

WHITE CLASSROOM TEACHERS' ATTITUDES
ABOUT MULTICULTURAL ISSUES,
CONSIDERING RACIAL
IDENTITY

By

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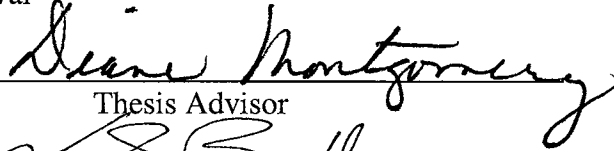
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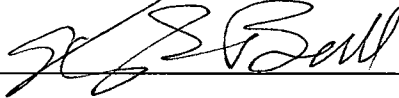
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Thesis Approval



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Dean of the Graduate College

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Chapter I

Introduction to the Study

Diversity is not a choice, but our responses certainly are. Howard, 1999, p. 3.

The population of the United States is rapidly becoming more diverse. As a result, individuals from numerous races and ethnic backgrounds are entering schools at increasing rates. Our educational systems must respond to this change and the concurrent needs stemming from these changes. One need is for educators to better understand all students, including those who are racially and culturally different from the teacher. The biases, prejudices, and stereotypes of the educator must be identified, challenged and restructured to promote success for all students (Banks, 1999).

Multicultural education has been characterized as proposals of reform aimed at making students respectful of all cultures and appreciative of diversity (Webster, 1997). Being cognizant of the perspectives of women and persons of color to American and world civilization, as well as the historical contributions made by persons of color and women, is an essential component of such education. The goal of multicultural education is to free schools of the racist, sexist and homophobic prejudices that are presently condoned by many in our society (Banks, 1999; Webster).

In spite of dedicated coursework to prepare future educators to meet the challenges of multicultural issues and to integrate, expand and use multicultural aspects in the curriculum, teachers often fail to follow through with their plans (Pohan & Aguilar, 2001). Part of the problem stems from the tendency by the public and those in the educational field to oversimplify the concept of multicultural education. Perhaps these

individuals fail to view multicultural education concepts as multidimensional and complex. Some teachers view multicultural education as the inclusion of different ethnic groups into the classroom content, while others view it as a reduction in prejudice and racism and still others see multicultural education only as a celebration of ethnic holidays and events (Banks, 1999; Howard, 1999).

One important cause of the confusion over multicultural education is the multiple meanings of the concept itself in the professional literature (Banks, 1999; Grant & Tate, 2001). Agreement about the meaning of multicultural education is emerging among academics, but there are still variations on the conception, assumptions and goals of multicultural education, depending on which scholar is referenced (Howard, 1999).

Writers argue that it is vital to understand multiculturalism and its impact in the United States because we are living in a diverse world (Banks, 1994; Nieto, 1996). Educational scholars believe that teachers who work in schools that have populations of students who are racially and culturally diverse need a strong sense of their own racial identity (Bennett, 2001). Not only should teachers working with students who are racially and ethnically mixed understand their racial identity, all students should. Too often, the focus is on the schools that are racially diverse and the students in those schools when the focus should be on all children throughout every school. All people, not just those who are members of distinct, ethnic and racial enclaves, are influenced by their own culture, as well as the cultures around them.

Despite the growing linguistic and racial diversities in school systems throughout the United States, the majority of regular and special educators are White, monolingual speakers of the English language (Howard, 1999; Utley, Delquadri, Obiakor & Mims, 2000; Wald, 1996). In 1993, White teachers represented 90% of the public school teachers employed in the United States (Delpit, 1995; Fuller, 1994; National Center for Educational Statistics, 1996). At the same time, the population of students of color in the United States was 34%. It is predicted that the percentage will grow to 40 % or more by

the year 2010 (National Center for Educational Statistics). The composition of the teaching profession does not reflect the changing racial and language composition of the population that it is serving (Utley, Delquadri, Obiakor & Mims, 2000; Wald, 1996).

