of education that are so important to the ethnic identity and the future of their children.

Research Questions

(1) How do college students describe the multicultural teaching characteristics of

  teachers they had in high school?

(2) What are the expectations of college students for the ideal multicultural teaching

  characteristics for teachers in high school?

(3) How might the beliefs be described by students based on the student's

  background and experience with teachers of similar or dissimilar ethnicity?

Definition of Terms

Attitude—emotional predisposition to react consistently, either positively or negatively,

  to a person, object, or idea

Beliefs—assumptions, judgments, opinions, and values which may

  influence behavior

Concourse—the domain of subjectivity

Condition of instruction—a guide for sorting Q-sample items

Ethnic identity—the degree to which a person feels connected to a specific group of

  people

Ethnicity—the common ancestry through which individuals have evolved shared values

  and customs

Factor array—a composite Q-sort representing a specific point of view statistically

  solved for each factor

Form board—board or sheet of paper designed by the researcher upon which the respondent sorts Q-statements after receiving the condition of instruction

Generalizations of attitudes—preferences held by persons defining a given factor

Item score—rank assigned to an item based on its position on the form board following a Q-sort exercise

Non-significant loading—statistically insignificant loading on a factor; items in the Q-sort do not expose the respondent's perspective

P-set or P-sample—person sample

PQ Method—software program developed by Steven Brown for the personal computer that is designed to perform Q factor analysis

Q-factor—a particular perspective found to be in common by respondents who have sorted items in a similar way in a Q-sort

Q-factor analysis—statistical means by which subjects are group themselves through the process of doing a Q-sort

Q-item—a statement of opinion included in a Q sample and arranged on the form board in a particular order after the condition of instruction is given in a Q sort exercise

Q methodology—a method for the scientific study of human subjectivity

Q-sample—a collection of stimulus items taken from the concourse that is presented to respondents for rank-ordering in a Q-sort

Q-sort—systematic rank-ordering of purposefully sampled set of stimuli according to a specific condition of instruction

Race—classification of individuals based on visible characteristics, such as skin color, or physical traits associated with particular colors or groups

Significant loading—factor loading which cannot be explained by random assignment

Subjectivity—the study of a person's communication of his or her opinion and viewpoint

CHAPTER II

Review of Related Literature

The purpose of this study was to discover how college students describe the

multicultural teaching characteristics of their high school teachers. Related to this

purpose is the general literature on multicultural education. Specific areas reviewed and

described here are stereotypes, ethnic awareness, ethnic sensitivity, tolerance,

relationships between teachers and students of similar and dissimilar ethnicity, and ability

to identify with teachers of similar or dissimilar ethnicity.

Despite thirty years of multicultural education, students of ethnicity still feel

undervalued and uncomfortable in America's classrooms from elementary through

college years (Gordon, 1994; Katz, 1999). Literature suggests the need for a multicultural

theory that promotes racial and cultural harmony by recognizing and affirming the

genuine commonalities of diverse cultures while valuing and appreciating their

differences. To be embraced by diverse ethnicities, the theory must recognize that

persons of ethnicity value their language and culture but want to achieve success in

mainstream society (Bruffee, 2002; Shields, 1999).

The complexities of multicultural education can be seen in the range of opinions

regarding how multiculturalism should be addressed. Some recommend assimilation to

maintain American standards, suggesting that ethnicities adopt the customs, language,

values and loyalties of the dominant culture. Others suggest that affirming ethnic differences or promoting ethnic allegiance through cultural pluralism is the answer. Still others suggest there are genetic inferiorities that education cannot change. Another line of thought is cultural deprivation and self-concept development, which suggests that children of ethnicity are not properly socialized and have low self-esteem. Some simply believe that we should add information about ethnicities and their customs and holidays to the curriculum (Banks, 1986). Recent theories, such as critical race theory, promote interaction coupled with knowledge and social awareness that will result in social transformation (Solorzano, 1997; Solorzano & Bernal, 2001; Solorzano & Yosso, 2001).

The difficulty of developing a theory of multicultural education that is received and applauded across ethnic lines can be seen in the diversity of research and the diversity of opinions about multiculturalism. For example, specific ethnic groups differ in opinion as to whether a democracy can be constructed out of difference (Hurtado, Engberg, Ponjuan, & Landreman, 2002). This research points to the need for multicultural education to bridge the gap in the diverse opinions by addressing the human element rather than simply addressing the issues (Walker, 1997). This can be done by facilitating interaction with persons of diverse heritage, backgrounds and experiences. Related to this goal is the literature recommending that teachers engage students in purposeful peer interaction involving activities in which they share a common goal upon which they place substantive value (Banks, 1987; Solorzano, 1997). To effect change, multiculturalism must recognize and affirm the dynamic, evolving aspect of individuals (Bandura, 1986). Furthermore, teachers must recognize the enormity of the influence they

have on the lives of their students. They must choose whether that influence will empower and inspire or discourage and defeat (Kestner, 1994).

Given the diversity of student ethnicity they are likely to encounter in the classroom, teachers can easily become overwhelmed with models of multiculturalism that add to the preponderance of responsibilities already afforded them. Teachers need to develop a multicultural personality so they are comfortable and able to communicate in a multiplicity of situations (Onyekwuluje, 2000). Once the teacher has gone through the stages of developing a multicultural personality, it becomes a matter of lifestyle, a social consciousness, which facilitates the process for students as well. Educators can help students develop ethnic awareness and understanding by selecting material that incorporates multiculturalism across the curriculum (Jennings & Smith, 2002; Solorzano & Yosso, 2001; Tan, 2002). The selected material needs to go beyond racial distinctions and recognize complexities within and across ethnic groups (McGoldrick & Giordano, 1996).

Interaction with teachers and peers of similar and dissimilar ethnicities is essential in the process of developing a multicultural personality. Interaction is important because indirect information is not enough to change perceptions. Studies show that students have poorer memory for stories that are inconsistent with stereotypes, but through informal and formal purposeful interaction with individuals of diverse ethnicities, students come to respect and accept the validity of ethnic differences and commonalities (Banks, 1987; Bigler & Liben, 1993). The strengths and weakness of different people are put into perspective. As a result, behaviors are adopted that demonstrate respect, tolerance, and acceptance. The end result is integration and internalization of these perspectives,

attitudes, and behaviors. This is when the individual demonstrates a multicultural personality and can feel comfortable and communicate effectively with people of diverse ethnicities (Onyekwuluje, 2000).

The importance of a working multicultural model is demonstrated by the continuing discrimination and/or insensitivity on university campuses and in public and private school classrooms across America (Pang, 1995; Smith, 1998; Solorzano, Ceja, & Yosso, 2000; Wenzlaff & Thrond, 1995). The issues are reflected in six major areas; ethnic stereotyping, inadequate ethnic awareness, lack of sensitivity toward ethnicities, strained teacher-student relationships, continued lack of racial and ethnic tolerance, and inability of individuals of ethnicity to develop or maintain a strong ethnic identity (Bennett, Cole, & Thompson, 2000; Demetrulias, 1991; Finney & Orr, 1995; Hood & Parker, 1994). Literature suggests that a mono-ethnic teaching force contributes to the perpetuation of the problem and calls for greater diversity among educators from elementary school through the university level (Gordon, 1994). By age 5, children's attitudes about ethnic groups are established by the value judgments of the older generation (Sherif & Sherif, 1969). However, this perception can be changed through transformative multicultural education, which challenges the status quo and charges students to become involved in positive social reconstruction (Solorzano, 1997). It encourages ethnically diverse peer interaction, and provides a multiethnic teaching force, which can bring about change in attitudes and behavior (Banks, 1987; Finley, 2000; Solorzano & Yosso, 2001).

African American educators and pastors have a legacy of providing professional leadership within the African American community (Franklin, 1990). These professionals

can still have a great impact in their community by assuming leadership in promoting a multiethnic teaching force in the educational arena, increasing the probability that education is culturally relevant and culturally centered and will assure perpetuation, permanence, and continuity (Akoto, 1994; Ladson-Billings, 1992). Administrators and school leaders can create positive interethnic school communities and develop ways to identify prospective teachers who support implementing diversity issues in the classroom, agree with equity beliefs and the social value of diversity, recognize that assimilation is not a pre-requisite for student success, and desire to implement cultural social re-constructionist education (Levine-Rasky, 2001; Norte, 1999).

Stereotypes

A stereotype may be described as a belief generalized across a group of people and applied to individuals within the group because of their group association. In this way, characteristics are attributed to a person because of their group membership. Specifically, a group of people are identified by a characteristic, additional characteristics are attributed to the group as a whole, and finally, upon identifying individuals by the group characteristic, the stereotypical characteristics are assumed (Hinton, 2000). Once a stereotype has been established, it takes on a life of its own and influences social behavior beyond the actions of any individual (Stangor & Schaller, 1996).

The manifestation of overt prejudice and negative stereotyping places an individual in opposition with mainstream society to such an extent that it has decreased in intensity and frequency. Yet, subtle forms of stereotyping continue to be a major factor in

the lives of persons of ethnicity (Solorzano, Ceja, & Yosso, 2000; Wolfe & Spencer,

1996). Racial and ethnic stereotyping exists in all aspects of society. It can be seen in

educational stereotyping through lower expectations for students of ethnicity. Personality

or character stereotyping is evident through generalized assumptions about particular

ethnicities, while physical appearance stereotyping is shown through negative depictions

of specific ethnicities in the news and media (Mackie, Hamilton, Susskind, & Rosselli,

1996; Solorzano & Yosso, 2001). Negative stereotyping can be diminished, however,

when groups engage in cooperative action to accomplish a shared goal that is perceived

to be of global or social importance, thereby, reducing inter-group conflict. Value

judgments are passed on to children by the older generation, but research suggests that

involving individuals in several events involving widely shared uncertainties and

frustration by members of all groups ameliorates cross-group friendships and inter-group

hostility diminishes. This happens because a motivational base has been provided which

provokes a search of new alternatives in value orientation and re-definition in self-

identity (Sherif & Sherif, 1969, Wolfe & Spencer, 1996). Thus educators can use

cooperative learning strategies in the classroom to help students alter stereotypes and

have more positive interaction with members of diverse ethnicities. As a result the unique

strengths and experiences of students of ethnicity are valued and appreciated (Foster,

1990). They have a voice in the classroom when their backgrounds and experiences are a

shared part of the curriculum (Ladson-Billings, 1992). When educators maintain an

atmosphere of respect and open lines of communication for all persons, students of

ethnicity can share their opinions on stereotypical beliefs and provide the knowledge,

understanding, and interaction to break the cycle of negative stereotyping (Eberhardt &
Fiske, 1996; Hewstone, 1996).

Stereotyping makes it easier to process our social world, but it often negatively
influences our judgments about other people, because it influences what information is
sought out, attended to, and remembered. Stereotypes may be viewed as belief systems
that guide information processing and influence perceptions of interactions with members
of the stereotyped groups (Hamilton & Sherman, 1994). It appears that individuals rely
on behavioral evidence in forming impressions even when explicit trait information is
available (Belmore & Hubbard, 1987). This is of particular concern in the classroom
where studies of teacher expectations of student performance consistently indicate that
teachers hold higher expectations for students of the dominant culture (Demetrulias,
1991; Dusek & Joseph, 1983). Furthermore, studies show that teacher-student
relationships are influenced by a standard of neatness, conformity, concepts of beauty or
appearance, language and behavior that are defined by white middle-class female
students (Aaron & Powell, 1982), and ethnic identity is demonstrated through in-group
acceptance and out-group rejection during the early elementary years and becomes more
flexible with age (Powlishta, Serbin, Doyle, & White, 1994).

Teachers have cultural identities and histories which inform and shape their
professional identities. These cultural assumptions affect how they see their students and
how their students see them (Listener & Zeichner, 1996). The negative influence these
assumptions can have on teacher judgments is illustrated in a study, which showed that
students of Latino heritage in a California middle school cited teacher discrimination as
the number one cause of their disengagement from school. They felt that most of their

teachers could not see them beyond the stereotyped images of Latinos as criminals and gang members, thieves, or prostitutes. They felt they had no power to change the teachers' perceptions (Katz, 1999). Furthermore, studies show that African American students are the recipients of greater teacher non-acceptance of a student question or response and receive more criticism from teachers for their behavior, though they have more self-initiated or relevant comments (Hillman & Davenport, 1978).

Although many people no longer embrace racism and discrimination, individuals find it difficult to shed ingrained societal attitudes and beliefs. Aversive racists are concerned about maintaining an egalitarian self-image and are strongly motivated to avoid acting racist. When negative beliefs are the norm in a given situation, these people can easily justify their actions on the basis of something other than race and are more likely to engage in subtle forms of stereotyping (Gaertner & Dovidio, 1986). Teachers and students are susceptible to this phenomenon. Institutional discrimination and stereotyping make it difficult for educators and students to step out of the role of negative stereotyping because a system is in place that perpetuates the status quo (Solorzano & Yosso, 2001; Suzuki, 1995; Walker, 1997). Similarly, educators who lack a multicultural personality perpetuate stereotyping in their students even though they may have no desire to do so (Onyekwuluje, 2000).

Ethnicity appears to play an important part in children's choices and attitudes toward peers and playmates from an early age (Arnold, Griffith, Ortiz, & Stowe, 1998). The importance of having children interact with a multiethnic teaching force in early childhood is demonstrated by research confirming that children tend to remember that which is consistent with learned stereotypes and forget or distort that which is contrary to

learned stereotypes (Bigler & Liben, 1993). This could be the result of children's

propensity for internalizing social interaction. Children learn social forms of behavior

from observing and interacting with adults and adapt them into their own behavior

(Crain, 1980). Thoughts, ideas, and attitudes are first encountered through interaction

with significant others, then become internalized, and finally become a part of the

interaction patterns of the child (Yamauchi, Nakagawa, & Murdoch, 1998). Through

interaction with a multiethnic teaching force (Banks, 1987), purposeful transformative

teaching practices (Solorzano, 1997), and collaborative goal sharing interactions with

peers (Wolfe & Spencer, 1996), stereotypical attitudes and behavior can be interrupted

early in children's lives and positive relationships with diverse ethnicities can be

developed (Sherif & Sherif, 1969). The goal of multiculturalism can be realized as

students make the transition to a multicultural personality (Onyekwuluje, 2000).

Ethnic Awareness

Successful academic performance of students of ethnicity is influenced by

teachers' knowledge of their cultures and application of cultural information (Banks,

1987; Campbell & Farrell, 1985; Gollnick & Chinn, 1986). Approximately 13,000 hours

has been spent with classroom teachers by the time a student graduates from high school

(Kestner, 1994; Lorte, 1975). Given the growing number of ethnicities represented in

classrooms across the country (Wilder, 2000), teachers and students need to gain an

understanding of ethnic differences and commonalities in order to live in harmony with

people of diverse ethnicities. An understanding of the commonalities of the worldview

held by different ethnicities is foundational to culturally relevant teaching (Ladson-Billings, 1992). This knowledge will help students of ethnicity adapt to mainstream society and understand behaviors that are unfamiliar or may seem disrespectful to them. It enables students of the dominant culture to respect and accept diversity, and empowers teachers to help students adapt to specific situations and acquire coping skills (Nel, 1993).

A general lack of awareness of the value systems of diverse ethnicities creates ethnic conflict for students of ethnicity in many classrooms. Uninformed teachers expect students of ethnicity to embrace the European American values of competition, individualism, and acquisition. Teachers view these values as indications of student motivation and label students who do not embrace them as lazy and unmotivated. Unknowingly these teachers engage in motivational practices, which are in direct conflict to the values of generosity, sharing, and cooperation that are inherent in students of some ethnicities (Mau, 1995; Harrison, 1997). They require students to work alone under the rhetoric of doing their own work, yet, studies show that student interaction with diverse peers is associated with increases in cultural knowledge and understanding, leadership abilities, and commitment to promoting tolerance and understanding. Teachers need to realize that peer contact is not enough, rather, there needs to be purposeful and involved discussions of ethnic issues (Hurtado, 2001; Milem, 1994). Through lack of knowledge about the various ethnicities, teachers undermine the outcomes they most desire for their students.

Research on peer interaction shows that working with an ethnically diverse peer yields strong effects on acceptance of people with different value systems, different

leadership abilities, critical thinking skills, and interpersonal skills (Hurtado, 2001).
Students benefit from interaction with ethnically diverse peers, both informally and in
formal educational activities. These activities encourage communication about ethnic
awareness, social justice, and political and educational transformation (Finley, 2000).
This type of purposeful transformative teaching, which some researchers label critical
pedagogy (Neito, 1992), is the only form of multiculturalism that is going to change the
deeply embedded effects of racism. These types of activities should not be left to colleges
and universities alone. They are engaging for high school students and are effective for
preparing them for living in a diverse democracy (Hurtado, Engberg, Ponjuan, &
Landreman, 2002).

Ethnic Sensitivity

Students of ethnicity routinely encounter insensitivity from their peers and
teachers at school. This may be done by generalizing to all ethnic groups within a race
the customs that are common to one specific group. Often students feel that instructors
and peers expect them to speak for the whole race of which they are a member. Other
students become keenly aware that the instructor is not willing to become a learner about
their customs and histories. Each person interprets the environment using his or her own
cultural experience as criteria. These experiences serve as foundations for the values,
beliefs and psychological attributes that control their aspirations, expectations, problem-
solving approaches, reactions to others, and behavioral outcomes. Consequently, ethnic
insensitivity undermines students' confidence, diminishes their motivation to learn, and

weakens their independence and self-sufficiency (Feagin, Vera, & Imani, 1996; Plata & Robertson, 1998).

The issue of ethnic insensitivity seems to be perpetuated in universities as well. Students of ethnicity in teacher education classes believe the classes are heavily weighted with a white middle class orientation. They do not feel their methods courses provide information geared toward different ethnicities (Hood & Parker, 1994). They criticize teacher education curriculum and faculty for not offering in-depth ethnically diverse perspectives, given that research shows there is a high correlation between teachers' sensitivity and academic performance of students of ethnicity (Banks, 1987).

Not only is there concern about the inadequate preparation of perspective teachers of the dominant culture for teaching in a multicultural society, pre-service teachers of ethnicity perceive a lack of sensitivity on the part of the methods faculty, the majority of whom are representative of the dominant culture (Hood & Parker, 1994). The goal, therefore, appears to be to assimilate students of ethnicity into mainstream society and to force them to develop a European American individualistic worldview. This is of particular concern, since research suggests that the collectivism worldview of some ethnicities, which values group membership and connections to others, is associated with positive psychological and physical well-being (Kernahan, Bettencourt, & Dorr, 2000).

The goal of schools and universities should be acculturation and accommodation. When institutions and diverse cultures accommodate each other, groups maintain their separate identities but live in peaceful interaction. When acculturation is the goal, individuals interact and assimilate elements of each other's culture. The environment becomes a synthesized cultural system and reflects the values, perspectives, and

behaviors of both cultures (Banks, 1986). Teachers should be sensitive to the ongoing process of learning about mainstream culture that many students of ethnicity face, especially those who live in ethnic enclaves. Teachers need to be attentive to any signs of confusion or discomfort these students may be experiencing as they try to adapt to specific situations (Nel, 1993).