The need to understand the perceptions and beliefs of White teachers is necessary, especially given the fact that most practicing White teachers are themselves the product of neighborhoods that are predominantly White (Howard, 1999; Nieto, 1996). The majority of White suburbanites reside in overwhelmingly White neighborhoods. These neighborhoods are less than 1% Black (West, 1993). These types of neighborhoods and communities will more than likely continue to provide our public schools with the bulk of their teachers (Howard, 1999).

Previous research and work with educators has not gone far enough in the analysis of issues about diversity (Banks, 1999; Howard, 1999). Studies have not gone deep enough in the design of possible responses for educators. The focus is often on only one dimension of multicultural education instead of the numerous dimensions it encompasses (Banks). Workshops and courses may expose educators to multicultural issues for their students but many do not take into account the teacher's own issues about multiculturalism, such as their racial identities or their beliefs about racial diversity. There is still much to learn about the educators' racial identity and their attitudes regarding issues in multicultural education.

Racial Identity

Identity development is a concept that requires a resolution at various stages in life (Erikson, 1968). These resolutions involve membership in the following groups: gender, age, religion, sexual orientation, occupation and political ideology. Although racial group membership was not originally included as a salient aspect of identity, some now believe its inclusion is essential (Cross, 1971; Helms, 1994). Individuals in racial

groups have a primary identity issue that concerns developing a positive sense of belonging to a racial group (Helms). Racial identity models acknowledge the sociopolitical influences that shape an individual's racial identity (Sue & Sue, 1999).

Racial identity emerged as a domain of study in psychology and counseling in the 1970s (Sue & Sue, 1999). Theories of White racial identity development are based on previous research on the stages of Black identity and other racial identities (Cross, 1971; Howard, 1999; Sue & Sue, 1999). The work on racial and cultural identity development is one of the most promising approaches in the field of multicultural counseling (Sue & Sue, 1999). Education is applying this research to study effective pedagogy and its effect on multicultural education (Bennett, 2001; Nieto, 1999).

Racial identity theories view race as a socially and psychologically constructed process that is not a fixed biological characteristic (Giroux, 1997; Howard, 1999). The primary concern of racial identity development theories are the psychological, social, and political implications of our perceptions, beliefs and behaviors (Howard). Social and collective identities are factors being increasingly studied by social and behavioral scientists. Social and collective identities appear to be significant contributors to interpersonal and intrapersonal functioning and adjustment (Helms, 1994).

Recently, increasing amounts of attention have focused on the White identity as researchers have begun to realize the significant implications for research and training outcomes (Bennet, 2001). Several theories of White racial identity development exist. Some of these are Helms' Model of White Racial Identity Development (Helm's 1990); Hardiman's White Identity Development Model; Rowe, Bennett and Atkinson's Model of White Racial Consciousness Types (Rowe, Bennett & Atkinson, 1994); Sue and Sue's White Identity Development Model (Sue & Sue, 1999) and Ponterotto's White Racial Consciousness Development Model (Sue & Sue; Pope-Davis & Ottavi, 1992; Bennett, 2001).

The concept that Caucasians go through a process of identity determination similarly to the work of racial identity for other groups was defined developmentally by Helms (1990). This research focused on the interaction between the counselor and client. Emphasis was placed on issues related to developmental stages of racial identity. The stage of development of the Caucasian counselor is a critical factor in predicting whether the counseling relationship will succeed or fail (Helms, 1986). Although the primary focus of this study is to describe the attitudes teachers have about multicultural education issues, White racial identity will also be considered. White racial identity is conceptualized as a process of formulating identification with the White socioracial group. White racial identity theories attempt to describe the divergent ways in which White identity development evolves (Helms, 1995).

Statement of the Problem

An essential component of multicultural education is increasing the knowledge of educators about the history and culture of ethnic and racial groups. However, this knowledge alone will not help teachers develop empathetic, caring classroom environments where students from all races thrive (Banks, 1994). An awareness of the likenesses and differences of all people is fundamental for living in a diverse society. Understanding this concept is crucial in order to effectively interact with other individuals and work with children of many races. Educators especially must have this fundamental understanding and awareness when they work with individuals from a variety of cultural and ethnic backgrounds. This understanding will allow the educator to be successful in recognizing, accepting and valuing others for their similarities and differences.

An educator's beliefs, perceptions and attitudes have been found to guide and direct their responses towards various students (Pajares, 1992; Pohan & Aguilar, 2001).

The way in which the teacher structures his or her classroom and interacts with the students in that classroom is reflective of the educator's attitudes and beliefs. A teacher's racial identity development is also an important factor to consider when examining multicultural education issues (Banks, 1991). The teacher's racial identity influences the classroom environment and impacts the interactions within that environment. However, racial identity development is more complex than the term stages (Erikson, 1968), statuses (Helms, 1990) or hierarchy (Howard, 1999) denote. For this reason, the attitudes held by White classroom teachers about multicultural education issues will be examined using racial identity but the results will not be limited to stages, statuses or hierarchies.

Theoretical Framework

White identity development is an important aspect to be considered by educators in both training and practice (Banks, 1991; Howard, 1999). A college student's level of White racial identity awareness is related to and predictive of racism (Carter, 1990). This finding was consistent in a study of college faculty (Pope-Davis & Ottavi, 1992). Often, White teachers are placed in multicultural school settings and expected to behave in ways that are not consistent with their levels of racial identity development. When examining White educators and multicultural issues it is beneficial to consider factors related to racial identity.

Helms (1990) White racial identity model has been considered by some to be one of the most influential of all of the White identity development theories (Behrens, 1997; Silvestri & Richardson, 2001; Sue & Sue, 1999). Initially, a five stage model of White identity development was introduced, which was expanded to six stages, using the language of other racial identity models to judge the stages. Within this model, a two-phase process was conceived (Helms, 1990). Due to certain conceptual ambiguities, she discontinued the usage of the term stages. The concept of stages did not adequately

convey the interactive and dynamic processes of an individual's racial identity development and she replaced that term with statuses (Helms, 1995).

For this study, White educators' attitudes about multicultural education issues were described using these six statuses as a foundation. The ego statuses in phase I (known as the abandonment of racism) are contact, disintegration and reintegration. The ego statuses in phase II (known as the development of a nonracist identity status) are pseudo-independence, immersion/emersion and autonomy (Helms, 1995). This study will utilize these six statuses by examining multicultural education issues that are reflective of the identity indicators of the various statuses.

Purpose of the Study

The purpose of this study is to describe teachers' attitudes about multicultural issues in education using racial identity indicators. Multicultural education issues are considered to be classroom and instructional concerns related to diversity. Racial identity has been conceptualized for Caucasians as Whiteness (Helms, 1997) or White racial identity specifically promoted by Helms (1990). For this study, Q methodology was used to determine how White classroom teachers identify multicultural education issues in combination with indicators of their racial identity.

Q methodology was chosen for this study because it affords freedom for subjective understandings to emerge (Brown, 1993). Classical measurement scales are not applicable to understanding the subjective attitudes classroom teachers hold about multicultural education issues in relation to their racial identity statuses (Helms, 1996; Sadowsky, 1996). Although Helm's Model of White Racial Identity (Helms, 1990; 1995) was used as a basis for the selection of statements in the Q sort, participants were able to communicate their own attitudes about multicultural education issues without regard to any measurement of their racial identity development.

Research Questions

The research questions for this present study are as follows:

10. What are the types of attitudes that White educators have about multicultural education issues?
11. How might Helm's White Racial Identity model help understand these attitudes?

Assumptions and Limitations

A limitation of this study is the exclusive use of self-report instruments for gathering information. An assumption of this study is that individuals will respond to the self-reporting Q-Sort with current attitudes rather than attitudes that they might presume to be socially acceptable, which is a limitation in self-report instruments. However, Q methodology was chosen for this study because it is designed to gain a better understanding of these subjective attitudes.

Definition of Terms

Attitude is an individual's predisposition to respond consistently a person, object, topic or context, either negatively or positively.

Concourse, in Q methodology, is the raw material about a topic taken from interviews and/ or literature used to develop the Q samples (Brown, 1993). In this study, the focus of the concourse is multicultural education issues.