While African American, Hispanic American, and Native American students are overrepresented in low ability classes such as EMR and LD classes, number of suspensions, and disciplinary actions, they are underrepresented in graduation classes according to the ratio of students of ethnicity in most school districts. At the same time these respective ethnicities are underrepresented among teachers. Yet, the value of a multiethnic teaching force is strongly supported in literature. Where the ratio of teachers of ethnicity is increased, second-generation discrimination decreases, fewer students of the corresponding or similar ethnicity are placed in low ability classes, and disciplinary action decreases. Teachers of ethnicity have a positive impact on the number of students of ethnicity enrolled in gifted classes and the number of students of ethnicity who graduate (Meier, Stewart, & England, 1989; Meier & Stewart 1991). Studies show that African American teachers are the single most important factor in reducing second-generation discrimination against African American students (Wright, Hirlinger, & England, 1998). Furthermore, an increased number of Mexican American school board members leads to an increased number of Mexican American administrators, which leads to an increased number of Mexican American classroom teachers and results in decreasing the amount of second-generation discrimination for Mexican American students (Polinard, Wrinkle & Longoria, 1990). These findings point to the importance of

reform in teacher recruiting and maintenance policies and the necessity of teachers, educators, and persons of ethnicity to respond to the call to social consciousness.

There seems to be several reasons why teachers of ethnicity have a positive impact on students of ethnicity. They are accepted as role models, in some cases as surrogate parents (King, 1993). Students see that someone from their own ethnicity and environment is making an impact and taking a leadership role in mainstream society. Students perceive that teachers of similar ethnicity are sensitive to their values, ideals and worldview. The presence of teachers of ethnicity improves the way students of similar ethnicity are treated and perceived by students, teachers and staff who are not like them in ethnicity, especially when their experience and training command respect. They help teachers of the dominant culture develop increased awareness and sensitivity to ethnic issues. This leads to an encouraged responsiveness and sensitivity toward students of ethnicity (Banks, 1986; Foster 1990; Wright, Hirlinger, & England, 1998).

Tolerance

Moral code develops through interaction with models. Parents model the moral codes and regulations that are ultimately internalized by the child. Once internalized, moral codes determine which behaviors or thoughts are sanctioned and which are not. The internalized moral code motivates the individual to act in accordance with the codes and regulations (Hergenhahn & Olson, 1993). This concept from social cognitive theory translates to ideas and concepts about ethnicity as well. Research suggests that racial attitudes and stereotypes are established in memory before children develop the cognitive

capacity to question them (Katz, 1976). Furthermore, stereotypes make it easier to process and recall information that is consistent with the stereotype (Sachau & Hussang, 1992).

Many people believe they are morally justified to oppress persons of ethnicity or those who are dissimilar to them in some significant way and keep them segregated for the good of society. In the school setting, this type of moral justification culminates in special ability classes and alternative schools which usually mean substandard education and overrepresentation by students of ethnicity (Wilder, 2000). Racial microaggressions, or subtle insults, create negative campus racial climates (Solorzano, Ceja, & Yosso, 2000). Others resort to euphemistic labeling, which in multiculturalism is called symbolic racism (Kinder & Sears, 1981), suggesting, for example, that children of ethnicity are not motivated because they do not embrace mainstream society's ideals of individualism and material success (Kinder & Sears, 1981; Nel, 1993). By dehumanizing certain people groups, individual and corporate discrimination becomes acceptable as in the case of boarding schools for Native American children (Meier, Stewart, & England, 1989). Meanwhile, institutional discrimination allows for displacement of responsibility as is seen when teachers recommend students for special classes so they can be excused from standardized tests and class and school averages will not be affected. These mechanisms are examples of faulty cognitive processes which establish false beliefs, and which become self-perpetuating because individuals seek out others who hold the same false beliefs (Hergenhahn & Olson, 1993). As a result, in-groups and out-groups are formed (Kinder & Sanders, 1996).

Fallacies in thinking often arise from faulty processing of information. For example, if a person believes something is true of all people of a particular ethnicity they will reach the same conclusion about persons of that ethnicity with whom they have contact even though evidence is contrary to that assumption (Sachau & Hussang, 1992). However, resistance to change is not limited to faulty cognitive processes. Studies show that middle-school teachers who are concrete thinkers expressed stronger beliefs in ethnic encapsulation and the assimilation theory of multiculturalism. These teachers were more resistant to changes that were contrary to their beliefs against multiethnic interaction. Abstract thinkers were more likely to adopt change (Johnson & Johnson, 1996).

Nevertheless, faulty cognitive processes can be changed. In-group members have the power to escape prejudice and change their feelings about out-group members. New positive traits can be added to stereotyping information by learning new information about the group from others and through direct interaction with group members. Both help to foster more favorable beliefs (Linville, Salovey & Fisher, 1989; Stephan, 1999). Breaking automatic stereotyping or prejudicial responses and intentionally replacing them with egalitarian responses is much like breaking a habit. The process of changing attitudes and beliefs requires intention, attention, and time (Devine, 1989). Educators can facilitate this process through transformative multicultural education, which encourages ethnically diverse peer interaction, and provides a multiethnic teaching force (Banks, 1987; Solorzano & Yosso, 2001). Effectively engaging students in transformative multicultural education requires that teachers have reached stage three of the multicultural model and have developed a multicultural personality, which enables them to interact comfortably with diverse ethnicities (Onyekwuluje, 2000).

Unfortunately, school curriculum is slow to evolve, and has not kept pace with the changes in the ethnic structure of the American populace. Multicultural education was developed as a response to this gap in school curriculum and the educational needs of a pluralistic society. Inequality in education based on racism, ethnocentrism, and language discrimination plus the continuing and increasing severity of social problems for persons of ethnicity have made it necessary to develop a curriculum that would be responsive to the diversity of the children coming into classrooms across the nation (Giddings, 2001; Nieto, 1992). Multicultural education was the response to the need, however, it has many faces and has not provided the solution for which many proponents had hoped. Schools and curricula still reflect a society with a history of discrimination and oppression (Goodman, 2001). The evolution of multicultural education reflects the complexity of the multicultural issues. One of the first, the deficit model of multicultural education, is a product of the perception of educational leaders who still hold discriminatory and oppressive assumptions regarding students of ethnicity. This model, still pervasive, perpetuates tracking of students of ethnicity into lower ability classes subjecting them to substandard teaching and curriculum. Rather than doing the difficult work of examining discriminatory practices in the educational system, the political system, and evaluation systems, the deficit model places blame on the ethnic group and accommodates for the problems they face instead of looking at solutions for equality of all students (Solorzano & Yosso, 2001). There is nothing transformative in a multicultural model that attempts to address racial and ethnic discrimination, while, at the same time, avoiding issues of power and continuing to promote assimilation into mainstream society (Chan & Treacy, 1996).

Multicultural education must effect change in teachers and students if social reconstruction is to occur (Finley, 2000). Creating a learning environment where students of ethnicity are respected and valued often means that teachers become learners (Wenzlaff & Thrond, 1995). Inequality in our society or our classrooms cannot be addressed simply by learning about different cultures or by pretending they do not exist. Educators must address their own reluctance to acknowledge racism and the effects it has had on them individually. For most teachers, racism is completely opposite their concept of what attracted them to teaching and completely opposite their concept of themselves. They do not perceive the influences racism has had on them. These teachers must be willing to examine their unconscious assumptions and to acknowledge their own privilege or resentments. They must come to recognize how their values, priorities, and attitudes and those of different ethnicities are expressed in school and in community life (Parks, 1999).

Multicultural education should not be viewed as a curriculum, but as an underlying perspective toward learning, teaching, and curriculum (Goodman, 2001). Such a perspective promotes a multicultural education that does more than teach about differences and commonalities. It recognizes that teaching is more than transmitting knowledge (Wenzlaff & Thrond, 1995), that teaching involves inspiration and transformation (Finley, 2000). The consequence of such a perspective is a multicultural society that is more tolerant of cultural diversity, a multicultural society that promotes cooperation and harmony through shared cultural diversity (Onyekwuluje, 2000).

The many faces of multicultural education have brought confusion and have diluted the objectives. For this reason, many educators prefer antiracist or social justice

terminology to that of multicultural education. They are firm in their conviction that students and teachers need purposeful interaction with peers of diverse ethnicities. For students, this can be accomplished when educators plan activities that engage students of different ethnicities in purposeful interaction where ethnic issues are discussed critically in their classrooms (Solorzano & Yosso, 2001). Emotional intelligence instruction and conflict resolution can become a part of the curriculum to help students manage their fears of interracial conflict (Goleman 1995; Parks, 1999). Educators, who take responsibility for the enormous amount of influence they have on their students (Kestner, 1994) and engage in transformative pedagogy, have the ability to effect social change in their students and inspire them to take action and become involved in leading efforts to challenge the status quo and promote social reconstruction (Finley, 2000; Shapson & Smith, 1999). The evolution of multicultural education becomes a reality as critical race educators recognize the central role race has played in the development of school structure and school curriculum. As these educators challenge the dominant ideology supporting the deficit model of multiculturalism, are committed to social justice and transformative pedagogy, make experiential knowledge a central theme in the curriculum, and embrace an interdisciplinary perspective, multicultural education more fully realizes its potential (Solorzano & Yosso, 2001).

The evolution of multicultural education becomes a reality when educators have developed a multicultural personality and, as a result, have the potential to guide students through the same process. A multicultural personality embraces those who are different in ethnicity, values, and customs. Social tolerance requires a social consciousness that sees the individual within the group and has the ability to take the role of the other. This

type of symbolic interactionism is transforming as it shapes self- perceptions of individuals and shapes their definitions of others. The result is a change in behavior (Onyekwuluje, 2000). This ability is facilitated by social interaction that enables individuals to recognize and understand an issue from another's perspective. When the other is from different ethnicities, individual perspectives are challenged and tolerance is one of the outcomes. Individuals are able to see several dimensions of an issue and gain an appreciation for the other's point of view (Hurtado, Engberg, Ponjuan, & Landreman, 2002). A multicultural perspective enables individuals to live in harmony in a pluralistic democracy. They are better prepared for social roles in a global society as decision makers and communicators with individuals of different perspectives.

Relationships between Teacher and Students of Similar and Dissimilar Ethnicity

The value of supportive and affirming communication and relationships between the teacher and student is well documented in literature (Aaron & Powell, 1982; Garcia, 1991; Hillman & Davenport, 1978; Irvine, 1988; Ladson-Billings, 1992). The disproportionate amount of suspensions from school for students of ethnicity has been shown to be related to a disproportionate amount of referrals to the office based on subjective opinions of classroom teachers (Skiba, Michael, Nardo, & Peterson, 2002). The importance of the interaction between teachers and students is shown by an indirect link between informal labeling by teachers and student delinquency (Adams & Evans, 1996). It is evident in the universities where individuals, who are matriculating in professions where professors are more conservative in racial attitudes, exhibit higher

levels of consensual racism and are more conservative in racial attitudes (Milem, 1994). Peer and faculty norms can set the tone and have an important impact on racial attitudes of students.

Many African Americans, Hispanic Americans, Native Americans, and Asian Americans place great emphasis on education for survival and advancement in an unfamiliar environment suggesting that an empowering teacher-student relationship is paramount. Empowering relationships with the teacher is especially important to students of ethnicity, who live daily trying to cope with the social injustice of society (Irvine, 1988). Many African American teachers empower their students by acting as social agents in ways that change and construct their students' realities (Foster, 1990). Latino teachers help students feel connected to school because they tend to establish strong and caring relationships with them (Garcia, 1991). These relationships are important to students of ethnicity who express a desire to have teachers who care about their background and ethnicity and incorporate its history and customs into the curriculum (Tan, 2002).

Research suggests that the perpetuation of failure for students of ethnicity stems, at least in part, from the relationship between teachers and students. Students of ethnicity are disabled or empowered as a direct result of their interaction with school personnel (Brophy & Good, 1970; Jussim & Fleming, 1996). Although teacher expectations have been found to be generally accurate, reality based, and open to corrective feedback, high achieving and low achieving students are treated differently, with low achieving students receiving less positive teacher-student interaction and more enabling behavior from the teacher (Brophy, 1983).

Studies show that individuals choose friends who share common values and that best friends were found to share common values. It follows that relationships are enhanced and students are empowered when teachers and students share similar communication values (Burleson, Samter, Lucchetti, 1992), as is frequently the case when students and teachers are of similar ethnicity. Conversely, students become disabled as a consequence of miscommunication between the teacher and student as a result of cultural differences in speech networks. These networks are groups of people who share similar assumptions about appropriate uses and styles of communication. When students and teachers differ in ethnicity, they may also differ in expectations of appropriate behavior and act in ways that each misinterprets (Erickson, 1987). Sometimes, however, disabling of students occurs when a teacher of dissimilar ethnicity or of the dominate culture is unwilling to examine attitudes and behaviors that fail to respect or value the cultural symbols of the students (Birrell, 1995).

Too frequently, disabling of students is a result of blatant discrimination on the part of the teachers. Unfortunately, there are students of ethnicity who can point back to a time when they were the victim of ridicule and verbal abuse, related to their ethnicity, at the hand of an uncaring teacher. Caring and respectful teachers, who have a positive impact on the lives of their students, are those who recognize and value their ethnicity and language (Midobuche, 1999). Empowering relationships will provide students of ethnicity with the ability to understand and cope with mainstream society without creating ethnic conflict within the student (Nel, 1993).

Establishing and maintaining empowering relationships with students is integral and equally as defining as instructional results in establishing the mark of good teaching

(Lortie, 1975). Teachers who care about the psychological well-being of the students they teach, regardless of race or ethnicity, will endeavor to challenge social injustices that negatively affect them and create unhealthy environments (King & Wilson, 1990). Positive interaction in the teacher-student relationship allows social changes to occur (Onyekwuluje, 2000). Through ethnic-centered pedagogy, teachers of ethnicity often provide positive interaction with students of ethnicity and those of mainstream society and add a teaching perspective that contributes to ethnic pride, equity, and empowerment (Lee, Lomotey, & Shujaa, 1990). Such perspectives lead to interaction with students that is transformative because teachers and students together find voice for their own stories and experiences. Knowledge becomes a means for examining what they know, and either affirming and accepting or reworking their assumptions. As educators examine and challenge their own assumptions, they are better equipped to choose what and how to teach in classrooms while honoring both diversity and excellence. Given that identity and empowerment come from human relationships, it follows that the relationship between the teacher and student is of central importance, indeed, the very core of education (Brophy, 1983; Jussim & Fleming, 1996; Lee, Lomotey & Shujaa, 1990).

Teachers genuinely do not want to believe that some children are inferior to others or that the ethnicity of their students is what causes school failure. Yet, in time, many teachers start accepting the belief that children from some ethnicities are better than others (Nieto, 1992). They fail to accept the responsibility of examining their own teaching philosophies and pedagogy or examining their own cultural biases or that of the American educational system. Instead, these teachers rationalize student failure by blaming the family, ethnicity, or environment (Foster, 1990). This illustrates the

importance of ethnic representation among the teaching force. Teachers of ethnicity often hold higher expectations for students of similar ethnicity. They develop caring relationships with the students by becoming involved in the community of the student and have personal investment in educating them for social reconstruction and social justice (Finley, 2000; Solorzano & Yosso, 2001). Furthermore, students who believe their teacher is knowledgeable about their ethnic background, heritage, and experiences are more likely to succeed (Tan, 2001). These students indicate that it is not necessary for their teacher to be of similar ethnicity, if they perceive that the teacher likes them and their culture, and respects them, their language and their country.

A teacher can be culturally competent and be effective teaching students of similar or dissimilar ethnicity. A culturally competent teacher creates an environment where students feel respected and connected to one another. The role of the teacher is critical and central to creating a classroom that respects diversity and ensures the self-worth of children as essential elements of culturally responsive teaching (Phuntsog, 1999). For example, teachers who work successfully with African American students have some things in common. Whether similar or dissimilar in ethnicity, these teachers have a culturally relevant pedagogy which includes a structured, yet eclectic classroom and subject matter related to the students' life experience and culture (Ladson-Billings & Henry, 1990). These teachers can work with students of any culture because they educate the whole student, they seek to insure that their students will experience success, and they build upon the student's knowledge and experiences. They stress respect for students' backgrounds and ethnicities, and promote social justice and equity in society (Wlodkouski & Ginsberg, 1995).

Mexican American students indicate they like school if they are learning and if they get along with their teachers and classmates (Tan, 2002). This suggests that the teacher-student relationship is a factor in whether students of ethnicity stay connected to school. Teachers of ethnicity often show their connectedness to the ethnic community and help students feel connected to the school by their contacts and relationships with students, parents, and members of the community (Galindo, 1996).

Ability to Identify with Teachers of Similar and Dissimilar Ethnicity

Individuals may be located in one of six stages of ethnic and cultural development. First, the individual internalizes negative societal beliefs about his or her ethnic group. Second, the individual is ethnocentric and practices ethnic separatism interacting primarily with person of similar ethnicity. Then he or she embraces ethnic identity and clarifies attitudes toward the ethnic group, followed by the ability to develop attitudes, skills, and commitment to participate in both the ethnic group and another group interacting comfortably with individuals of similar or dissimilar ethnicity. Next, he or she has reflective ethnic and national identifications and can function successfully in a range of groups. Finally, global competency is realized (Banks, 1986). A person's level of ethnic development will affect his or her style of interaction within and across ethnic groups. Nevertheless, individuals from all ethnicities need to feel that the person with whom they have considerable contact throughout any given year values and respects their heritage, background and family history (Hood & Parker, 1994; Kestner, 1994; Smith, 1998). Research suggests that cognitively similar persons are more likely to form

relationships with each other than cognitively dissimilar persons (Burleson, Samter, Lucchetti, 1992). Students may seek out teachers who are similar in ethnicity because they anticipate similar attitudes that will validate their worldview (Baldwin & Hopkins, 1990).

Educators need to be able to identify with the diverse needs of students of ethnicity in a way that respects and validates their heritage and ethnic values while helping them identify with norms, values, and beliefs of the dominant culture (Feagin, Vera, & Imani, 1996; Smith, 1998). As the population of children of ethnicity in classrooms increases, the call for teachers of ethnicity increases because students of ethnicity need teachers of ethnicity as representative role models (King, 1993). Teachers in the United States do not look like their students, nor do they share many important cultural contexts (Finley, 2000). Children of ethnicity need to see that teachers of ethnicity exist and that people of ethnicity can assume leadership positions. Children of ethnicity and children of the dominant culture need to experience the perspectives, teaching styles, philosophies, successes, and social concerns of teachers of ethnicity (King, 1993). Yet, because of the under-representation of teachers of ethnicity, students of ethnicity may seldom encounter teachers in their schools who look like them and can identify with them (Wilder, 2000).