Condition of instruction is a guide for sorting the statements in the Q sample (Brown, 1993; McKeown & Thomas, 1988). For this study, the condition of instruction

is, “How would you describe the issues related to multicultural education in your classroom and school?” Participants were asked to sort the statements according to those most like and most unlike their belief.

Culture encompasses the customs, values, traditions, products, behavioral patterns, symbols, institutions, and sociopolitical histories of the social group to which an individual identifies (Banks, 1991, 1999; Helms, 1994).

Ethnicity is a group of people who share a common history and characteristics. These include, but are not limited to: values, communications patterns, behavioral patterns, political and economic interests, ancestral geographical base and shared history. Thus, values, traditions, and customs define ethnicity rather than physical appearance. Examples of different ethnic groups within the Native American race are Cherokee, Creek, Choctaw, Navajo, Mohawk and Seminole (Banks, 1999; Wijeyesinghe, Griffin & Love, 1997).

Multicultural Education is a field of study designed to increase educational equity for all students (Banks & Banks, 1995).

People of Color, for the purposes of this study, will include individuals whose ancestry is at least in part African, Asian, Indigenous and/ or a possible combination of these groups (Helms, 1995). These racial groups have historically experienced institutionalized discrimination and racism because of their physical characteristics (Banks, 1999). Individuals belonging to a certain race that is considered a potential threat to the political and economic status quo of the White majority will also be included (Takiki, 1993).

Q Methodology is a theory, philosophy and set of procedures used to support the study of subjectivity (Brown, 1993; 1996; McKeown & Thomas, 1988; Stephenson, 1953). This will be described more completely in Chapter 3.

Q Sample is a subset of statements drawn from the concourse and presented to participants to categorize and sort (Brown, 1993; McKeown & Thomas, 1988). This will be described more completely in Chapter 3.

Q Sort includes the randomly numbered items in the Q sample with which the participant is instructed to sort according to the condition of instruction (Brown, 1993; 1996; Stephenson, 1953). This will be described more completely in Chapter 3.

Race is a social construct artificially dividing people into distinct groups based on characteristics such as their physical appearance (particularly color), and ancestral heritage (Wijeyesingh, Griffin & Love, 1997)

Racial identity is an individual's perception that he or she has a shared racial heritage with a particular racial group and he or she derives a sense of collective or group identity from that shared racial heritage. It refers to the manner or quality of the individual's identification with the shared racial group (Helms, 1990).

Racism is a systematic subordination of members of targeted racial groups who have relatively little social power by members of the agent racial group who have relatively more social power (Wijeyesinghe, Griffin & Love, 1997) and when a group's beliefs oppress and dehumanize other groups and have the power to enforce norms, laws and institutions for all racial groups (Banks, 1991).

Subjectivity is the participant's communication of his or her view or standpoint (Brown, 1993; McKeown & Thomas, 1988).

White People, for the purposes of this study will be considered as individuals in the United States who self-identify as belonging exclusively to the White racial group (Helms & Piper, 1994).

White Privilege is the concrete benefits of access to resources and social rewards and the power to shape the norms and values of society which Whites receive, unconsciously or consciously, by virtue of their skin color in a racist society. Examples include the ability to be unaware of race, the ability to live and work among people of the same racial groups as their own, the security of not being pulled over by the police for being a suspicious person, the expectation that they speak for themselves and not for their entire race, the ability to have a job hire or promotion attributed to their skills and background and not affirmative action (McIntosh, 1992).

Chapter II

Review of Relevant Literature

The purpose of this study was to describe White teachers' attitudes about multicultural education issues while considering their racial identity. The relevant literature review is in three areas: multicultural education, the concept of Whiteness, and White racial identity development. It is not the intention of this study to develop a new theory or framework of White identity from which to work, but rather to use existing theories or frameworks as points of reference and useful tools for description of attitudes.