Research suggests that pre-service teachers want to return to the same or similar environment because they feel they can identify with their own culture. As teachers, they desire to be a role model for youth of similar ethnicity and to be a living example of making it in mainstream society without giving up their values and ideals. These perspective teachers preferred not to assimilate into mainstream America and forget their

past and their heritage (Hood & Parker, 1994). They felt that because they had been there and emerged as a professional and a leader, they could be effective role models for the youth of their ethnicity. This preference of perspective teachers to teach students of similar ethnicity has implications for the academic achievement of students. Research shows that high achieving schools have several things in common. Teachers want to be at the school, they have high levels of expectations for the students, they have a strong commitment to the school and students, and they have strong and determined attitudes that students can and will achieve (Hughes, 1999). Teachers of ethnicity can be effective role models because they are able to communicate with students of similar ethnicity about the personal value, the collective power and the political consequences of academic achievement (Foster, 1990).

Research on the selection of counselors of similar or dissimilar characteristics showed that college students frequently chose counselors with dissimilar characteristics for academic guidance suggesting they were more interested in getting information than in similarity of ethnicity. However, they chose counselors of similar characteristics when addressing personal concerns suggesting a preference for someone who would be likely to share and understand their experiences (Bennett & BigFoot-Sipes, 1991). Perspective teachers may not understand these preferences stated by students of ethnicity when confronting issues in the classroom beyond academics. Often perspective teachers do not see the value of required multicultural classes because they believe they can respect student diversity and celebrate racial and ethnic differences without fully understanding what that means to the students (Easter, Shultz, Neyhart, & Reck, 1999). Yet, studies show that multiculturally competent teachers have a deeper understanding of diverse

ethnicities and will enhance learning in an ethnically diverse classroom. Furthermore, many students of ethnicity report that race and ethnicity are prominent features of their lives. These students perform better in the classroom when they believe their teachers care about their ethnicity (Alvarez, 2002; Tan 1999). These findings give validity to multicultural education that facilitates the progress of ethnic identity development (Banks, 1981). Through transformative pedagogy, perceptions about the ethnicity of the teacher or counselor held by students of dissimilar ethnicities and students of mainstream society may be changed as well.

Studies suggest that the opportunity for students to observe and interact with a multiethnic teaching force can have a positive impact on the attitudes of students about those who are not like them in ethnicity (Banks, 1987). This suggests that observational learning occurs in the classroom. Observational learning refers to the process that takes place when an individual observes a model through direct or indirect contact. The effect may be direct learning, like mimicry, or vicarious learning, such as learning from observing the consequences of the model's behavior. New responses may be acquired by watching a model being reinforced for certain actions. Old learning may be modified by observing a different consequence from the one anticipated (Hergenhahn & Olson, 1993). This has implications for reducing the impact of previously learned discriminatory attitudes and behaviors. These attitudes and behaviors can be changed when students are given the opportunity to observe positive interaction between a multiethnic teaching force and students of the dominant culture and students of diversity, or to observe positive purposeful interaction between peers of diversity.

Summary

Social interactions and relationships between peers or between children and teachers are experienced in a multitude of ways. In a study of over twelve thousand adolescents, ethnic identity was found to effect self-esteem, academic self-confidence, and purpose in life (Martenez & Dukes, 1997). This suggests that ethnic identity is one dimension that can positively or negatively affect social interaction. These relationships and interactions can be deeply affected by the meaning given to one's ethnic identity (Sheets, 2002). The issues are further compounded by the complexities of meanings within any ethnic group, given that the consciousness of ethnic identity varies greatly within and across groups (McGoldrick & Giordano, 1996). Nor is the consciousness of ethnic identity in any one individual stable over time.

The value of diversity among the teaching force for children at all levels of their school experience cannot be overstated. A set of attitudes about a group of people affects processing of information about those people (Bigler & Liben, 1993). Children learn judgments and values about others by observing the significant adults in their environment. They observe various responses in parents, family, and social environment that demonstrate discrimination, intolerance, and stereotyping. However, attitudes and perceptions of stereotypes can be changed by interaction with a multicultural teaching force that brings their lived experiences and diverse perspectives to their teaching and through early introduction of transformative interaction with multicultural peers (Huici & Ros, 1996). The result is a transformed multicultural worldview.

CHAPTER III

Method

The purpose of this study was to discover the ways college students describe their

perceptions of the multicultural teaching characteristics of high school teachers. The

chapter includes a rationale for selecting Q-method for this research and a description of

the subjects, selection criteria, instruments, procedures, and data analysis.

Rationale for Research Method

Literature suggests that, over the past three decades white, female teachers have

made up 87% to 90% of the American teaching population. Current teacher education

enrollment numbers indicate there is little hope for change (Wilder, 2000). The number

of students of ethnicity in public schools has increased to one-third of the student

population. Student attitudes about the teacher-student relationship under these

circumstances are subjective and individual. Q methodology examines human

subjectivity, which is the communicability of individuals about their point of view.

Subjectivity is anchored in self-reference, which is the internal frame of reference in an

individual. This internal frame of reference is measurable because the individual injects

his or her own meaning to statements and places (sorts) them on a continuum, which is a behavioral act. This is known as operant subjectivity (McKeown & Thomas, 1988).

The flow of communication among individuals about an issue is known in Q methodology as a concourse (Brown, 1993). The concourse may be drawn from interviews with participants in the study or from literature or some other source apart from the study. From the concourse one selects specific statements that reflect specific and/or prolific points of view about the various components of the issue. Though the statements are extracted by the researcher from the concourse and may carry theoretical significance to the researcher, the participant injects meanings of his or her own during the exercise of sorting. Consequently, the factors that emerge are generated by the subjective points of view of the respondents. While this study utilizes artificial categorizing to structure statements for the purpose of covering each vector of thought on the issue, in the final analysis, the artificial categories are replaced by categories that are a result of the participants' operation on the statements (Brown, 1998).

This study examined the subjective beliefs and perceptions of college students. Therefore, Q methodology is important and appropriate for use when inquiring about their beliefs concerning the multicultural teaching characteristics of their high school teachers. Q-method includes quantitative correlations, factor analysis, and z-score calculations to provide a standard structure to the act of each subject's sorting (McKeown & Thomas, 1988). The results of subjects' Q-sorts were interpreted along with other qualitative information to respond to the study's research questions.

Literature suggests that individuals of ethnicity are marginalized in the classroom by stereotyping, second-generation discrimination, intolerance and insensitivity toward ethnic issues (Chapter II). This study examined the perception of students on those issues.

Participants (P-Set)

The solicitation of the person-sample (P-set) for this study was governed by theoretical considerations. Invitations were made to groups of individuals because of their relevance to the goals of the study (McKeown & Thomas, 1988). Subjects in this study included 20 college students who have been educated in the United States in public or private schools during high school. Ethnic background was an important characteristic to consider. Efforts were made to purposefully seek variety. Participants were invited to participate in the study with a letter of invitation (see Appendix A). Information regarding the study was distributed at student association meetings for students of ethnicity, a local coffee house, a campus ministry, a fraternity and a sorority. The rationale for soliciting subjects from diverse organizations was to obtain participants representative of a variety of ethnicities and cultural backgrounds. The purpose was to yield a sample of individuals who are diverse in value systems and experience.

Respondents included two male and two female college students from each of four American racial minorities and one male and three female college students from the dominant culture. Various ethnicities within each of the Native American, African American, Asian American, and Hispanic American people-groups were represented. The Native American students included individuals from the Osage, Cherokee, and

Chickasaw tribes. The African American, the Asian American and the Hispanic American groups each contained one student not born in the United States. Student classifications ranged from college freshmen to graduate college. Student ages ranged from age 19 to age 27 with a mean age of 22. Two students attended high school in California and two attended high school in Texas. All others attended high school in Oklahoma. Of those who attended high school in Oklahoma, one attended a private school and one attended a magnet school designed to attract students of ethnicity, with African American students making up one-half of the student population. Teachers in the magnet school are there by choice and must meet multicultural selection criteria established by a school committee composed of representatives from the administration, teachers, and students. Another attended a high school where the student body is primarily African American, but the teachers are integrated, 50% Black and 50% White (participant's description). Approximately one-half of the students were from rural or small town schools (graduating class less than 200). A demographics table is presented in Appendix C.

Research Instruments

Two instruments were used in the study. A set of Q-items (see Appendix D) that were sorted using three conditions of instruction and a post-sort survey (see Appendix E) were collected from each participant. The post-sort survey included gender, ethnicity, age, size of high school graduating class or school, city and state, experience with ethnicities, perception of multiculturalism, and diversity of teacher ethnicity.

Demographic and survey data were used to help explain and interpret the results of the study.

The concourse or collection of relevant statements was initially one hundred fifty statements collected from literature. The statements reflect the theoretical frame for the study, which is a multicultural model that places the process of developing a multicultural personality into three stages. The first stage is the inquiry stage and includes cultural awareness and cultural sensitivity or understanding. In this stage, individuals become knowledgeable about diverse ethnicities through reading about their culture and experiencing other cultures through assimilations, media, and instruction. The second stage is the contact stage and includes respect, tolerance, acceptance, appreciating, and valuing of other cultures. Through contact and interaction with individuals of diverse ethnicities, stereotypes are challenged, intolerance and insensitivity is recognized, and appreciation for the commonalities and differences is developed. Those of dissimilar ethnicity are seen as persons rather than an abstraction of a people-group. In this stage the individual adopts new multicultural attitudes and begins acting on them. The third state is the integration stage called the multiculturalism stage. Mastery of multicultural knowledge and skills, positive and purposeful interaction with persons from diverse ethnicities, and newly acquired multicultural attitudes enable the individual to feel comfortable in cross-cultural situations and to communicate effectively with people of diverse ethnicities (Onyekwuluje, 2000).

An analysis of the statements for succinct expression, range of opinion, affect, and non-redundancy narrowed the pool of statements to 70. A panel of experts and readers of the subject group age reviewed the statements for understandability, language

usage, and potency to revise the Q-set to a final collection of 42 statements (see Appendix D). The sources of the statements are noted in Appendix F.

The Q-statements were structured into six categories with seven statements in each category (see Appendix G). The six categories included (1) stereotypes, (2) ethnic awareness, (3) ethnic sensitivity, (4) tolerance, (5) relationship between teachers and students of similar and dissimilar ethnicity, and (6) ability to identify with teachers of similar and dissimilar ethnicity. Categories one and two relate to the first stage of the multicultural model that framed the study, categories three and four relate to the second stage of the model, and categories five and six relate to the third stage of the model. A deductive design was used based on the theoretical considerations of the researcher. Each of the six categories represents an area of concern expressed in literature with regard to the comfort level of students of ethnicity and their perceptions of the acceptance of their ethnicity while in the school setting. By using structured sampling for the Q-statements, the researcher was able to represent greater range in the information from respondents that reflected each individual's point of view about the multicultural teaching characteristics of their high school teachers.

Procedures

After extensive review of the literature, the researcher determined that six main categories could encompass the flow of communicability, the concourse, about ethnic issues in classrooms across America. These were the categories used to structure the Q-sample using the three-stage multicultural model, which framed this study. The

categories included were stereotypes (stage 1), ethnic awareness (stage 1), ethnic sensitivity (stage 2), tolerance (stage 2), relationships between teachers and students of similar and dissimilar ethnicity (stage 3), and ability to identify with teachers of similar and dissimilar ethnicity (stage 3).

The Q-sort was constructed using these six categories with seven statements in each category (see Appendix G). In order to adequately express the research questions, the decision was made to ask students to sort the statements in response to three different questions. The first two questions asked for responses based on their perceptions of the multicultural teaching characteristics of high school teachers of similar and dissimilar ethnicity. The third question asked for responses based on their perception of the ideal multicultural teaching characteristics for teachers in high school. These two principles, similar dimension and ideal dimension, may affect the ways students perceive the teaching characteristics.

The P-set was chosen based on the theoretical considerations of the researcher and the availability of students to participate. A letter of invitation to participate was sent or taken to diverse groups on the Oklahoma State University campus in an attempt to draw individuals with varying perspectives, attitudes, and experiences.

After reviewing the study purpose and procedure, and securing the informed consent (see Appendix H), participants completed the three Q-sorts, and the post-sort survey. Participants were given the conditions of instruction and detailed steps for completing the Q-sort (see Appendix I). For each Q-sort the items were identical except for the condition of instruction which was a different question for each sort. The participants received the statements as a package of cards containing one statement per

card dropped randomly into envelopes and shuffled after each use. Participants were

instructed to divide the cards into two piles, placing those most like their perception to

the right and those unlike their perception to the left. They were then instructed to place

the cards on a continuum of columns from one to eleven, first placing the most extreme

statements most unlike above number one and the most extreme statements most like

above the number eleven. This constitutes a forced sort in which respondents are given a

fixed number of items to be sorted into a fixed number of columns. The order of

placement on each form board was recorded on a record sheet designed in the same

format as the form board (Figure 1). The record sheet of each Q-sort was used to enter the

results into PQMethod 2.10 (Schmlock, 2002) software for analysis.

1	2	3	4	5	6	7	8	9	10	11
Most										Most
unlike										like

Corresponding array positions

| -5 | -4 | -3 | -2 | -1 | 0 | 1 | 2 | 3 | 4 | 5 |

Figure 1. Q-sort form board and record sheet.

Data Analysis

Q-Sort data was coded and entered in PQMethod 2.10 software adapted and revised by Peter Schmlock (2002) for the personal computer from the PQMethod program for the mainframe designed by Atkinson. The PQMethod requires, as a first step, the creation of the statement text, called STATES. Each of the forty-two statements was entered in order into the STATES data base.

After establishing the parameters, sixty Q-sorts were coded and entered into the QENTER data base. Three Q-sorts were entered for each of the twenty subjects, including the Q-sort for the multicultural characteristics of teachers of similar ethnicity, teachers of dissimilar ethnicity, and the ideal multicultural teaching characteristics for teachers in high school. PQMethod allows the researcher to correlate, analyze and rotate factors. After a correlation table has been generated for each P-set from the three different Q-sorts, the researcher can choose to extract factors using principle components or centroid factors. The factors can be rotated manually using judgmental rotation, or a varimax rotation can be used. This allows the researcher to examine the rotations from different perspectives. For this study, factors were extracted using principle components and varimax rotation was used. A factor matrix is generated from the chosen rotation method and the number of factors selected. PQMethod flags the Q-sorts with significant loading on each factor.

Extracted factors represent distinct clusters of beliefs based on the placement of statements on the Q-sort form board according to the calculated z-score for each statement in each factor. No definition is presumed, but participants operate on the

statements by giving them their own meaning and placing them on the Q-sort form board accordingly. Definition is inferred by the location of statements provided by the participant as he or she places them along the Q-sort continuum (McKeown & Thomas, 1988). The theoretical factors are those that emerge from the data analysis and each factor is interpreted from several sources of data.

The program generates a set of consensus statements showing items of agreement across all factors. A list of distinguishing statements is generated with Q-sort values for each statement. A set of statements is generated for each factor with z-scores listed. In addition to the information known about the person who sorted, the condition of instruction under which the sort was arranged, the program provides essential information used to interpret each cluster of statements.

Summary

The purpose of this study was to discover how college students describe the multicultural teaching characteristics of teachers they had in high school. Diversity in the ethnic backgrounds of the participants was an important consideration of the study. Q methodology was used to provide a way for participants to describe their beliefs on a continuum of most unlike to most like. Data from demographic information and comments on the post-sort surveys gave context and meaning to ways students described these perceptions. The results of the study are discussed in Chapter IV.

CHAPTER IV

Results

The purpose of this study was to describe the beliefs of college students about the multicultural teaching characteristics of teachers, especially of those they had in high school. The questions guiding the study were: a) How do college students describe the multicultural teaching characteristics of teachers they had in high school? b) What are the expectations of college students for the ideal multicultural teaching characteristics for teachers in high school? c) How might the beliefs be described by students based on the student's background and experience with teachers of similar or dissimilar ethnicity? Q methodology, which examines human subjectivity or the communicability of individuals about their point of view, was used as a means to discover student beliefs. Forty-two statements were extracted from literature by the researcher to represent the range of possible multicultural teaching characteristics. Participants sorted the statements onto a form board as described in Table 1 below. The first row, labeled Statement Frequency, shows the number of statements in each column. Columns were numbered one through 11 for ease of participants to sort. The array position -5 to 5 is the statistical analysis value.

Table 1

Statement Frequencies, Column Numbers, and Array Positions of the Q sort Form Board

Statement Frequency	2	3	4	4	5	6	5	4	4	3	2
Column Number	1	2	3	4	5	6	7	8	9	10	11
Array Position	-5	-4	-3	-2	-1	0	1	2	3	4	5

This chapter presents the results of the study describing the data collection process and statistical analysis. A description of the 20 participants is followed by the factor solution and an interpretation of the factors according to the arrangement of Q-sort items on the form board and research participants' comments on the post-sort survey as they pertain to the research questions.

Participants

Twenty subjects participated in this study. Each completed three Q-sorts yielding a total of 60 Q-sorts. Each subject completed a post-sort survey (see Appendix E) containing demographics (see Appendix C) and information about the subject's experiences with teachers of ethnicity and their comments about how they were prepared for living in a multicultural society. All participants were Oklahoma State University students ranging from freshmen to graduate students with a mean age of 22. Diverse ethnicities were represented by the participation of two females and two males from each of four different racial groups. Three females and one male from the dominant culture participated. All participants attended high school in the United States during all or part of their high school years. Diverse levels of acculturation were represented as is

evidenced by the following statements from two different Native American participants on the post-sort survey.

- Since I am not very involved in my culture, I only know what I was taught in school. (P19)

- My Osage heritage is something I have always been involved in and treasure very dearly (emphasis in original). I wish I could share it with others more often. (P8)

In contrast to the background of most of the participants is the background of three of the African American participants. One attended a high school where he described the student body as primarily African American and said the teachers were integrated 50% African American and 50% White. Another student attended a magnet high school that has a stated mission of attracting a diversity of ethnicities in the student body with 50% African American and 50% other. The school also attempts to maintain a 50% African American faculty. The third is one of two participants not born in the United States. He is the only participant who attended a private school. Two of the Hispanic students attended school, at least part of their K-12 school career, in their native countries, but attended part or all of their high school in the United States. Participants were representative of schools located in small towns and in cities in California, Oklahoma, and Texas. Eleven of the 20 participants attended high schools with a graduating class size of 200 or less. The remaining participants attended high schools with a graduating class size ranging between 200 and 860. This diversity of ethnicity, gender, geographic location, and level of urbanization was important to the purposes of

this study, which sought to discover whether students of all types may benefit from diverse ethnicity among the teachers they encounter.

Factor Solutions

Data from sixty Q-sorts were entered into PQMethod 2.10 as described in Chapter III. Principle components were extracted from the resulting correlation table and a varimax rotation was performed. Varimax is a method of orthogonal rotation which serves to maximize the purity of saturation of variates, which in Q methodology are the Q-sorts, on one or the other of the selected number of factors (McKeown & Thomas, 1988). After reviewing the normalized factor scores (z-scores), the consensus statements, the distinguishing statements defining each factor, the demographic information, and the comments from post-sort surveys, a three-factor solution was selected as the most definitive solution for this study. Other factor solutions under consideration failed to provide clear definition. A two-factor solution accounted for 55 percent of the total variance with a correlation of 0.7 between the factors and did not reveal the unique group found when using the three-factor solution. Using four or more factors proved not to be parsimonious and the additional factors were weak or unstable. In the four-factor solution, eleven of the Q-sorts were confounded, or split, meaning they were significant on more than one factor. Three Q-sorts were not significant for any factor.

In the three-factor solution, Factor 1 contained 38 Q-sorts and Factor 2 contained 12 Q-sorts. Although the third factor contained only seven Q-sorts, the factor solution was retained because of the distinct nature of the sorts and because the seven Q-sorts

represented the beliefs of seven different research participants. Furthermore, all sorts on

Factor 3 described the participants' beliefs about the multicultural teaching characteristics

of teachers of dissimilar ethnicity and participants with significant loads on the factor

represented diverse ethnicities and the dominant culture. This unique perspective was

important to retain because of its relevance to the research questions, purpose of the study

and the need for the study noted in Chapter I. Correlations between the factors of the

three-factor solution are shown in Table 2. The high correlations between factors indicate

the general similarities of the respondents or problems associated with the Q-set

construction and the one-factor solution that would have resulted using a less rigorous

significance level, which would lead to more consensus, whereas, for this study, the

researcher was seeking variance.

Table 2

Correlations Between Factors

Factor No.	Factor 1	Factor 2	Factor 3
1	1.0000		
2	0.6384	1.0000	
3	0.4845	.02441	1.0000

A factor matrix for the three-factor solution is presented in Table 3. The three Q-

sorts for each participant are identified as similar (Sim), dissimilar (Dis), and ideal (Id).

Participants are identified by gender (F for Female, M for Male), race (W for White, H

for Hispanic American, B for African American, A for Asian American, and N for Native

American), the size of the high school attended (R for school with a graduating class size

under 200, C for schools with a graduating class size of over 200), and state location (Ca

for California, O for Oklahoma, T for Texas). Note that, although race was used in this designation for simplicity, diverse ethnicities are represented within each race.

Defining sorts for each factor are identified with an "X". PQMethod uses a rigorous default to define a significant loading on a factor using the algorithm that combines communality and significance. Specifically, a is flagged "if $a^2 > h^2/2$ (factor 'explains' more than half of the common variance) and $a > 1.96 / SQRT$, where SQRT is the number of items, giving a loading significant at $p > .05$. The communality, h^2, of a sort assesses the proportion of its variance accounted for the by factors and is computed as the sum of the squared factor loadings (a^2)" (Schmolck, 2002, p. 17). Fifty-seven of the 60 Q-sorts flagged as defining one of the three factors (Table 3) and three sorts were confounded, meaning they were significant on more than one factor. Of the 57 significant sorts, 38 were on Factor 1, 12 on Factor 2, and 7 on Factor 3. The three-factor solution accounted for 60 percent of the total variance as shown in Table 3.

Table 3

Factor Matrix With an X Indicating a Defining Sort

Q-sort	Subject ID	Factor 1	Factor 2	Factor 3
1	Sim1FWRO	0.2373	0.7377X	0.1296
2	Dis1FWRO	0.0522	0.3313X	0.3182
3	Id1FWRO	0.5083	0.3205	0.5616 (Split)
4	Sim2FB/NRO (B/Chickasaw)	0.9120X	0.0506	0.1046
5	Dis2F/NBRO	0.7135X	0.1188	0.0311
6	Id2FBRO	0.8739X	0.0216	0.0878
7	Sim3FHRT (P. Rican)	0.3378	.6968X	0.1135
8	Dis3FHRT	0.3350	0.6534X	-0.0006
9	Id3FHRT	0.4098	0.6677X	0.1310
10	Sim4FACO (Filipino)	0.6594X	0.2770	0.5546
11	Dis4FACO	0.6126	.0812	0.6288X
12	Id4FACO	0.7350X	0.3093	0.4111
13	Sim5MHCO (Latino)	0.6312X	0.3664	0.2144
14	Dis5MHCO	0.7094X	0.3312	-0.0883
15	Id5MHCO	0.7729X	0.3176	0.1555
16	Sim6FNCO	0.4129	0.4833X	0.1972
17	Dis6FNCO	0.5403	0.6571X	0.1977
18	Id6FNCO	0.7844X	0.3897	0.1720
19	Sim7MNRO (Cherokee)	0.6840X	0.3473	-0.0772
20	Dis7MNRO	-0.0804	0.0546	0.4444X

Table 3 (continued)

Q-sort	Subject ID	Factor 1	Factor 2	Factor 3
21	Id7MNRO	0.7189X	0.2900	0.2325
22	Sim8MNCO (Osage)	0.7453X	0.1448	0.3237
23	Dis8MNCO	-0.1630	0.7123X	-0.3963
24	Id8MNCO	0.9075X	0.1373	-0.0109
25	Sim9MBRO	0.5990X	0.5688	0.0645
26	Dis9MBRO	0.7125X	0.3130	0.0067
27	Id9MBRO	0.7419X	0.2389	0.1554
28	Sim10MACO (Filipino)	0.5482X	0.3529	0.4179
29	Dis10MACO	0.4855X	0.3231	0.2712
30	Id10MACO	0.7015X	0.3107	0.4258
31	Sim11MARO (Taiwanese)	0.6915X	0.2932	0.3570
32	Dis11MARO	.1109	0.0478	0.5343X
33	Id11MARO	0.5330	0.4607	0.3031 (Split)
34	Sim12FWRT	0.5758X	0.4387	0.1132
35	Dis12FWRT	0.3850	0.0481	0.5457X
36	Id12FWRT	0.6091X	0.2286	0.1767
37	Sim13FBCO	0.7236X	0.3098	0.1597
38	Dis13FBMO	0.8184X	0.2432	0.0812
39	Id13FBCO	0.8302X	0.2274	0.0738
40	Sim14MBCO	0.8682X	0.0946	0.1501
41	Dis14MBCO	0.1563	0.1303	-0.2599X

Table 3 (continued)

Q-sort	Subject ID	Factor 1	Factor 2	Factor 3
42	Id14MBCO	0.8908X	0.1983	0.1746
43	Sim15FHCCa (Honduran)	0.7042X	0.3672	0.1861
44	Dis15FHCCa	0.5536X	0.1848	-0.1411
45	Id15FHCCa	0.7597X	0.3015	0.1265
46	Sim16MBRO (Caribbean)	0.4538	0.3884	0.2458 (Split)
47	Dis16MBRO	-0.6525X	0.1541	0.0004
48	Id16MBRO	0.7191X	0.3594	0.2756
49	Sim17MWRO	0.5132	0.5987X	0.2554
50	Dis17MWRO	0.2167	0.6327X	0.1880
51	Id17MWRO	0.4262	0.6890X	0.2893
52	Sim18FARO (Filipino)	0.7164X	0.3504	0.3482
53	Dis18FARO	0.7606X	0.3134	0.3304
54	Id18FARO	0.7361X	0.3426	0.2895
55	Sim19FNRO	0.7963X	0.1498	0.1653
56	Dis19FNRO	-0.0133	0.2794	0.2889X
57	Id19FNRO	0.6910X	0.2887	-0.0032
58	Sim20FWCO	-0.0169	0.3430X	-0.0671
59	Dis20FWCO	0.1444	-0.1365	0.7011X
60	Id20FWCO	0.6812X	0.1813	0.3744
Number of Defining Sorts		38	12	7
% of Explained Variance		38	14	8

The negative load of Q-sort 41 on Factor 3 and Q-sort 47 on Factor 1 indicates that participants (P14) and (P16) reject the notion that the characteristics described by the respective factors describe teachers of dissimilar ethnicity.

Description of Revealed Factors

These clusters of beliefs become the factors to which the researcher applies theoretical considerations to interpret what was being communicated by the Q-sorts of the subjects clustered on each factor. Each of the three factors represents a shared set of beliefs which are held by the participants that define how they describe the multicultural teaching characteristics of teachers they had in high school. These three sets of beliefs are described below and identified as; Factor 1, *Proactive Advocate*; Factor 2, *Follow the Yellow Brick Road*; and Factor 3, *More Different than my Difference*.

Research Question # 1: How do college students describe the multicultural teaching characteristics of teachers they had in high school?

The three-factor solution in this study indicates that college students describe the teachers they had in high school in ways that can be clustered in three different sets of beliefs. The factors are distinct, but they are not unique. The three sets of beliefs have common elements as shown by the consensus statements listed in Table 4. Consensus statements do not distinguish between any two factors. Specifically, they have not been placed in significantly different locations on the form board for any of the three factors. They are statements which, when analyzed theoretically in context with the rest of the

statements as they are placed on the continuum of participants' beliefs and examined

across factors, suggest agreement across factors.

Table 4

Consensus Statements

Statement Number	Statement	Factor 1 Array Position z-score	Factor 2 Array Position z-score	Factor 3 Array Position z-score
10*	Appropriately accommodate my ethnic and religious preferences	0 0.46	1 0.28	2 0.70
14	Understand that the amount and style of peer interaction among students may be influenced by ethnicity	2 0.61	2 0.65	3 1.05
16	Promote cooperation, interaction, and success for all students regardless of background, social class or learning style	5 1.95	5 2.23	4 1.88
26	Be extraverted and create a fun interactive environment in the classroom	4 1.36	4 1.73	4 1.62
29	Expect me to abandon my own ethnic customs and language and assimilate into the dominate social structure to be successful in the real world	-3 1.25	-3 0.93	-3 0.88
30*	Actively support the formation of ethnic clubs within the school environment	1 0.59	1 0.37	2 0.52
37*	Other qualities being equal, I would choose this teacher because of his/her ethnicity	-1 0.15	0 0.42	-10.38

*Indicates statements that are not extreme

Participants agreed that their high school teachers understood the difference in

interactions styles of various ethnicities and that they were often extraverted and created

a fun interactive environment in the classroom. Factor array positions suggested strong

agreement on the notion that their teachers promoted cooperation, interaction, and success for all students regardless of background, social class or learning style. The negative position on the factor array suggests that students do not believe their teachers expected them to abandon their own ethnic customs and language and assimilate into the dominant social structure to be successful in the real world. Comments on the post-sort surveys give additional insight to these findings.

- "Equality was shown, especially in the area of equality in the classroom." (P3)

- "For the most part, they had students of various backgrounds interact with each other on various projects." (P7)

Although there were additional items of agreement, factor array positions indicate they do not represent strong opinions. These items are marked by an asterisk in Table 4.

While the three sets of beliefs indicate agreement in these areas, they distinguish themselves from each other in a number of definitive ways. The distinguishing statements give context and definition to the consensus statements as they apply to each factor. The distinguishing characteristics of each factor are discussed below.

Factor 1: Proactive Advocates

Participants describing Factor 1 characterized their teachers as proactive regarding multicultural issues. This type of proactive teaching is inferred by distinguishing statements that were sorted in significantly different locations on the form board as shown by factor array positions, by normalized factor scores, by items of agreement, and by comments made on the post-sort surveys. Distinguishing statements

are those statements which characterize a factor as different from other extracted factors.

The distinguishing statements and array positions for Factor 1 are presented in

Appendixes K and L, respectively. The nine most like statements and the nine most

unlike statements for this factor are presented in Table 5.

Table 5

Factor 1: Proactive Advocates
Highest Ranked Statements (Most Like) and Lowest Ranked Statements (Most Unlike)

Array Position	z-score	Statement Number	Statement
Most Like Statements			
5	1.949	16	Promote cooperation, interaction, and success for all students regardless of background, social class, or learning style
5	1.555	15*	Treat all students alike regardless of ethnicity and background
4	1.364	26	Be extraverted and create a fun interactive environment in the classroom
4	1.330	11	Recognize and confront ethnic inequality and racism in the classroom
4	1.172	35*	Recognize that students of different ethnicities are equally intelligent, but require different learning accommodations
3	1.125	21*	Recognize and avoid statements, humor, and clichés that are offensive to people of my ethnicity
3	1.100	42	Be a person I and other people of my ethnicity would choose as a role model

Table 5 (continued)

Array Position	z-score	Statement Number	Statement
3	1.075	38*	Have rich and empowering knowledge about my ethnicity
3	0.993	13	Recognize and replace discriminatory, stereotypical, and insensitive material in texts and school curriculum

Most Unlike Statements

Array Position	z-score	Statement Number	Statement
-3	-1.057	31	Inhibit personal religious expressiong in the classroom, i.e. prayer shawls, fetishes, and crosses
-3	-1.150	33	Conflict with me because of differences in value systems due to ethnicity
-3	-1.235	4	Recommend students of my ethnicity for testing for lower ability classes and special education classes
-3	-1.251	29	Expect me to abandon my own ethnic customs and language and assimilate into the dominant social structure to be successful in the real world
-4	-1.290	22	Be unable to related to me in a caring relationship because of my ethnicity
-4	-1.471	18*	Make comments that define me by ethnic stereotypes
-4	-1.495	27*	Discipline students of my ethnicity more quickly and harshly than others
-5	-1.497	6*	Assume that people of my ethnicity are lazy and unmotivated
-5	-1.526	5	Assume that people of my ethnicity have low moral values

*Denotes a distinguishing statement for this factor.

Thirty-eight of the 60 Q-sorts define Factor 1. Sixteen of the participants, representing a diversity of ethnicity (Table 3), had Q-sorts that loaded on this factor. Each participant performed three Q-sorts and fourteen of them loaded more than once on Factor 1 (Table 3).

Students describe *Proactive Advocate* teachers as those who equip themselves with cultural knowledge and embrace attitudes and assumptions that enable them to treat students of diverse backgrounds with respect and dignity. They are perceived to value diversity promoting acculturation in their students rather than assimilation. Participants believe these teachers appreciate the richness of ethnic expression and the variety of interaction patterns of diverse students. Participants identified these characteristics in the following statements, which they believe to be unlike the *Proactive Advocates* as shown by the negative array positions:

- Statement #31 (Array position -3, z-score -1.057) Inhibit personal religious expression in the classroom, i.e. prayer shawls, fetishes, and crosses

- Statement #33 (Array position -3, z-score -1.150) Conflict with me because of differences in value systems due to ethnicity

- Statement #29 (Array position -3, z-score -1.251) Expect me to abandon my own ethnic customs and language and assimilate into the dominant social structure to be successful in the real world

Participant (P18) found that rather than conflict with her because of differences, the opposite was true. She said, "My teachers liked the fact that I was of a unique background." Participant (P7) said his teachers invited them to "describe how we felt (about issues) and share what happened in our families' past history."

Participants perceived that *Proactive Advocates* do not make assumptions about the ability, intelligence, or morals of students based on stereotypes about their ethnicity. They believed that these teachers see students as individuals with unique characteristics flavored by the richness of their background and environment and treat them all with dignity and respect. These inferences are drawn from the following statements and comments:

- Statement #5 (Array position -5, z-score -1.526) Assume that people of my ethnicity have low moral values

- Statement #6 (Array position -5, z-score -1.497) Assume that people of my ethnicity are lazy and unmotivated

- Statement #27 (Array position -4, z-score -1.497) Discipline students of my ethnicity more quickly and harshly than others

- Statement #15 (Array position 4, z-score 1.1364) Treat all students alike regardless of ethnicity and background

Participant (P19) said, "I never felt different or was treated differently. I just looked different." Participant (P4) said, I haven't really noticed my teachers treating me differently because of my ethnicity."

Proactive Advocates are characterized as teachers who create a classroom atmosphere that is warm and welcoming. Students believe they create an environment of respect and dignity, not only avoiding offenses and judgments, but recognizing and confronting them in the classroom. This is evidenced by the following statements:

- Statement #11 (Array position 4, z-score 1.330) Recognize and confront ethnic inequity and racism in the classroom

- Statement #18 (Array position -4, z-score -1.471)Make statements that define me by ethnic stereotypes

- Statement #22 (Array position -4, z-score -1.290) Be unable to relate to me in a caring relationship because of my ethnicity

Students described *Proactive Advocates* as teachers who are not content with the status quo, but take measures to implement multiculturalism and plurality in the classroom and eradicate intolerance, insensitivity, and stereotyping. They believe these teachers are culturally relevant, living textbooks taking steps to provide rich and empowering curricula. They describe them as transformative, infusing their students with a pluralistic worldview through purposeful peer interaction. This inference is drawn from the following statements:

- Statement #13 (Array position 3, z-score 0.993) Recognize and replace discriminatory, stereotypical, and insensitive material in texts and school curriculum

- Statement #38 (Array position 3, z-score 1.075) Have rich and empowering knowledge about my ethnicity

- Statement #16 (Array position 5, z-score 1.949) Promote cooperation, interaction, and success for all students regardless of background, social class and learning style

Participant (P7) explained how his teachers promoted cooperation and interaction in the classroom and how that influenced him. He said, "They taught me to be very open in the way various cultures interact with everyone and to get to know several people in a cultural group before making judgments." Participant (P14) indicated that, "People of

my ethnicity were honored as role models, inventors, etc. to help show that there are those from ethnic groups that are important." "They would ask me to share my experiences and traditions with the rest of the class," said participant (P4). "I enjoyed doing that because they can replace stereotypes with realities."

Proactive Advocates were characterized as relational and caring, relating with the student on a personal level. They were described as tolerant, sensitive, fair, and valuing diversity. Students believed that these teachers do not make stereotypical assumptions and feel that they engage in transformative pedagogy.

Factor 2: Follow the Yellow Brick Road

Students indicated that the teachers who *Follow the Yellow Brick Road* seem to do the right thing. They were characterized as teachers who have responded to multicultural education classes and in-service training favorably and attempt to follow through in the classroom, following the prescribed roadmap and inviting their students along with them. These teachers were characterized as group conscious rather then personal and individual. Students felt these teachers would avoid negative stereotypes, teach the multicultural material in the curriculum, and treat students with equality and fairness. Students believed they would not be placed in uncomfortable positions, but would not feel valued. A full set of distinguishing statements and factor array are presented in Appendices M and N. The nine most like statements and the nine most unlike statements are presented in Table 6.

Table 6

Factor 2: Follow the Yellow Brick Road Highest Ranked Statements (Most Like) and
Lowest Ranked Statements (Most Unlike)

Array Position	z-score	Statement Number	Statement
Most Unlike Statements			
5	2.228	16	Promote cooperation, interaction, and success for all students regardless of background, social class or learning style
5	2.008	15*	Treat all students alike regardless of ethnicity and background
4	1.853	23*	Establish an environment of individualism and competition in the classroom
4	1.728	26	Be extraverted and create a fun interactive environment in the classroom
4	1.500	21	Recognize and avoid statements, humor, and clichés that are offensive to people of my ethnicity
3	1.322	28*	Be rigid and unbending expecting all students to adapt of his/her style of interaction
3	1.201	11	Recognize and confront ethnic inequality and racism in the classroom
3	0.865	42	Be a person I and other people of my ethnicity would choose as a role model
3	0.799	40*	Be an ethnicity that was over-represented in my school experience

Table 6 (continued)

Array Position	z-score	Statement Number	Statement
Most Unlike Statements			
-3	-0.928	29	Expect me to abandon my own ethnic customs and language and assimilate into the dominant culture to be successful in the real world
-3	-0.967	18*	Make comments that define me by ethnic stereotypes
-3	-1.075	1	Have unrealistically high expectations for me because of my ethnicity
-3	-1.081	2	Believe that students of my ethnicity are too social
-4	-1.087	27	Discipline students of my ethnicity more quality and harshly than others
-4	-1.176	3*	Assume that students of my ethnicity are studious, hardworking, and achievement oriented
-4	-1.217	9	Be cognizant of the fact that historical abuses of people of my ethnicity affect me now
-5	-1.365	5	Assume that people of my ethnicity have low moral values
-5	-1.401	22	Be unable to relate to me in a carrying way because of my ethnicity

*Denotes distinguishing statements for this factor.