Multicultural Education

The multicultural education movement began in the 1960s, born out of the civil rights movement. Originally, it was conceptualized as an effort to counter the racism present in the school systems. Eventually, it expanded to become what it is today, an umbrella term for school reform that seeks to address the issues of race, language, ethnicity, gender, socioeconomic class and disability (Grant, 2001).

A wide variation exists among specific definitions of multicultural education. These variations usually differ in regards to content selection, referent group orientations and methodological focus (Gay, 2001). Banks (1993) uses a broad definition of

multicultural education when he explains that it “is an idea, an educational reform movement, and a process whose major goal is to change the structure of educational institutions” (p. 7). He points out that researchers and theorists in the field of multicultural education believe that many university and school practices that are related to ethnicity and race reinforce certain ethnic stereotypes and discriminatory practices in the United States and those practices can be harmful to students (Banks, 1999). For instance, teachers have made the following comments, “The problem with the Native Americans is that they want to keep their culture” and “If White folks melted, anyone can. If you haven’t melted yet, you ought to” (Howard, 1999, p. 53). Gay (2001) defines multicultural education in a more specific way than Banks by stating it “is a set of beliefs and explanations that recognizes and values the importance of ethnic and cultural diversity in shaping lifestyles, social experiences, personal identities and educational opportunities of individuals, groups, and nations” (p. 28).

One assumption inherent in multicultural education is that culture, ethnicity, race and social class are salient parts of society. Another assumption is that cultural, ethnic and racial diversity enriches and strengthens the United States. Racial and ethnic diversity increases the number of ways in which the citizens can solve personal and public problems, as well as perceiving these problems and solutions in a variety of ways. Proponents of multicultural education believe that when individuals are able to participate in a variety of ethnic cultures they benefit from a total human experience (Banks, 1999).

Several myths persist about multicultural education. One of these myths is that “multicultural education is for the others” (Banks, 1999, p. 5). This myth centers on the

belief that multicultural education is designed only for minority ethnic and racial groups. It is viewed by educators as the study of others rather than a movement that is designed to empower all students to become caring, knowledgeable and active in a diverse nation and world.

Another criticism of multicultural education is a view by some that it is against Western civilization. This claim is partially based on the myth that multicultural education has displaced or greatly reduced the study of Western civilization in the nation's universities and schools. Multicultural education itself is a Western movement led by individuals who are Western (Banks, 1999).

A third myth about multicultural education is that it will divide the United States. Critics of multicultural education point out that it will undercut the unity of the United States. This misconception is based on the assumption that the United States is already united. It fails to recognize the deep divisions that can be found along race, class, gender and sexual orientation lines. Multicultural education is designed to help unify a nation that is viewed by some as divided (Banks, 1999).

Several studies have examined the present level of White identity development, multicultural awareness and understanding of White teachers and White pre-service teachers, noting areas of consistent unawareness among White teachers and explaining how this unawareness manifests itself in the teachers' attitudes and teaching practices. These studies suggest that White teachers must re-examine the system of Whiteness that is viewed by some to be the bedrock of the educational system in the United States (Haymes, 1995; Lawrence, 1997; McIntyre, 1997).

Grant and Tate (2001) reviewed research studies on pre-service programs for future educators and studies on practicing teachers. They located forty-seven studies that focused on pre-service programs with a focus on multicultural education. These studies found that workshops and short concentrated periods of multicultural instruction did not have a long term impact on future teachers' stereotypic thinking. University courses that focused on multicultural education improved preservice students' insight into race, gender and class oppression. According to these researchers, the field experience appears to be the approach that most positively influences the future educators' ability to work with ethnically diverse students. Long term classes and field experiences appear to be the best approach to impacting future teachers' awareness and viewpoints in regards to diversity.

Five studies on practicing teachers and multicultural education were examined by Grant and Tate (2001). In one of these studies, the researchers found that the workshops served to strengthen the teacher's beliefs about their current practices, even if these beliefs were stereotypic. Another study found that even though teachers reported that the multicultural training was beneficial, the inclusion of multicultural education in their teaching was limited. Overall, the research showed that attending multicultural workshops and seminars did not significantly impact how the practicing teachers developed and implemented curriculum in their classrooms.