Twelve Q-sorts loaded on Factor 2, representing six of the subjects who participated in this study. Students of ethnicity and students of the dominant culture were equally represented. Participants from rural schools (graduating class size under 200) and

participants from city schools with a graduating class size over 200 were equally represented.

Participants described these multicultural teaching characteristics as indicative of teachers who *Follow the Yellow Brick Road*. They perceived their teachers as having a group multicultural consciousness rather than an individual personal multicultural consciousness. They implied that these teachers are politically correct, avoiding inappropriate behaviors such as negative stereotyping. Participants perceived their behavioral changes to be overt and compliant but not foundational. These inferences are drawn from the following statements:

- Statement #28 (Array position 4, z-score 1.500) Recognize and avoid statements, humor, and clichés that are offensive to people of my ethnicity

- Statement #5 (Array position -5, z-score -1.365) Assume that people of my ethnicity have low moral values

- Statement #3 (Array position -4, z-score -1.176) Assume that people of my ethnicity are studious, hardworking, and achievement oriented

- Statement #2 (Array position -3, z-score -1.081) Believe that students of my ethnicity are too social

Of particular interest is statement #3, given that it is a common stereotype for Asian students, but no Asian students' Q-sorts loaded on this factor. This would imply that students of ethnicities other than Asian ethnicities perceive that teachers do not view students of their ethnicity as studious and hardworking.

Participants perceived that teachers who *Follow the Yellow Brick Road* aspire to be fair, equitable, and relational. They believed these teachers are sensitive and establish

an atmosphere of tolerance and sensitivity in the classroom. Yet they lack a depth of knowledge and understanding that leads to transformative teaching.

- Statement #15 (Array position 5, z-score 2.008) Treat all students alike regardless of ethnicity and background

- Statement #11 (Array position 3, z-score 1.201) Recognize and confront ethnic inequality and racism in the classroom

- Statement #27 (Array position -4, z-score -1.087) Discipline students of my ethnicity more quickly and harshly than others

- Statement #18 (Array position -3, z-score -0.967) Make comments that define me by ethnic stereotypes

- Statement #29 (Array position -3, z-score -0.928) Expect me to abandon my own ethnic customs and language and assimilate into the dominant culture to be successful in the real world

Although *Follow the Yellow Brick Road* teachers seem to do the right thing, students perceived that they fail to move to the level of changing attitudes and assumptions. They indicated that these teachers maintain the status-quo, continuing to work under the old paradigm. For example, while they aspire to be fair and they avoid negative stereotyping, an obvious overt action, they continue to use classroom procedures that appeal to and build success in European American students while marginalizing students of ethnicity. Participants indicated that these teachers value commonality and conformity. These inferences are derived from the strength of the following distinguishing statements indicated by their ranking on the factor array.

- Statement #23 (Array position 4, z-score 1.843) Establish an environment of individualism and competition in the classroom

- Statement #28 (Array position 3, z-score 1.332) Be rigid and unbending expecting all students to adapt to his/her style of interaction

- Statement #26 (Array position 4, z-score 1.728) Be extraverted and create a fun, interactive environment in the classroom

Participants' description of the teaching characteristics of *Follow the Yellow Brick Road* as inconsistent on a foundational level is more fully defined by comments on their post-sort surveys. A white participant (P1) wrote, "I felt ethnic differences when my teachers would make racist comments or say things I didn't agree with referring to other ethnicities." This same participant said, "I was not prepared for a multicultural society." A Native American participant (P6) attended a school with a student population of 3500. She commented, "I have been taught almost solely from a white person's point of view."

On the post-sort survey, participants were asked how their school experience prepared them for a multicultural society. Participant (P8) responded, "Apart from the attempted politically correct book teaching, very little was I prepared." When asked if it would have changed his educational experience to have more teachers from diverse ethnicities, he wrote, "If they taught traditionally, very little." In response to the first question, participant (P19) wrote, "I'm not so sure that it did. I guess in a way by not separating us throughout school helped." In response to another question she wrote, "Since I went to Oklahoma schools where Indians are from, we were taught a lot about it, but I'm not so sure it was honored."

Follow the Yellow Brick Road teachers were described as those who may lack awareness on a deeper level. Participants perceived that they have not done the work to find out how their students may be affected by longstanding prejudices and abuses. This insightful perception of the participants describing this factor is inferred by the negative ranking of (Statement # 9, Array position -4, z-score -1.214)—Be cognizant of the fact that historical abuses of people of my ethnicity affect me now.

Coupled with two more statements, which, although not on the extremes, were placed on the most unlike my belief side of the form board, support is garnered for the inference previously drawn. Participants did not feel their teachers used academically enriched curricula relevant to students of their ethnicity (Statement #12, Array position -2, z-score -0.813). Nor did they believe these teachers recognized and accommodated for the ethnic bias of standardized test (Statement #8, Array position -2, z-score -0.793), or recognized and replaced discriminatory, stereotypical, and insensitive material in texts and school curriculum (Statement #13, Array position -1, z-score -0.628).

Although the strengths of the latter three statements are not sufficient in and of themselves, they are part of the context that gives meaning to the perception of the participants. Together they give a description of the multicultural teaching characteristics of *Follow the Yellow Brick Road* teachers, which participants characterized as behaviors inconsistent with philosophical beliefs. This perception was substantiated by comments on the post-sort survey, such as the previously cited response by participant (P1) referring to her teachers' racist comments. In another example, participant (P3) commented, "I was aware of stereotypes made about my ethnicity and others, but I concluded that if you, as a person, can behave in such a way that you have respect for yourself, others will respect

you...for the most part." She later stated, "I've noticed that the areas of major distinction between me and any other culture is the way we interact with others. My culture tends to be more personable, inviting, touchy, relaxed. These aspects haven't hurt my relationships with my teachers. They have helped." Another participant (P6) wrote, "I cannot remember talking about Native Americans ever in school."

These participants appear to be taking responsibility for their own multicultural understanding. The *Follow the Yellow Brick Road* teachers are not perceived as taking responsibility for creating an environment for educating their students for a multicultural society. They are perceived to be content with the status quo, suppressing, but not eradicating intolerance, insensitivity and stereotypical attitudes.

Factor 3: More Different than my Difference

Factor 3 described the characteristics of the ethnically diverse teacher who is *More Different than my Difference*. This factor gave a unique perspective of individuals about teachers who are not like them in ethnicity. Two inferences can be drawn from the patterns that emerged on this factor. One is the description of teachers of dissimilar ethnicity. The other infers that the teachers described are ethnically diverse teachers, yet not necessarily teachers of the dominant culture. A full set of distinguishing statements and a rank order on a factor array are presented at Appendices O and P. The nine most like statements and the nine most unlike statements are listed in Table 7.

Table 7

Factor 3: More Different Than My Difference Highest Ranked Statements (Most Like) and Lowest Ranked Statements (Most Unlike)

Array Position	z-score	Statement Number	Statement
Most Like Statements			
5	2.079	35*	Recognize that students of different ethnicities are equally intelligent, but require different larning accommodations
5	1.997	41*	Be an ethnicity that was under-represented in my school experience
4	1.880	16	Promote cooperation, interaction, and success for all students regardless of background, social class or learning style.
4	1.662	26	Be extraverted and create a fun interactive environment in the classroom
4	1.336	23*	Establish an environment of individualism and competition in the classroom
4	1.209	32*	Increase my awareness and sensitivity toward other ethnicities through interaction with him/her simply because of his/her ethnicity
3	1.049	14	Understand that the amount and style of peer interaction among students may be influenced by their ethnicity
3	0.865	3*	Assume that all students of my ethnicity are studious, hardworking and achievement oriented
3	0.756	12	Use academically enriched curricula relevant to students of my ethnicity
Most Unlike Statements			
-3	-0.088	29	Expect me to abandon my own ethnic customs and language and assimilate into the dominant culture to achieve success in the real world
-3	-0.947	6*	Assume that students of my ethnicity are lazy and unmotivated
-3	-1.148	9	Be cognizant of the fact that historical abuses of people of my ethnicity affect me now

Table 7 (continued)

Array Position	z-score	Statement Number	Statement
-3	-1.201	20	Misinterpret ethnically influenced expressions of respect as not listening, lack of understanding, or as disrespect
-4	-1.243	34*	Invite students of my ethnicity into his/her home
-4	-1.265	24	Establish a quiet teacher directed classroom to avoid interacting with students
-4	-1.461	4	Recommend students of my ethnicity for testing for lower ability classes and special education classes
-5	-1.569	28*	Be rigid and unbending expecting all students to adapt to his/her style of interaction
-5	-1.678	40*	Be an ethnicity that was over-represented in my school experience

*Denotes a distinguishing statement

Seven Q-sorts, describing the multicultural teaching characteristics of teachers with dissimilar ethnicity, loaded on Factor 3. The seven Q-sorts represented seven different participants. Three of the participants describing this factor attended city high schools with a student population exceeding 1000. Four of the participants attended small town high schools. Participants describing this factor represented diverse ethnicities and the dominant culture. The only group not represented on this factor was the Hispanic group.

More Different than my Difference teachers described on this factor provide a non-traditional approach to education. They are described as interactive and interpersonal. Participants believed that their teaching would be relevant, enriching, and affirming, creating a welcoming, inviting, and comfortable classroom atmosphere.

- Statement #26 (Array position 4, z-score 1.662) Be extraverted and create a fun interactive environment in the classroom

- Statement #16 (Array position 4, z-score1.880) Promote cooperation, interaction, and success for all students regardless of background, social class or learning style

- Statement #12 (Array position 3, z-score 0.765) Use academically enriched curricula relevant to students of my ethnicity

- Statement # 28 (Array position -5, z-score -1.569) Be rigid and unbending expecting all students to adapt to his/her style of interaction

- Statement #24 (Array position -4, z-score -1.461) Establish a quiet teacher directed classroom to avoid interacting with students

The strength of participants' opinions on this factor is evident in the first three statements listed above, which are most like what the participant believes. They are reinforced by the strength of the last two statements, which reflect opinions most unlike the participant believes. On the post-sort survey, the question was asked, "How would it have changed your educational experience to have more teachers of diverse ethnicities?" Participant (P14) responded, "It would have expanded my knowledge of diversities and ethnicities in leadership positions. Sometimes it is nice to see different ethnicities doing something outside of the 'stereotypical' lifestyle." Participant (P19) wrote, "I would have gotten to see a lot of different points of view." "I think I would have had a richer understanding of other cultures and beliefs if it would have been incorporated into my classroom environment and curriculum," was the definitive comment by participant (P20).

Students perceived that *More Different than my Difference* teachers have an understanding of the differences and the commonalities in students of ethnicity. They believed that these teachers are not likely to make assumptions about students abilities based on ethnicity, yet would recognize that they must respect and affirm group interaction patterns that become part of the classroom energy. Participants expressed these beliefs by sorting the following statements:

- Statements #35 (Array position 5, z-score 2.079) Recognize that students of different ethnicities are equally intelligent, but require different learning accommodations

- Statement #14 (Array position 3, z-score 1.049) Understand that the amount and style of peer interaction among students may be influenced by their ethnicity

- Statement #20 (Array position -3, z-score -1.201) Misinterpret ethnically influenced expressions of respect as not listening, lack of understanding, or as disrespect

Students indicate that these teachers broaden their perspective and give them a more pluralistic worldview. For example, participant (P7) said, about his teachers of dissimilar ethnicity, "They taught me to be very open in the way various cultures interact with everyone." They felt that *More Different than my Difference* teachers valued their heritage and prepared them for a multicultural society.

- Statement #32 (Array position 3, z-score 1.209) Increase my awareness and sensitivity toward other ethnicities through interaction with him/her simply because of his/her ethnicity

- Statement #29 (Array position -3, z-score -0.880) Expect me to abandon my own ethnic customs and language and assimilate into the dominant social structure to be successful in the real world

Participant (P4) believes if she had more teachers of diverse ethnicity, she would, "be more familiar with different cultures and ethnicities," and would "be more multiculturally aware." Participant (P7) says he "would have a better understanding of what various peoples go through." And participant (P11) believes, "My peers may have had different attitudes toward me and been less likely to stereotype."

Finally, *More Different than my Difference* teachers were described as being under-represented in their school experience. Participants reinforced that statement by saying these teachers were not over-represented in their school experience.

- Statement #41 (Array position 5, z-score 1.997) Be an ethnicity that was under-represented in my school experience

- Statement #40 (Array position -5, z-score -1.687) Be an ethnicity that was over-represented in my school experience

Students seemed to be describing what they believe an ethnically diverse teaching staff would be like rather than what actually was a part of their school experience. Participant (P11) cited earlier as believing that *More Different than my Difference* teachers would have helped keep him from being stereotyped, described the reality of his situation. He said his experience with his teachers "showed me that it's human nature to stereotype and generalize because I can see how different each individual is since I have been the only non-white person in my class. To avoid it you have to push yourself to

interact with people and imagine yourself in their situation, which will give you a better understanding of why they are who they are."

Research Question #2: What are the expectations of college students for the ideal multicultural teaching characteristics for teachers in high school?

Sixteen of the 20 participants identified ideal multicultural teaching characteristics on Factor 1, *Proactive Advocates*, while two of the participants described ideal multicultural teaching characteristics as Factor 2, *Follow the Yellow Brick Road* (Table 8). Furthermore, 16 of the 18 participants describing ideal multicultural teaching characteristics believed that the ideal teacher would be of similar ethnicity. Nine of them described ideal multicultural teaching characteristics the same way they described multicultural teaching characteristics of teachers of similar or dissimilar ethnicity. These findings suggest that, for these participants, ethnicity is not the defining issue. As P10 commented on his post-sort survey, "Ethnicity is not as important as attitude and teaching style. It would have been nice, but not necessary." Participant (P5) echoed this feeling, "What matters is what kind of beliefs these teachers have, no matter what the ethnicity."

Table 8

Participants Describing Ideal Multicultural Teaching Characteristics with Corresponding
Similar and Dissimilar Q-sorts

Factor Defined	Similar Q-sort	Dissimilar Q-sort	Ideal Q-sort	Ethnicity/Race (Self-Identified)
1	P2	P2	P2	Black/Chickasaw
2	P3	P3	P3	Puerto Rican
1	P4		P4	Filipino
1	P5	P5	P5	Latino
1			P6	Native American
1	P7		P7	Cherokee
1	P8		P8	Osage
1	P9	P9	P9	African American
1	P10	P10	P10	Filipino
1	P11			Taiwanese
1	P12		P12	Caucasian
1	P13	P13	P13	African American
1	P14		P14	African American
1	P15	P15	P15	Honduran
1		P16 (Neg)	P16	Black/Caribbean
2	P17	P17	P17	Caucasian

Table 8 (continued)

Factor Defined	Similar Q-sort	Dissimilar Q-sort	Ideal Q-sort	Ethnicity/Race (Self-Identified)
1	P18	P18	P18	Filipino
1	P19		P19	Native American
1			P20	Caucasian

Table 8 demonstrates that students of diverse ethnicities described the multicultural teaching characteristics of teachers of similar ethnicity in the same way they describe ideal multicultural teaching characteristics. This finding, coupled with the diversity of the participants, implies strong support for the call to a multiethnic teaching force drawn from literature (Banks, 1987).

Fourteen of the participants described ideal multicultural teaching characteristics as inspirational, relational and caring, fair and sensitive, and tolerant on a foundational level. The *Proactive Advocates*, who exemplify ideal multicultural teaching characteristics were perceived to be characterized by attitudes and assumptions that are pluralistic, equitable, affirming, and challenging. Students felt the *Proactive Advocates* would engage in transformative pedagogy (Solorzano & Yosso, 2001), actively creating a pluralistic classroom atmosphere that encourages their students to develop a multicultural worldview. Students believed these teachers would see them as individuals; capable, unique, and special. They described teachers, to whom they could attribute ideal multicultural teaching characteristics, as valuing diversity, yet appreciating communality, and inspiring those attitudes in their students. These inferences are derived from the ordered array of statements (see Appendix L) and the nine most like/nine most unlike statements (Table 5) for Factor 1. The following statements are of particular note:

<u>Value Diversity</u>

- Statement # 38 (Array position 3, z-score 1.075) Have rich and empowering knowledge about my ethnicity

- Statement # 29 (Array position -3, z-score -0.880) Expect me to abandon my own ethnic customs and language and assimilate into the dominant culture to be successful in the real world

<u>Equitable, Affirming, and Challenging</u>

- Statement #15 (Array position 5, z-score 1.555)Treat all students alike regardless of ethnicity and background

- Statement # 42 (Array position 3, z-score 1.100)Be as person I and other people of my ethnicity would choose as a role model

<u>Relational, Sensitive, and Tolerant on a Foundational Level</u>

- Statement #22 (Array position -4, z-score -1.290) Be unable to relate to me in a caring relationship because of my ethnicity

- Statement # 33 (Array position -3, z-score -1.150) Conflict with me because of differences in value systems due to ethnicity

- Statement # 11 (Array position 4, z-score 1.330) Recognize and confront ethnic inequality and racism in the classroom

Research Question # 3: How might the beliefs be described by students based on the student's background and experience with teachers of similar or dissimilar ethnicity?

In many cases teachers of similar ethnicity and those of dissimilar ethnicity, identified as teachers of diverse ethnicity, are described hypothetically indicating how the participant imagines they would be. This is shown in Table 9 which describes the

responses to the questions on the post-sort survey, "Throughout your K-12 school experience, how many of your teachers were similar to you in ethnicity? How many were dissimilar (non-white)?"

Table 9

Students' Experience with Teachers of Similar and Dissimilar Ethnicity

Teachers Similar	# of participants	Teachers Dissimilar (non-white)	# of participants
None	8	None	6
One	0	One	6
Two	2	Two	3
Three	2	Three	2
Four	0	Four	0
Five	1	Five	0
Six	0	Six	0
Seven	0	Seven	1
Approximately 50%	*2	Not Listed	
All but 2 or 3	**4	2 or 3	**4

No full bloods; one or two mixed bloods (reported by 1 participant)

Denotes students attending magnet schools; **Denotes students of the dominant culture

This demographic data gives insight to the *More Different than my Difference* teacher described on Factor 3. Since teachers of dissimilar ethnicity are described as being under-represented in the educational experience of these students, the inference can be drawn that the description is not about teachers of the dominant culture. Note the strength of this opinion among the participants and the supporting statement that follows.

- Statement # 41 (Array position 5, z-score 1.997) Be an ethnicity that was under-represented in my school experience

- Statement # 40 (Array position -5, z-score -1.687) Be an ethnicity that was over-represented in my school experience

- Statement #32 (Array position 4, z-score 1.209) Increase my awareness and sensitivity toward other ethnicities through interaction with him/her simply because of his/her ethnicity

Further support for this inference is drawn from the post-sort surveys. Given more teacher of diverse ethnicity, participant (P11) felt that he would have been "less likely to be stereotyped." Participant (P1) believed she would "be more aware of other cultures and more apt to be friends with people of different ethnicity because I would have been more comfortable and knowledgeable about them."

An inference can be drawn that the teachers described by the dissimilar Q-sorts on Factor 1 refer to ethnically diverse teachers as does Factor 3. Participant (P2), who is African American/Chickasaw is a case in point. All of her teachers were from the dominant culture. Her only exposure to a teacher of ethnicity was a substitute teacher of similar ethnicity in first grade. Her Q-sort describing the multicultural teaching characteristics of teachers who were not like her in ethnicity loaded on Factor 1, *Proactive Advocates*. Yet, on the post-sort survey, she commented, "My experience actually groomed me to think that there was only one way, which was conformity to a white society. In some ways this was good since I had exposure to three different cultures, Black, White, and Native American, and I could flip the script whenever I needed to, by interacting with all three cultures. I am still learning that being educated,

intelligent, or articulate doesn't make me conformed to a white society. It only teaches me to be a better person." The *Proactive Advocates* were identified as teachers who value diversity, yet, when asked how teachers not like her in ethnicity influenced her understanding of multiculturalism, she wrote, "Most of them stressed equality and no differences, which in some ways could be potentially harmful from allowing other students to understand why I think or react to things differently."

The Q-sorts of participant (P16), however, loaded bipolar (negative for the dissimilar teacher and positive for the ideal teacher on the same factor) on Factor 1. This means that he rejected the notion that teachers, who were not like him in ethnicity, would be proactive on multicultural issues and that the multicultural teaching characteristics of teachers of dissimilar ethnicity and ideal multicultural teaching characteristics are alike. An inference could be drawn that this student is referring to the teachers he actually had in high school rather than hypothetical ethnically diverse teachers. He said, "Many teachers used their own experience to influence students understanding of multiculturalism." He said more teachers of similar ethnicity "would have given me a greater identity," and teachers of diverse ethnicity would have created a better understanding of diverse cultures."

Considering the limited experience with teachers of similar ethnicity for participants of ethnicity and the limited experience with teachers of diverse ethnicity for all participants, the opinions emerging from the Q-sorts and the opinions stated on the post-sort surveys are particularly salient. For example, an African American participant (P13), who attended a magnet school where she stated that her multicultural perspective came more from interaction with a diverse student body than from her teachers,

nevertheless remarked, "To hear an African American teacher encourage me was an honor." Participant (P20) attended a high school with a student population of over one thousand students. She wrote that through 9th grade she attended a school "with only three African American students and all white teachers." She said her high school "represented a larger variety of culture, with one African American teacher and one Native American teacher, but was primarily dominated by white students and teachers." This participant commented, "I guess in a lot of ways you learn what not to do from your teachers, just as much as you learn what to do. And I leaned not to exclude people or make them feel inadequate because of cultural differences."

Participants P2, P5, P13, P15, and P18 are students of ethnicity who's similar, dissimilar, and ideal Q-sorts loaded on Factor 1, *Proactive Advocates,* indicating their belief that teachers of similar ethnicity and teachers of dissimilar ethnicity have the same characteristics as an ideal teacher. Considering the post-sort survey items, these participants seemed to be describing teachers of diverse ethnicity on the dissimilar sort as were the participants on Factor 3, *More Different than My Difference.* Note the following comments:

- (Attended only one year in the United States--Times he felt different because of ethnicity related to teachers) "Not many, probably 2-5 times, approximately" (P5)

- (Had no teachers of ethnicity throughout her K-12 school career) "On occasion there were biases presented in the classroom, especially White vs. Black. One teacher told our history class that slavery wasn't all that bad for Blacks. He explained that we were better off as slaves in America than uncivilized and primitive people in tribal, warring places in Africa. I also felt that a certain teacher

would try to hold me back from gaining accomplishments because he didn't understand my nature as a strong black woman. He saw it as an opportunity to put me in my place." (P2)

- "In college, they point out that different ethnicities are valued in workforces because they try to understand other markets. They say that more ethnicities in the work environment create innovativeness with all workers being different. My high school teachers never did this." (P15)

Summary of Results

This chapter has presented the details of the analysis and interpretation of data collected from 20 college students who volunteered to participate in the project. The college students represented a diversity of ethnicities and students from the dominant culture. The diversity of ethnicity and background of the participants suggest that the findings of this study are applicable across ethnicities and culture. Three identifiable patterns of beliefs emerged from the collected data.

The pattern of beliefs emerging from 38 of the 60 Q-sorts in this study and identified as *Proactive Advocates* characterize teacher characteristics that are relational, caring, equitable, and affirming to students of diverse backgrounds. They describe pedagogy that is proactive, transformative, interactive, and energetic. Participants indicated that these teachers are instrumental in effecting the multicultural worldview of their students, creating a classroom environment that encourages multicultural awareness, sensitivity, and tolerance through peer interaction and culturally relevant teaching.

Students identify these characteristics as ideal multicultural teaching characteristics and believe they are most likely to be found in teachers of similar ethnicity and in teachers of diverse ethnicity.

The pattern of beliefs revealed in 12 of the 60 Q-sorts and representing 6 of the 20 participants was identified as *Follow the Yellow Brick Road*. *Follow the Yellow Brick Road* teachers were described as fair-minded, group conscious, and appearing to do the right thing. They were perceived to value equality, fairness, and commonality. Students felt these teachers would avoid negative stereotypes and insensitive remarks, but lack sufficient interest to equip themselves with rich and empowering knowledge about ethnicities and their culture. Participants suggested that, although they create a classroom climate that discourages stereotyping and insensitivity, they do so within the parameters of the dominant cultural paradigm, maintaining a traditional teaching style that limits peer interaction and transformative pedagogy. They implied that these teachers' influence on the multicultural worldview of their students is static, maintaining the status quo.

The third pattern of beliefs revealed by seven Q-sorts representing seven different participants identified the multicultural teaching characteristics of *More Different than my Difference teachers*. Results showed that these teachers were under-represented in the educational experience of the participants characterizing them. Students believed that these teachers value diversity and affirm students of ethnicity as intelligent and successful. They described *More Different than my Difference* teachers as interactive, inter-personal, and inspiring, incorporating culturally relevant academically enriched curricula. Students believed that *More Different than my Difference* teachers become a living textbook that expands the multicultural understanding of their students and inspires

a pluralistic worldview. They indicated that these teachers understand that students of different ethnicities have different patterns of communication and interaction and incorporate that into their classrooms by promoting cooperation, interaction and success for all students.

Across the three perspectives, there was agreement that their high school teachers did not expect them to abandon their ethnic customs in order to assimilate into mainstream society. They promoted cooperation and success for all students, and they were extraverted and created a fun environment in the classroom.

Implications of these findings and recommendations for further study are presented in Chapter V.

CHAPTER V

Summary, Conclusions, and Implications

The purpose of this study was to discover the way college students describe the

multicultural teaching characteristics of their high school teachers. Specifically, this study

looked at the beliefs of college students about the multicultural teaching characteristics of

their high school teachers of similar and dissimilar ethnicity and their expectations for the

ideal multicultural teaching characteristics for high school teachers. Participants

performed three Q-sorts describing each of these opinions using Q methodology, a

method for discovering subjective points of view of individuals as described in Chapter

III. A post-sort survey was completed by each participant with information about

demographics, concept of multiculturalism, perceived ethnic diversity of high school

teachers, level of interaction with persons of diverse ethnicities, and multicultural

experiences in the classroom.

The rationale for the study called for ethnic diversity among the participants.

Diverse ethnicities were represented as well as participants from the dominant culture.

The study included both male and female participants, with a mean age of 22, from rural

or small town high schools with a graduating class size of 200 or less and participants

from city schools with a graduating class size ranging between 200 and 860. Participants

involved in the study attended schools in California, Oklahoma, and Texas. This diversity

was included because a review of literature showed that the issue of a mono-ethnic teaching force spans the country in both rural and urban schools. Furthermore, the literature implies that students of diversity benefit by being taught by teachers of diversity (Chapter II).

College students participating in this study indicated they were taught by a mono-ethnic teaching force and that they believe teachers of diverse ethnicity would enhance their school experience. Three research questions were addressed by this study: (1) How do college students describe the multicultural teaching characteristics of teachers they had in high school? (2) What are the expectations of college students for the ideal multicultural teaching characteristics for teachers in high school? (3) How might the beliefs be described by students based on the student's background and experience with teachers of similar and dissimilar ethnicity? This chapter presents a summary of the findings, conclusions drawn from the study results, and implications for practice and research.

Summary of Study Findings

The first research question addressed by this study asked how college students describe the multicultural teaching characteristics of teachers they had in high school. Three distinct sets of beliefs describing those characteristics resulted from the study. Though each was distinct, common beliefs were shared across the three clusters. Each characterized teachers that promote multiculturalism, but differ in approach, objectives, and philosophical foundations. They described teacher characteristics that promote

cooperation, interaction and success for all their students but differ in substantial ways about the technique and paradigm by which to accomplish that purpose. Finally, they described the characteristics of teachers who respect each person's ethnicity and background and do not believe success demands that students abandon their ethnic customs and language. The commonality of the views described characteristics of high school teachers who, at some level, implement multicultural curriculum in the classroom, promote equality and success for all students, provide a classroom environment intended for fairness, enjoyment, and interaction, and do not promote assimilation into the dominant culture.

Each of the three sets of beliefs, however, is distinguished in substantial ways. The beliefs were described by Q-sorts and post-sort surveys of the participants and were factors analyzed and interpreted as *Proactive Advocates*, *Follow the Yellow Brick Road*, and *More Different than my Difference*.

Proactive Advocates

The multicultural teaching characteristics of *Proactive Advocates* were described as creative, inspirational, and transformative. While all three views responded to the first research question by describing multicultural teaching characteristics, this set of beliefs is the one that most closely responds to the second research question addressing ideal multicultural teaching characteristics. *Proactive Advocates* exemplify the ideal multicultural teaching characteristics described by sixteen of the twenty participants in this study. Furthermore, fourteen of them believe these same multicultural teaching

characteristic describe teachers of similar ethnicity and six attribute these characteristics to teachers of dissimilar ethnicity. However, one participant rejects the notion that teachers of dissimilar ethnicity are characterized by the ideal multicultural teaching characteristics described on this factor. Of the sixteen participants describing the characteristics of the *Proactive Advocates*, fourteen are of ethnic origin.

Participants described *Proactive Advocates* as characteristics of teachers who are marked by activism, a sense of purpose, and a philosophy of pluralism. They perceived *Proactive* Advocates to be confrontational regarding issues of inequality in the classroom and discriminatory, stereotypical, and insensitive material in texts and school curriculum. They felt that these teachers understand that what is rehearsed in the minds of their students becomes embedded in their souls, and what is embedded in their souls emerges as behaviors. Consequently, they are perceived as teachers who go beyond acquiring multicultural knowledge on an informational level and seek to understand historical issues and their impact on students in their classrooms. Students participating in this study believed that these teachers understand that historical abuses of a people group have generational ramifications. These college students identified this kind of rich and empowering knowledge about ethnicities as indicative of the ideal multicultural teaching characteristics they hold for high school teachers.

Students in this study described the *Proactive Advocates* as open-minded on multicultural issues, as valuing diversity, and as respecting individual and group expression. These college students did not believe *Proactive Advocate* teachers would inhibit personal religious expression in the classroom or would conflict with them based on ethnic differences in value systems. They did not believe these teachers would make

assumptions about them or treat them differently based on ethnicity or that they would engage in stereotyping, insensitivity, intolerance, or judgmental comments. Participants described the teacher-student relationship as positive, suggesting that their ethnicity would not keep the teachers from relating to them in a caring relationship. Notably, they describe *Proactive Advocates* as potential role models for students of their ethnicity. Post-sort survey comments suggested that participants believed these teachers engage in purposeful peer interaction, which serves to inculcate a multicultural or pluralistic worldview in the minds of their students and inspire a sense of confidence and ethnic identity.

Research suggests that negative attitudes are more powerful and more deeply rooted than positive attitudes making them more difficult to change in the presence of disconfirming behavior (Huici & Ros, 1996). Participants describing this set of characteristics believed that through interaction with a multiethnic teaching force, purposeful peer interaction, and the opportunity to tell their stories, classmates have the opportunity to look at the world through other eyes and attitudes can be changed.

Follow the Yellow Brick Road

This perspective described the multicultural teaching characteristics of teachers who were perceived to strive to do the right thing. Students described the multicultural consciousness of these teachers as group oriented rather than individual and personal and felt that individuals of ethnicity are seen as an abstraction of an ethnic group (Onyekwuluje, 2000). They described these teachers as respecting diversity, but valuing

commonality. Participants categorize these teachers as those who follow the roadmap prescribed for them by their board of directors, i.e. supervisors, professors, textbook authors, and invite their students to travel the road with them. Everyone skips merrily down the road to the magical kingdom of multiculturalism, only to discover that the prize was within them all the time, and their teachers have done very little to prepare them for a multicultural society. Six research participants identified this set of characteristics. They suggested that their navigation through the school years as a member of the dominant culture seeking to integrate into a multicultural society, or a student of ethnicity in a Caucasian dominated institution, and their pluralistic worldview, was an outcome of their own ability to adapt, to seek out likeminded peers, and to embrace the positive while ignoring the negative. While these characteristics are desirable for individuals living in a pluralistic society, these students indicated a belief that their teachers could have done more to help them on the journey.

Participants described teachers who travel the *Yellow Brick Road* as those who are inclusive and who would disdain anything that labeled them as exclusive. Yet, there is an inconsistency in performance and philosophy. Students in this study perceived that these teachers promote equality and fairness in the classroom, while, simultaneously expecting conformity and uniformity. They believed that students of ethnicity would receive fair and equitable treatment, but under a traditional teaching paradigm, which appeals to Euro-American value systems, but tends to marginalize students of ethnicity. Participants perceived that these teachers expect students to conform to their style of interaction.

Students in this study believed the teachers described by *Follow the Yellow Brick Road* may be content with the status quo. Although research has shown that past

experiences, histories, and circumstances of perspective teachers are the personal foundations upon which their learning, teaching practices, educational roles, and perspectives are built (Bird, Anderson, Sullivan, & Swidler, 1993), participants felt these teachers left their cultures outside the classroom. Consequently, their influence on students' worldview is static. Although they confronted inequality and discriminatory behavior in the classroom, participants believed it was done for classroom management rather than transformative pedagogy. They do not believe these teachers are cognizant of the deeper issues of multiculturalism such as the historical abuses of people of their ethnicity.

Participants' belief that these teachers avoid exclusivity is demonstrated in their perception of the teacher-student relationship. These students believed their ethnicity would not keep the teacher from being able to relate to them in a caring way, They felt that these teachers could be a role model for them, and that discipline is fair and equitable. Furthermore, they do not believe they are subjected to negative or discriminatory comments or stereotypical assumptions. The perceived behavioral level of those on the *Yellow Brick Road*, however, is illuminated by comments of participants who felt their K-12 school experience did not prepare them for a multicultural society. Participants attributed what measure of preparation they did receive to interaction with peers of diversity. While interaction with peers of diversity has been found to positively affect multicultural worldview, research indicates that the interaction needs to include purposeful transformative activities in which students share a common goal of substantive value (Solorzano, 1997).

Research question three asks how the multicultural teaching characteristics of teachers who *Follow the Yellow Brick Road* are described based on the students' experience with teachers of similar or dissimilar ethnicity. Participants indicated that the teachers described by *Follow the Yellow Brick Road* are overrepresented in their school experience. From the post-sort survey we know that the teachers who were overrepresented in the school experience of these students were teachers of the dominant culture. This suggests that teachers described by *Follow the Yellow Brick Road* may be teachers of the dominant culture and that students believe teachers of the dominant culture may not be engaging in transformative multicultural education.

More Different than my Difference

The multicultural teaching characteristics of ethnically diverse teachers were described in the third set of beliefs. Each of seven Q-sorts representing seven participants described teachers of dissimilar ethnicity. These students expressed a strong opinion that teachers of dissimilar ethnicity were under-represented in their school experience.

Participants perceived that ethnically diverse teachers, *More Different than my Difference*, are those who could identify with them and with whom they could identify because of their ethnic diversity. Academically enriched, culturally relevant curricula is perceived to be a pedagogical hallmark of these teachers. Students did not believe that these teachers make assumptions or judge students based on ethnicity. They believed these teachers recognize that ethnicity does not determine intelligence, but does influence learning styles. They are perceived to promote cooperation, interaction, and success and

create a fun interactive environment in the classroom. Participants believed these teachers do not avoid interaction with ethnic students or misinterpret ethnically influenced expressions and behaviors.

Participants characterized *More Different than my Difference* teachers as ethnically diverse and transformative, instilling a pluralist worldview in their students. They suggested that these ethnically diverse teachers would increase students' awareness and sensitivity toward other ethnicities through interaction and modeling. Students felt that these teachers would value diversity and respect commonality, but would not expect conformity. Students perceived that these teachers would be flexible and considerate of the various styles of interaction among the students.

This set of beliefs is of particular interest when viewed through the lens of research question three relating to students' background and experience with teachers of similar and dissimilar ethnicity. Both students of ethnicity and students of the dominant culture provide this description, characterizing teachers of dissimilar ethnicity. These students' school experience included primarily teachers of the dominant culture, with the number of teachers of ethnicity ranging from zero to five. On their post-sort surveys, these students indicated that their teachers did little to influence their understanding of multiculturalism. All of them indicated that having more teachers of diverse ethnicity would have increased their multicultural awareness and would have given them a greater understanding of other cultures and beliefs. Students of ethnicity indicated they would not have felt as alone or as different. This emphasizes the need for a multiethnic teaching force (Banks, 1987). Research shows that perspective teachers do not understand the complexities of stereotypes. They do not consider themselves judgmental and racist and

they believe they can value diversity without taking multicultural classes, which will help them gain awareness and knowledge about ethnicities (Sachau & Hussang, 1992). Yet, participants in this study felt they were judged by teachers of the dominant culture based on assumption held about their ethnicity. Participants felt that, when it came to intelligence, behavior, and values, some teachers categorized them differently just because their ethnicity was different.

Conclusions

Results of this study revealed that students identify the multicultural teaching characteristics of their high school teachers in three different ways, each of which represents college students' perceptions of their teachers' level of commitment to and philosophy of multiculturalism. Post-sort survey comments lead to the conclusion that the level of commitment ranges from defining multiculturalism and letting the students develop their own view on multiculturalism to leaving their culture outside the classroom to purposeful interaction for multicultural worldview transformation.