The literature regarding White teachers and multicultural teaching, like the literature regarding researchers and counselors, focuses on the need for self-analysis and awareness (Haymes, 1995; McIntyre, 1997; Sleeter, 1993). McIntyre challenges White teachers to become more self-reflective about their personal understandings of race and

racism, as well as their own constructions about what it means to be White in the United States. Sleeter (1996) agrees that White educators must become more aware of their own biases, limitations, and vested interests.

Several studies have examined teachers' personal understandings about diversity issues. Amodeo and Martin (1982) investigated teachers' stereotypic attitudes about culturally different students using the forty-four item *Cultural Attitude Test*. This scale measured stereotypes associated with African Americans, Asian Americans, Hispanics, Jewish, German Americans and Italian Americans. Higher scores suggested that the teacher was less likely to hold stereotypic attitudes toward minority groups. Information on reliability and validity were not reported for this study.

Moore and Reeves-Kazelskis (1992) investigated pre-service teachers' attitudes about multicultural education concepts using an eighteen item *Survey of Multicultural Education Concepts*. The instrument in this study contained items representing stereotyping, racism, sexism, special holidays and educational practices. Individuals with high scores on this instrument reflected positive attitudes about multicultural education concepts. The reliability and validity of the *Survey of Multicultural Education Concepts* was not investigated.

Some individuals believe that the differences in financial and social success among Americans results solely from individual efforts in a context of equal opportunity (Sleeter, 1996). In order to develop an understanding of discrimination as a systemic issue, a confrontation must occur about the un-level playing field which affords greater opportunity for Whites than people of color. In the classroom, this means confronting how some well-meaning teaching practices, such as treating all students alike, attributing

all success to hard work and encouraging individuality without addressing the importance of group identification, may play into the systemic discrimination against people of color in schools (McIntyre, 1997).

A common statement made by White teachers is that they are color-blind, seeing only students, not colors (McIntyre, 1997; Sleeter, 1996). The result of this approach is a failure by White teachers to directly address the ethnic and racial identities and cultures of their students, instead focusing on differences in foods, holidays, clothes, and other surface-level cultural themes without relating them to race or ethnicity. Such a focus allows White teachers to minimize multicultural education to discussions on differences with little social consequence and to continue to ignore how group membership helps shape the lives of everyone involved, including both those who are privileged because of it and those who are discriminated against because of it (Sleeter).

One limitation White educators carry into their classrooms is a worldview and awareness constrained by their own experiences with society and discrimination. Western ideology is very individualistic and group identification is often ignored. The significance of group membership is a concept some White teachers have difficulty grasping (Sleeter, 1996). In a 1990 study, Alba found that the most recognized of cultural experiences, as defined by White individuals, is eating ethnic foods. The literature suggests that this limited view of culture manifests itself in education, as well, where even multicultural education has become simply a celebration of ethnic foods and festivals (Haymes, 1995; Sleeter, 1996).

There has been such an entrenchment in White culture, through institutions such as the media and education, a tendency exists for some individuals to be without any

knowledge of traditionally non-represented cultures (Sleeter, 1996). There is a failure to understand culture as the totality of a cultural group's experiences, including the history, literature, language, philosophy and religion of that cultural group (Sleeter). An often unexamined consequence of this for White educators is a continuation to teach from an assumption of their culture as the norm, while using terms such as diverse or different to describe all things non-White, a message clearly heard by the students of different races (Haymes, 1995; Sleeter; McIntyre, 1997)

In response to these points of unawareness for White teachers, the literature suggests an approach to move toward greater awareness and self-analysis (Banks, 1999; Howard, 1999). There is a tendency in education to work toward converting others instead confronting and examining personal views and assumptions (McLaren, 1995; Sleeter, 1996). White educators must first focus on personal growth and analysis before attempting to bring these messages into the classroom. As part of this process, Sleeter suggests that White teachers should dialog and collaborate with non-White teachers. Teachers must model White identity in a positive way for their students: McIntyre (1997) encourages White educators to support professional development activities which work toward awareness and demonstrate how to "practice what we, as educators, teach" (p. 148). When self-analysis work is underway, concerns should be turned toward wider social action. McIntyre challenges White educators to confront the teaching profession itself, and to take responsibility for systemic discrimination in schools.

Some trainers and educators who work with White teachers have noted that there is a certain amount of defensiveness presented by teachers during multicultural trainings and workshops (Gay, 2001; Howard, 1999; Nieto, 1998). Although there are numerous

negative aspects that exist in studying Whiteness, researchers in this field must be careful not to fall victim to the very exclusion and stereotyping that they are trying to dismantle. When a rhetoric of guilt and blame is consistently used it may push a White student or teacher into remaining in a perpetual status of reintegration (Helms, 1990; Howard, 1999). The pedagogical approach should be developmentally appropriate for the audience. Instead of placing blame on unaware White teachers, the trainer or educator should begin where the teacher is, even if that means dealing with earlier stages of White identity development (Howard, 1999).

There is some concern about the use of academic rhetoric that equates oppression with Whiteness (Howard, 1999). For instance, Sleeter (1996) states that “Whiteness has come to mean ravenous materialism, competitive individualism and a way of living characterized by putting acquisition of possession ahead of humanity” (p. 31). Another claim is made by Fine and colleagues (1997) that “Whiteness demands and constitutes hierarchy, exclusion, and deprivation” (p. viii). In addition, Ignatiev (1996) makes the statement that, “the key to solving the social problems of our time is to abolish the White race” (p. 10).

Just as individuals of color are all different, so are Whites. If it is posited that Whiteness is synonymous with oppression, then how do White educators develop a positive racial identity and feel included in the work of social transformation (Howard, 1999). No matter how Whiteness may appear, one cannot un-become White. Delpit (1995) points out that the language being used to deconstruct Whiteness may function “not for the purpose of better teaching, but for the goal of easier analysis” (p. 111). The goal for White individuals attempting to reach the Autonomous state of White racial

identity is not to un-become White, but rather to transform for themselves what White means. Expecting White individuals not to identify with Whiteness is tantamount to expecting Black people not to identify with Blackness (Howard, 1999). One cannot usually deny their race. It is part of them.

Multicultural education theorists and researchers agree that the main goal of multicultural education is to restructure the schools in a way that enables all students to acquire the knowledge, skills and attitudes that are needed to function in a world that is diverse racially and ethnically (Banks, 1994; Gay, 2001; Howard, 1999; Nieto, 1999). Subsequently, multicultural education is important for all students, not just students of color, who live in inner cities (Banks, 1999).

There is still much to learn in the field of multicultural education and it requires the cooperation of all involved. Transformation of education requires individuals of all races to participate. Neither Whites nor individuals of color can accomplish this alone. The percentage of White individuals represented in the educational profession and their position in history require that committed White educators become actively engaged in the creation of a new and healing multicultural reality, a new country of the spirit, heart and mind, where all people are welcomed with their differences intact (Howard, 1999).

The Concept of Whiteness

Characteristics consistently associated with Whiteness emerged from the review of the literature. These characteristics include White privilege, the tendency to deny the significance of race and racism, and the tendency to deny or misunderstand systemic

racism. The examination of Whiteness is sometimes a neglected aspect of multicultural education, but it is essential to deepening and expanding the work that has been done in that field (Howard, 1999).

Many Whites are not accustomed to seeing themselves as racial beings (Howard, 1999) and fail to see their own Whiteness (Katz & Ivey, 1977; Powell, 1996). There is a refusal to allow skin color to be a defining point of reference. A denial of Whiteness leads individuals to experience themselves as nonracialized individuals (Scheurich, 1993). If a White person is asked what he or she is racially, the answer may be Italian, English, Irish or Catholic. White people do not perceive themselves as White (Katz & Ivey, 1977). As Whiteness loses its meaning, individuals may begin to assume that skin color is irrelevant for everyone. There are those who claim color-blindness, insisting that focusing on color serves to divide people (Powell, 1996). In effect, there is a denial concerning the importance of race, producing a color evasive orientation to race (Katz & Ivey, 1977). The combination of denying one's own Whiteness with the significance of race for people of color serves to obscure a deeper understanding of racism.