A conclusion can be drawn that students of ethnicity and students of the dominant culture believe that, to some degree, teachers are implementing multicultural curriculum in the classroom. In general, they perceive that teachers promote equality and success for students, and provide a classroom environment intended for fairness, enjoyment, and interaction. Furthermore, assimilation into the dominant culture is not promoted. Teachers, at some level, are thought to respect the students' connection and allegiance to their ethnic customs and language. The multicultural model used for the framework of

this study, suggested that the level to which teachers implement multiculturalism in the classroom may be influenced by their development into one of three stages moving toward a multicultural personality (Oneykewuluje, 2000). Students in this study seem to indicate a perception that some of their high school teachers, which they described as *Follow the Yellow Brick Road* were operating in stage two of the model, while others, described as *Proactive* Advocates, were at stage three.

From the descriptions of the *Proactive Advocates* and the *More Different than my Difference* teachers, we can conclude that college students expect ideal multicultural teaching characteristics to be found in high school teachers who are proactive, interactive, and transformative. They expect teachers with these characteristics to engage in academically enriched, culturally relevant pedagogy and altar curriculum that does not meet that standard. These types of teachers are expected to have a level of awareness, tolerance, and sensitivity regarding their own ethnicity and the ethnicity of students that propels them into transformative teaching and is instrumental in changing the worldview of students in their classrooms. Their commitment to multiculturalism reaches a level of understanding that exposes and repudiates second-generation discrimination.

From a review of Q-sorts and the statements describing the *Proactive Advocates* and the *More Different than my Differences* characteristics, a conclusion can be drawn that students perceive teachers of similar ethnicity and teachers of diverse ethnicity as having ideal multicultural teaching characteristics. Yet, the post-sort surveys indicate that few of the participants actually experienced the ideal multicultural teaching characteristics they describe. Still, participants concur with research that suggests that

academic performance of students of ethnicity correlates with educators' knowledge of their ethnic group and shared communication about ethnic issues (Nel, 1992).

From the description of the teachers who *Follow the Yellow Brick Road*, a conclusion can be drawn that students believe that, while these teachers of the dominant culture do not reprove multiculturalism, neither do they embrace it. Students do not perceive that these teachers view their role as one of transformation. From the students' perspective, their philosophy of multiculturalism seems to be similar to their philosophy of teaching in that they believe their role is to follow the prescribed roadmap, i.e. follow the textbook, and do an effective job of classroom management. Students believe these teachers do not have the interest, or have not acquired the skills, to implement multiculturalism on a transformational level, but have chosen to maintain the status quo by retaining their traditional teaching paradigm. Students do not perceive themselves to be targets of insensitivity and intolerance in their classrooms, but they do not feel their ethnicity and background is valued or honored. They believe they will feel the constraints of a classroom where diversity is not honored and uniformity and is valued. These teachers are believed to have embraced a belief that education and correct information can eliminate stereotypes. Yet stereotypical behavior and attitudes do not change because the informational model used by these teachers reinforces stereotypical behaviors and attitudes by making it expedient for recalling the information being presented (Sachau & Hussang, 1992). Studies show that students of ethnicity strongly desire to share their heritage with others, but feel voiceless in the school environment (Dillard, 1994; Hood & Parker, 1994). Participants in this study indicated they felt their ethnicity was honored

when they were allowed to share their heritage, but these teachers gave little time or opportunity for that to happen.

Post-sort comments of participants describing the characteristics of teachers who *Follow the Yellow Brick Road* lead to the conclusion that the participants have a pragmatic view of their multicultural experiences. They make the most of situations and consider diversity hurdles to be learning experiences and challenges they have turned to their own advantage. They have learned to work within the system and develop their own view of multiculturalism. For them, multiculturalism is what they make of it.

Implications for Theory and Practice

College students who participated in this study demonstrated a belief that ideal multicultural teaching characteristics can be found in teachers of similar ethnicity and in teachers of diverse ethnicity who can identify with their differences. These students have echoed the call for a multi-ethnic teaching force (Banks, 1988), indicating that after twenty years the call still goes unheeded. Participants indicated that throughout their K-12 school experience, they were taught primarily by teachers of the dominant culture.

While research suggests that teachers of the dominant culture can teach students of ethnicity effectively (Ladson-Billings & Henry, 1990; Phuntsog, 1999), these students demonstrate a belief that ideal multicultural teaching characteristics would be found in teachers of similar and diverse ethnicity. Literature suggests that teachers need to validate the heritage and background of their students so they can adapt to the dominant society without ethnic conflict (Nel, 1993). Participants in this study expressed a belief that

teachers of similar ethnicity would decrease the amount of ethnic conflict and act as a buffer against stereotyping, insensitivity, and intolerance. They implied that teachers of diverse ethnicity would understand where they are coming from and they would not feel alone in their difference. Furthermore, they demonstrated a belief that these teachers act as advocates and confidants for them.

If indeed teachers of similar ethnicity and teachers of diverse ethnicity demonstrate ideal multicultural teaching characteristics, instill confidence in students of ethnicity, and act as a buffer against discriminatory behavior, universities must increase efforts to recruit and maintain students of ethnicity into their pre-service programs. Results of this study indicate that a primary recruiting strategy may be to provide ethnic diversity in the faculty of teacher education programs increasing the chance that students entering the programs will be taught by teachers of similar ethnicity. Perhaps recruiting programs need to target students of ethnicity and deliver the message that they are needed as advocates and confidants for students of their own and diverse ethnicities. College and pre-college students of ethnicity need to hear the call for social justice in the educational arena.

While this study confirms that students believe teachers can develop a multicultural personality and feel comfortable and communicate effectively with people of diverse ethnicities (Onyekwuluje, 2000), participants indicate that this is not sufficient to meet their educational and psychological needs. These students seem to concur with research that suggests students of ethnicity benefit from seeing their ethnicity reflected in the faces of, at least, some of their teachers (Pailliotet, 1997). The literature reports that students may seek out teachers who are similar in ethnicity because they anticipate

similar attitudes that will validate their worldview (Baldwin & Hopkins, 1990). Participants in this study believe it would have been easier for them to approach teachers of similar ethnicity, and that teachers of similar ethnicity on the teaching staff might diminish stereotyping by persons not like them in ethnicity. This has implications for administrators and community leaders to address these needs from an administrative level by seeking out teachers of ethnicity. Teachers need to encourage students of ethnicity who express an interest in the education profession. Individuals of ethnicity need to become involved in school boards and city government, where they can influence the recruiting efforts of school systems.

Ethnic communities and governing boards, such as Tribal Councils, need to look at innovative ways to promote education as a viable and valuable career choice. They need to understand that there is no better way to give back to the people of one's heritage than to educate their young. In some cases, these leaders may need to look at such innovative ideas as Charter Schools, perhaps open to all people groups for a diverse society, but excellent in quality, in the promise of teachers of similar ethnicity, and in the promise that each student's ethnic heritage will be valued and honored.

The implications for state and federal educational leaders may be to re-evaluate the use of mandated teacher tests. Are they effective in disqualifying ineffective teachers, or do they disqualify excellent teachers of ethnicity, because of cultural biases, and excellent teachers who are poor test takers? The implications may be that state and federal leaders are maintaining the status quo, by eliminating those teachers who could transform the multicultural worldview of students.

Participants indicated a desire for teachers to care about them and about their ethnicity on a transformational level that has a transforming effect on the students as well as the teacher. The implication for teachers is that it is not enough to have the heart for students of ethnicity. They must do the work of becoming knowledgeable about ethnicities on a level that involves understanding and empathy and results in an expanded pluralistic worldview. This involves teachers moving beyond informational models of multicultural education for themselves and for their students and engaging in critical pedagogy that challenges themselves and their students to confront inequities and champion equality and dignity for students of diverse backgrounds. They must engage in purposeful interaction with peers of diverse ethnicities and they must create an environment where students can engage in purposeful interaction with peers of diverse ethnicities (Solorzano, 1997).

Participants in this study indicated that when they left high school they did not feel prepared for a multicultural society indicating that teachers of the dominant culture did not engage in transformative pedagogy and teachers of ethnicity left their culture outside the classroom. The implication for teachers is to recognize the need to embed transformative multiculturalism into their pedagogy. Teachers need to embrace their cultural heritage and encourage students to do the same. Students can benefit from knowing about the histories and background of their teachers and peers. They need to have space and a forum to tell their stories and teachers can create that forum through modeling.

Limitations of the Study

A notable limitation of this study is in the limitations of memory and its social construction. This study relies on college students' memory of what happened in high school. It is not a snapshot of what happened. Further limitations are found in the fact that the target group of participants were college students. College students, typically, are those students who were successful in high school. High achievers receive more positive feedback from their teachers than do low achievers (Hughes, 1999). Further research needs to include post high school individuals who are not attending college. These individuals may yield a different set of beliefs regarding the multicultural teaching characteristics of teachers they had in high school.

Another limitation is that research participants in this study were individuals embedded into the dominant culture. Further research needs to include individuals who live in ethnic enclaves. These individuals may have stronger opinions about their ethnicity, value it more, and be more vocal about it. They may have a stronger ethnic identity and be less forgiving of cultural inequities.

Another limitation for this research is in the geographical location. Participants were chosen from a convenience sample of college students from Oklahoma State University. Research involving a wider range of states and universities is recommended.

Research with high school students and middle school students is recommended. Research with middle school students would provide a means to examine the beliefs of students who may drop out of school prior to high school, and may give some insight into ways to increase the representation of students of ethnicity who graduate from high

school. Since these students are in the middle of the school experience, they do not have to rely on memory. The emotions, the disappointments, and the celebrations are still current in their minds. They may provide, yet, another view of the multicultural teaching characteristics of high school or middle school teachers.

Recommendations for Further Research

Participants in this study represented diverse ethnicities from diverse backgrounds. Students were equitably divided by gender, by rural or urban background, and by ethnicity. Participants included students who attended private schools, magnet schools designed for ethnic diversity, and schools in Oklahoma, Texas, and California. Participants included students who attended part of their high school in their native country. This diversity of background of the participants lends credibility to the generalizability of this study and to recommendations to replicate the study.

Results of this study showed that participants believe teachers of similar ethnicity and teachers of diverse ethnicity are likely to demonstrate ideal multicultural teaching characteristics. Research is needed with teachers of ethnicity to examine what characteristics they bring to the teaching environment and how they are perceived by students of ethnicity. Further research should include examining ways to recruit and maintain teachers of ethnicity.

Another result of this study showed that some teachers of the dominant culture are perceived to teach multiculturalism as a means of conforming to administrative mandates or from a level of knowledge and understanding that is not transformative. Others are

perceived to embrace multiculturalism and engage in methodology that transforms students' multicultural worldview. Research is needed with teachers of the dominant culture to examine the extent to which they have embraced multiculturalism and to find ways to involve more of these teachers in transformative pedagogy.

A less rigorous set of parameters for establishing the significance level used in this study would have led to more consensus, resulting in a one-factor solution, whereas, the researcher was seeking variance. As a result, there were high correlations between factors. Further research needs to include greater variance in the P-set (participants) and the Q-set (sorting statements) so that more and stronger factors emerge. Greater variance in the P-set would result in greater generalizability of the findings.

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Appendix A

Letter of Invitation

Oklahoma State University
Graduate Study
School of Applied Health and Educational Psychology

A review of literature shows that over thirty percent of the students in America's public and private schools are of an ethnic culture. Yet, less than ten percent of the teaching population is ethnic teachers. The overwhelming majority of teachers and pre-service teachers are young, white, and female.

You are invited to participate in a study designed to give students a voice on this issue. The purpose of the study is to discover how college students describe their beliefs about the multicultural teaching characteristics of teachers with similar and teachers with dissimilar ethnicities as that of the student.

The study will be monitored by my dissertation director, Dr. Diane Montgomery. Permission for the study has been granted by the Oklahoma State University Institutional Review Board. Names and identifying information will not be used in the dissertation so that confidentiality is maintained.

Participation in the study may require up to two (2) hours of your time. You will be asked to complete three different exercises in which you will sort statements according to your beliefs about being taught by teachers of different ethnicities. You will then be asked to complete a brief survey.

If you agree to participate in the study, we will set an appointment in which you will meet with me at the University Worship Center Activity Center, 223 S. Washington to complete the sorting exercises. If you have any questions or need further information you can contact Edna Riley at 743-2491 or e7riley@swbell.net.

Sincerely,

Edna Riley

Name_____

Appointment: Date_____   Time_____

              Location_____

Appendix B

Institutional Review Board Approval Form

**Oklahoma State University
Institutional Review Board**

Protocol Expires: 12/8/2003

Date: Monday, December 09, 2002   IRB Application No   ED0349

Proposal Title: BEFIEFS OF COLLEGE STUDENTS ABOUT THE MULTICULTURAL TEACHING
CHARACTERISTICS OF TEACHERS WITH SIMILAR AND DISSIMILAR ETHNICITY.

Principal
Investigator(s):

Edna Riley   Diane Montgomery
1906 E. 4th Ave   424 Willard
Stillwater, OK 74074   Stillwater, OK 74078

Reviewed and
Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved *

Dear PI :

Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 415 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,

Carol Olson, Chair
Institutional Review Board

*NOTE: a) Please spell out UWC on consent form and invitation to participate for the sake of clarity,

   b) On consent form, change IRB room number to Whitehurst 415.

Appendix C

Demographics

Participant	Gender	Age	Graduating Class Size	State	Ethnicity
1	F	22	36(R)	OK	Caucasian
2	F	25	170(R)	OK	Black/Chickasaw
3	F	23	140(R)	PR/TX/CA	Puerto Rican
4	F	20	860(C)	OK	Filipino
5	M	23	500(C)	OK	Latino
6	F	23	860(C)	OK	Native American
7	M	27	120(R)	OK	Cherokee
8	M	19	486(C)	OK	Osage
9	M	26	80(R)	OK	African American
10	M	21	600(C)	OK	Filipino
11	M	23	176(R)	OK	Taiwanese
12	F	20	42(R)	TX	Caucasian
13	F	19	300(C)	OK	African American
14	M	19	450(C)	OK	African American
15	F	21	500(C)	CA	Honduran
16	M	22	95(R)	OK	Black/Caribbean
17	M	21	136(R)	OK	Caucasian
18	F	19	76(R)	OK	Filipino
19	F	19	190(R)	OK	Native American
20	F	21	353(C)	OK	Caucasian

(C)—City; (R)—Rural; PR—Puerto Rico; TX—Texas; CA—California; OK--Oklahoma

Appendix D

Q-Statements

This teacher is likely to:

The ideal teacher is likely to:

1. Have unrealistically high expectations for me because of my ethnicity.

2. Believe that students of my ethnicity are too social.

3. Assume that all students of my ethnicity are studious, hardworking, and achievement oriented.

4. Recommend students of my ethnicity for testing for lower ability classes and special education classes.

5. Assume that people of my ethnicity have low moral values.

6. Assume that people of my ethnicity are lazy and unmotivated.

7. Recommend students of my ethnicity for honors or gifted classes.

8. Recognize and accommodate for the ethnic bias of standardized tests.

9. Be cognizant of the fact that historical abuses of people of my ethnicity affect me now.

10. Appropriately accommodate my ethnic and religious preferences.

11. Recognize and confront ethnic inequity and racism in the classroom.

12. Use academically enriched curricula relevant to students of my ethnicity.

13. Recognize and replace discriminatory, stereotypical, and insensitive material in texts and school curriculum.

14. Understand that the amount and style of peer interaction among students may be influenced by their ethnicity.

15. Treat all students alike regardless of ethnicity and background.

16. Promote cooperation, interaction, and success for all students regardless of background, social class or learning style.

17. Believe my views on ethnic and race relations are typical of most people of my race.

18. Make comments that define me by ethnic stereotypes.

19. Recognize that unmet ethnic needs may be a source of stress for me.

20. Misinterpret ethnically influenced expressions of respect as not listening, lack of understanding, or as disrespect.

21. Recognize and avoid statements, humor, and clichés that are offensive to people of my ethnicity.

22. Be unable to relate to me in a caring relationship because of my ethnicity.

23. Establish an environment of individualism and competition in the classroom.

24. Establish a quiet teacher directed classroom to avoid interacting with students.

25. Relate to my concerns about ethnic biases that I experience in the school setting.

26. Be extraverted and create a fun interactive environment in the classroom.

27. Discipline students of my ethnicity more quickly and harshly than others.

28. Be rigid and unbending expecting all students to adapt to his/her style of interaction.

29. Expect me to abandon my own ethnic customs and language and assimilate into the dominant social structure to be successful in the real world.

30. Actively support the formation of ethnic group clubs within the school environment.

31. Inhibit personal religious expression in the classroom, i.e. prayer shawls, fetishes, and crosses.

32. Increase my awareness and sensitivity toward other ethnicities through interaction with him/her simply because of his/her ethnicity.

33. Conflict with me because of differences in value systems due to ethnicity.

34. Invite students of my ethnicity into his/her home.

35. Recognize that students of different ethnicities are equally intelligent, but require different learning accommodations.

36. Be a person whose physical presence in the classroom strengthens my ethnic identity.

37. Other qualities being equal, I would choose this teacher because of his/her ethnicity.

38. Have rich and empowering knowledge about my ethnicity.

39. Understand and validate my views on ethnic issues.

40. Be an ethnicity that was over-represented in my school experience.

41. Be an ethnicity that was under-represented in my school experience.

42. Be a person I and other people of my ethnicity would choose as a role model.

Appendix E

Post Sort Survey

Gender_____   Age_____

Size of high school graduating class_____   Size of school (if known)_____

Location of high school (city & state) _____

Ethnicity_____

What does multiculturalism mean to you?

In what ways did your K-12 school experience prepare you for a multicultural society?

How many of your teachers were similar to you in ethnicity? At what grade level?

How many of your teachers were not like you in ethnicity? Of those, how many were non-white?

How did these teachers influence your understanding of multiculturalism?

How would it have changed your educational experience to have more teachers similar to you in ethnicity?

How would it have changed your educational experience to have more teachers from diverse ethnicities?

Describe your interaction with ethnics in your daily life before college.

Describe your interaction with ethnics in your daily life during college.

What were some ways your ethnic identity was honored or valued by your teachers?

What about any times you felt different because of ethnic differences and how is this related to your teachers?

Appendix F

Q-Statements by References

Bennett, C., Cole, D., & Thompson, J.-N. (2000). Preparing teachers of color at a

predominately white university: A case study of Project TEAM [Electronic version].

Teaching and Teacher Education, 16, 445-464.

1. Understand and validate my views on ethnic issues.

2. Be a person I and other people of my ethnicity would choose as a role model.

Demetrulias, D. M. (1991). Teacher expectations and ethnic surnames [Electronic

version]. *Teacher Education Quarterly, 18*(2), 37-43

2. Have unrealistically high expectations for me because of my ethnicity.

3. Assume that all students of my ethnicity are studious, hardworking, and

    achievement oriented.

Finney, S., & Orr, J. (1995). "I've really learned a lot, but...": Cross-cultural

understanding and teacher education in a racist society. *Journal of Teacher Education,

46*, 327-333.

4. Be cognizant of the fact that historical abuses of people of my ethnicity affect me

    now.

5. Recognize that unmet ethnic needs may be a source of stress for me.

6. Actively support the formation of ethnic group clubs within the school

    environment.

7. Have rich and empowering knowledge about my ethnicity.

Garcia, E. (1991). Effective instruction for language minority students: The teacher [Electronic version]. *Journal of Education, 173,* 130-141.

8. Be extraverted and create a fun interactive environment in the classroom.

Hood, S., & Parker, L. (1994). Minority students informing the faculty: Implications for racial diversity and the future of teacher education. *Journal of Teacher Education, 45,* 38-45.

9. Believe that students of my ethnicity are too social.

10. Assume that people of my ethnicity have low moral values.

11. Assume that people of my ethnicity are lazy and unmotivated.

12. Recommend students of my ethnicity for honors or gifted classes.

13. Recognize and accommodate for the ethnic bias of standardized tests.

14. Use culturally relevant and academically enriched curricula.

15. Recognize and replace discriminatory, stereotypical, and insensitive material in texts and school curriculum.

16. Understand that the amount and style of peer interaction among students may be influenced by ethnicity.

17. Recognize and avoid statements, humor, and clichés that are offensive to students of my ethnicity.

18. Increase my awareness and sensitivity of ethnic groups through interaction with him/her simply because of his/her ethnicity.

19. Be a person whose physical presence in the classroom strengthens my ethnic identity.

20. Other qualities being equal, I would choose this teacher because of his/her ethnicity or race.

21. Be an ethnicity that was over-represented in my school experience.

22. Be an ethnicity that was under-represented in my school experience.

Katz, S. R. (1999). Teaching in tensions: Latino immigrant youth, their teachers, and the structure of schooling. *Teachers College Record, 100*, 809-840.

23. Make comments that define me by ethnic stereotypes

24. Discipline students of my ethnicity more quickly and harshly than others.

McCall, A. L. (1995). Constructing conceptions of multicultural teaching: Preservice teachers' life experiences and teacher education. *Journal of Teacher Education, 46*, 340-350.

25. Recommend students of my ethnicity for testing for lower ability classes and special education classes.

26. Treat all students alike regardless of ethnicity and background.

27. Promote cooperation, interaction, and success for all students regardless of background, social class or learning style.

Wenzlaff, T. L., & Thrond, M. A. (1995). The role of teachers in a cross-cultural drama. *Journal of Teacher Education, 46*, 334-339.

28. Appropriately accommodate my ethnic and religious preferences.

29. Recognize and confront ethnic inequity and racism in the classroom.

30. Be unable to relate to me in a caring relationship because of my ethnicity.

31. Relate to my concerns about ethnic biases that I experience in the school setting.

32. Expect me to abandon my own ethnicity and language and assimilate into the dominant societal group to be successful in the real world.

33. Inhibit personal religious expression in the classroom, i.e. prayer shawls, fetishes and crosses.

34. Conflict with me because of differences in value systems due to ethnicity.

35. Recognize that students of different ethnicities are equally intelligent, but require different learning accommodations.

Other

36. Believe my views on ethnic and race relations are typical of most people of my race.

37. Misinterpret ethnically influenced expressions of respect as not listening, lack of understanding, or as disrespect.

38. Establish an environment of individualism and competition in the classroom.

39. Establish a quiet teacher directed classroom to avoid interacting with students.

40. Be rigid and unbending expecting all students to adapt to his/her style of interaction.

41. Establish a quiet teacher directed classroom to avoid interacting with students.

42. Invite students of my ethnicity into his/her home.

Appendix G

Q-Statements by Category Structure

This teacher is likely to:

The ideal teacher is likely to:

Stereotypes

    1. Have unrealistically high expectations for me because of my ethnicity.

    2. Believe that students of my ethnicity are too social.

    3. Assume that all students of my ethnicity are studious, hardworking, and achievement oriented.

    4. Recommend students of my ethnicity for testing for lower ability classes and special education classes.

    5. Assume that people of my ethnicity have low moral values.

    6. Assume that people of my ethnicity are lazy and unmotivated.

    7. Recommend students of my ethnicity for honors or gifted classes.

Ethnic Awareness

    8. Recognize and accommodate for the ethnic bias of standardized tests.

    9. Be cognizant of the fact that historical abuses of people of my ethnicity affect me now.

    10. Appropriately accommodate my ethnic and religious preferences.

    11. Recognize and confront ethnic inequity and racism in the classroom.

    12. Use academically enriched curricula relevant to students of my ethnicity.

    13. Recognize and replace discriminatory, stereotypical, and insensitive material in texts and school curriculum.

14. Understand that the amount and style of peer interaction among students may be influenced by their ethnicity.

Ethnic Sensitivity

15. Treat all students alike regardless of ethnicity and background.

16. Promote cooperation, interaction, and success for all students regardless of background, social class or learning style.

17. Believe my views on ethnic and race relations are typical of most people of my race.

18. Make comments that define me by ethnic stereotypes.

19. Recognize that unmet ethnic needs may be a source of stress for me.

20. Misinterpret ethnically influenced expressions of respect as not listening, lack of understanding, or as disrespect.

21. Recognize and avoid statements, humor, and clichés that are offensive to people of my ethnicity.

Relationship between Teachers and Students of Similar and Dissimilar Ethnicity

22. Be unable to relate to me in a caring relationship because of my ethnicity.

23. Establish an environment of individualism and competition in the classroom.

24. Establish a quiet teacher directed classroom to avoid interacting with students.

25. Relate to my concerns about ethnic biases that I experience in the school setting.

26. Be extraverted and create a fun interactive environment in the classroom.

27. Discipline students of my ethnicity more quickly and harshly than others.

28. Be rigid and unbending expecting all students to adapt to his/her style of interaction.

Tolerance

29. Expect me to abandon my own ethnic customs and language and assimilate into the dominant social structure to be successful in the real world.

30. Actively support the formation of ethnic group clubs within the school environment.

31. Inhibit personal religious expression in the classroom, i.e. prayer shawls, fetishes, and crosses.

32. Increase my awareness and sensitivity toward other ethnicities through interaction with him/her simply because of his/her ethnicity.

33. Conflict with me because of differences in value systems due to ethnicity.

34. Invite students of my ethnicity into his/her home.

35. Recognize that students of different ethnicities are equally intelligent, but require different learning accommodations.

Ability to Identify with Teachers of Similar and Dissimilar Ethnicity

36. Be a person whose physical presence in the classroom strengthens my ethnic identity.

37. Other qualities being equal, I would choose this teacher because of his/her ethnicity.

38. Have rich and empowering knowledge about my ethnicity.

39. Understand and validate my views on ethnic issues.

40. Be an ethnicity that was over-represented in my school experience.

41. Be an ethnicity that was under-represented in my school experience.

42. Be a person I and other people of my ethnicity would choose as a role model.

Appendix H

Informed Consent

I have agreed to participate in a study designed to describe the way college students describe their beliefs about the multicultural teaching characteristics of teachers with similar and teachers with dissimilar ethnicities as that of the student.

I understand this study will be used by the researcher for completion of a dissertation at Oklahoma State University. I understand that the research project will be monitored by Dr. Diane Montgomery and that it has been approved by the Oklahoma State University Institutional Review Board.

I understand that at no time will my name or any identifying information be used in the dissertation and that confidentiality will be maintained. I know that participation in the study may require up to two (2) hours of my time and that I will meet with the researcher at the University Worship Center Activity Center, 223 S. Washington to complete the exercises.

I understand that I will complete three different sorting exercises in which I will sort statements according to my beliefs about being taught by teachers of different ethnicities. I will also complete a brief survey about the number of teachers I have had during my K-12 school experience who are of different ethnicities.

I_____ certify that I have read the above consent form in which I have been asked to complete three Q-sorts and one post sort survey. I know that I am volunteering to participate and that I may withdraw my consent to participate at any time. I know there is no penalty for choosing not to participate. I agree to participate in the study and that the results of my participation are to be used by the researcher for a dissertation to be submitted to Oklahoma State University. The consent form has been explained and I have received a copy.

For more information, contact Edna Riley, 1906 E. 4th Ave., Stillwater, Ok. 74074. Phone: 405-743-2491. You may contact Diane Montgomery at 424 Willard or 405-744-9441. You may also contact Sharon Bacher, IRB Executive Secretary, Oklahoma State University, 415 Whitehurst, Stillwater, OK 74078. Phone: 405-744-5700.

Date_____/_____/_____   Name_____
                                                         (Participant)

Date_____/_____/_____   Name_____
                                                         (Researcher)

Appendix I

Steps for performing the Q-sorts

The purpose of these Q-sorts is to record your thoughts about the following questions:

Q-sort 1: How would you describe the teachers you had in high school who are
similar to you in ethnicity?

Q-sort 2: How would you describe the teachers you had in high school who are not
like you in ethnicity?

Q-sort 3: What do you believe are the most important characteristics of an ideal
teacher?

You will perform a total of three Q-sorts following the steps listed:

1. As you read each of the 42 statements from the envelope, separate them into two
    piles. The pile to the right should contain those statements like what you believe.
    The pile to the left should contain those statements unlike what you believe.

2. From the pile on the right, select the two statements that are most like what you
    believe. Place them on the form board above the number 11.

3. Select the three statements that are next most like what you believe and place
    them on the form board above the number 10.

4. Select the four statements that are next most like what you believe and place them
    on the form board above the number 9.

5. Select the four statements that are next most like you believe and place them on
    the form board above the number 8.

6. Select the five statements that are next most like you believe and place them on
    the form board above the number 7.

7. Place the remainder of the statements on the form board above the number 6.

8. From the pile on the left, select the two statements that are most unlike what you
    believe and place them on the form board above the number 1.

9. Select the three statements that are next most unlike what you believe and place
    them on the form board above the number 2.

10. Select the four statements that are next most like what you believe and place them
    on the form board above the number 3.

11. Select the four statements that are next most like you believe and place them on the form board above the number 4.

12. Select the five statements that are next most like you believe and place them on the form board above the number 5.

13. Place the remainder of the statements on the form board above the number 6.

14. When you are satisfied with the placement of each statement, move to the next form board and complete Q-sort # 2 following steps 1-13.

15. When you have completed Q-sort #2, move to the next form board and complete Q-sort #3, following steps 1-13. Then complete the post sort survey.

Appendix J

Q-sort Form Board

Condition of Instruction for Q-sort 1:

How would you describe the characteristics of the teachers you had in high school who are similar to you in ethnicity?

Condition of Instruction for Q-sort 2

How would you describe the characteristics of the teachers you had in high school who are not like you in ethnicity?

Condition of Instruction for Q-sort 3

What do you believe are the most important characteristics of an ideal teacher?

Form Board for Q-sorts:

This teacher is likely to:

1	2	3	4	5	6	7	8	9	10	11

Most
unlike

Most
like

Appendix K

Distinguishing Statement for Factor 1

This teacher is likely to:

The ideal teacher is likely to:

Statement	Array Position
15. Treat all students alike regardless of ethnicity and background	5
35. Recognize that students of different ethnicities are equally intelligent, but require different learning accommodations	4
21. Recognize and avoid statements, humor, and clichés that are offensive to people of my ethnicity	3
38. Have rich and empowering knowledge about my ethnicity	
9. Be cognizant of the fact that historical abuses of people of my ethnicity affect now.	3
32. Increase my awareness and sensitivity toward other ethnicities through interaction with him/her simply because of his/her ethnicity.	2
34. Invite students of my ethnicity into his/her home.	2
25. Relate to my concerns about ethnic biases that I experience in the school setting.	1
19. Recognize that unmet ethnic needs may be a source of stress for me.	1
23. Establish an environment of individualism and competition in the classroom.	0
41. Be an ethnicity that was under-represented in my school experience.	0
3. Assume that all students of my ethnicity are studious, hardworking, and achievement oriented.	0
40. Be an ethnicity that was over-represented in my school experience.	-1

17. Believe that my views on ethnic and race relations are typical of most

    people of my race.   -1

28. Be rigid and unbending expecting all students to adapt to his/her style

    of interaction.   -2

18. Make comments that define me by ethnic stereotypes.   -4

27. Discipline students of my ethnicity more quickly and harshly than others.   -4

 6. Assume that people of my ethnicity are lazy and unmotivated.   -5

Appendix L

Factor Array for Factor 1

6S	18ES	4S	28R	3S	19ES	36I	9EA	42I	11EA	16ES
	22R	33T	2S	40I	7S	39I	32T	38I	35T	
		31T	20ES	17ES	8EA	34T	14EA	13EA		
				1S	23R	25R				
					41I					
5S	27R	29T	24R	37I	10EA	30T	12EA	21ES	26R	15ES

S = Stereotypes

EA = Ethnic Awareness

ES = Ethnic Sensitivity

T = Tolerance

R = Relationship between Teachers and Students of Similar and Dissimilar Ethnicity

I = Ability to Identify with Teachers of Similar or Dissimilar Ethnicity

Appendix M

Distinguishing Statements for Factor 2

This teacher is likely to:

The ideal teacher is likely to:

Statements	Array Position
15. Treat all students alike regardless of ethnicity and background.	5
23. Establish an environment of individualism and competition in the classroom.	4
21. Recognize and avoid statements, humor, and clichés that are offensive to people of my ethnicity.	4
28. Be rigid and unbending expecting all students to adapt to his/her style of interaction	3
40. Be an ethnicity that was over-represented in my school experience.	3
38. Have rich and empowering knowledge about my ethnicity.	2
32. Increase my awareness and sensitivity toward other ethnicities through interaction with him/her simply because of his/her ethnicity.	1
25. Relate to my concerns about ethnic biases that I experience in the school setting.	1
34. Invite students of my ethnicity into his/her home.	0
35. Recognize that students of different ethnicities are equally intelligent, but require different learning accommodations.	0
33. Conflict with me because of differences in value systems due to ethnicity.	0
6. Assume that people of my ethnicity are lazy and unmotivated.	-1
4. Recommend students of my ethnicity for testing for lower ability classes and special education classes.	-1
24. Establish a quiet teacher directed classroom to avoid interacting with students.	-1

13. Recognize and replace discriminatory, stereotypical, and insensitive material

   in texts and school curriculum.   -1

41. Be an ethnicity that was under-represented in my school experience.   -2

8. Recognize and accommodate for the ethnic bias of standardized tests.   -2

12. Use academically enriched curricula relevant to students of my ethnicity.   -2

18. Make comments that define me by ethnic stereotypes.   -3

3. Assume that all students of my ethnicity are studious, hardworking,

   and achievement oriented.   -5

Appendix N

Factor Array for Factor 2

					37I					
				13EA	19ES	25T				
		2S	31R	24T	17ES	10EA	39I	40I		
	9EA	1S	12EA	4S	33R	32R	7S	42I	21ES	
22T	3S	18ES	8EA	20ES	35R	30R	14EA	11EA	26T	15ES
5S	27T	29R	41I	6S	34R	36I	38I	28T	23T	16ES

S = Stereotypes

EA = Ethnic Awareness

ES = Ethnic Sensitivity

T = Tolerance

R = Relationship between Teachers and Students of Similar and Dissimilar Ethnicity

I = Ability to Identify with Teachers of Similar or Dissimilar Ethnicity

Appendix O

Distinguishing Statements for Factor 3

This teacher is likely to:

The ideal teacher is likely to:

Statements	Array Position
35. Recognize that students of different ethnicities are equally intelligent, but require different learning accommodations.	5
41. Be an ethnicity that was under-represented in my school experience.	5
23. Establish an environment of individualism and competition in the classroom.	4
32. Increase my awareness and sensitivity toward other ethnicities through interaction with him/her simply because of his/her ethnicity.	3
3. Assume that all students of my ethnicity are studious, hardworking, and achievement oriented.	3
18. Make comments that define me by ethnic stereotypes.	2
31. Inhibit personal religious expression in the classroom, i.e. prayer shawls, fetishes, and crosses.	1
1. Have unrealistically high expectations for me because of my ethnicity.	1
42. Be a person I and other people of my ethnicity would choose as a role model.	1
15. Treat all students alike regardless of ethnicity and background.	0
2. Believe that students of my ethnicity are too social.	0
21. Recognize and avoid statements, humor, and clichés that are offensive to people of my ethnicity	0
36. Be a person whose physical presence in the classroom strengthens my ethnic identity.	0

38. Have rich and empowering knowledge about my ethnicity.   0

39. Understand and validate my views on ethnic issues.   1

11. Recognize and confront ethnic inequality and racism in the classroom.   1

25. Relate to my concerns about ethnic biases that I experience in the school setting. 1

5. Assume that people of my ethnicity have low moral values.   2

22. Be unable to relate to me in a caring relationship because of my ethnicity. 2

6. Assume that people of my ethnicity are lazy and unmotivated.   3

34. Invite students of my ethnicity into his/her home.   4

28. Be rigid and unbending expecting all students to adapt to his/her style

   of interaction   5

40. Be an ethnicity that was over-represented in my school experience.   5

Appendix P

Factor Array for Factor 3

					38I					
			25T	36I	17ES					
		20ES	33R	27T	8EA	42I	30R	12EA		
	4S	9EA	22T	11EA	21ES	1S	13EA	3S	23T	
40I	24T	6S	5S	37I	2S	7S	10EA	14EA	26T	41I
28T	34R	29R	19ES	39I	15ES	31R	18ES	32R	16ES	35R

S = Stereotypes

EA = Ethnic Awareness

ES = Ethnic Sensitivity

T = Tolerance

R = Relationship between Teachers and Students of Similar and Dissimilar Ethnicity

I = Ability to Identify with Teachers of Similar or Dissimilar Ethnicity

VITA *2*

Edna Louise Riley

Candidate for the Degree of

Doctor of Philosophy

Thesis: BELIEFS OF COLLEGE STUDENTS ABOUT THE MULTICULTURAL
TEACHING CHARACTERISTICS OF TEACHERS WITH SIMILAR OR
DISSIMILAR ETHNICITIES

Major Field: Educational Psychology

Biographical:

Education: Received Bachelor of Science degree in Secondary Education:
Northeastern State University, Tahlequah, Oklahoma in July, 1963; received
Master of Science degree in School Counseling: Southwestern State University,
Weatherford, Oklahoma in July, 1974; Completed the requirements for the Doctor
of Philosophy Degree with a major in Educational Psychology at Oklahoma State
University in July 2003.

Experience: Math and science teacher: Inkster, North Dakota; Math teacher in adult
education; United States Air Force, Grand Forks, North Dakota; Math teacher:
Wichita Falls, Texas, New Hartford, New York, Altus, Oklahoma, and Tulsa,
Oklahoma; District Coordinator of Mathematics: Tulsa, Oklahoma; School
counselor: Tulsa, Oklahoma. Director of Instructional Effectiveness Training
Program: Oklahoma State University, Stillwater, Oklahoma

Professional Memberships: National Council of Teachers of Mathematics;
Association for Supervision and Curriculum Development; American School
Counselor Association; Oklahoma Education Association; National Education
Association; National Middle School Association; American Association of
Christian Counselors