Powell (1996) argues that ignoring racial differences generally means that other issues associated with race are ignored, such as the marginalization of persons of color in classrooms when the predominately White, mainstream perspective is promoted. The belief that one can be color-blind and that everyone is really the same negates the institutionalization of racism; it denies that race has, and continues to be, pervasive in the structuring of relationships in our society.

Racism is understood only as a manifestation of personal prejudice - overt acts of specific individuals, removed from historical, political, or systemic contexts (Lawrence,

1997; Scheurich, 1993). Many White individuals struggle with a tension between an ethic of equality that America embraces and the reality that racism exists in our country. Some prejudiced Whites will attempt to avoid overt and public racism, even though they retain their prejudices and discriminations. As one student stated in a research study conducted by Feagin and Vera (1995),

Most White families like to say that they're not prejudiced. They like to say that they don't discriminate, that they want true equality, that they want all these things, but if you ever put them to the test there is a lot that would back off. A lot of Whites still, the majority I'd say, will say the right, politically correct things at the right times, but behind closed doors, or with their friends, their small circle of friends, will be extremely bigoted in their comments (p. 143).

By denying racism and prejudice exist, structural barriers for the mobility of people of color remain, adhering to the idea that America is the land of opportunity for all people when in reality it may not be (Feagin & Vera, 1995; Scheurich, 1993). The relationship between the denial of the significance of race and the failure to acknowledge the existence of institutional racism is fueled and maintained by the privilege that White individuals experience. This is often referred to as White privilege.

White Privilege

McIntosh (1992) defines White privilege as "an invisible package of unearned assets which I can count on cashing in each day, but about which I was meant to remain oblivious" (p. 1). She uses the metaphor of a "weightless knapsack of special provisions,

assurances, tools, maps, guides, codebooks, passports, visas, clothes, emergency gear, and blank checks (p. 1)" to describe the advantage White people have in America as a result of the skin color of which they adamantly deny the significance. She reflects on her employment of White privilege:

There was one piece of cultural turf; it was my own turf, and I was among those who could control the turf. I could measure up to the cultural standards and take advantage of the many options I saw around me to make what the culture would call a success of my life. My skin color was an asset for any move I was educated to want to make. I could think of myself as belonging in major ways, and of making social systems work for me. I could freely disparage, fear, neglect, or be oblivious to anything outside of the dominant culture forms. Being of the main culture, I could also criticize it fairly freely. My life was reflected back to me frequently enough so that I felt, with regard to my race, if not to my sex, like one of the real people (p. 9). Social Dominance theory proposes that in all societies, groups can be organized in a hierarchy of power with at least one group being dominant over another. This is something that happens globally. What is considered White Privilege in the United States, might be considered differently in another society, based on that society's dominant group. For instance, in India it might refer to the caste system or it might be Moslem privilege in another society (Sidanius, 1993).

Helms (1993) links White privilege specifically to racism, asserting that White individuals are born as the beneficiaries of racism. Whites are educated to be color-blind in terms of their own identity, encouraged to deny the significance of race for others, and

presented with an individualistic ideology which ignores systemic racism. All the while, they carry with them the privilege to ignore the whole cycle (Lawrence, 1996).

Whites have the privilege of ignoring that the privileges come at the expense of people of color (McIntyre, 1997). They have a position that is taken for granted in the social world and is accompanied by feelings that range from guilt to indifference to hatred (Feagin & Vera, 1995). When White individuals begin to gain consciousness of their racial identity they often feel guilty about their association with a group that perpetuates oppression. However, when these individuals feel guilty about their Whiteness and renounce it or seek to merely court favor among those who are non-White, the struggle for justice and self-efficacy is ineffective (Kincheloe & Steinberg, 1998).

As the literature demonstrates, a White privilege exists (Feagin & Vera, 1995; Helms, 1993; Kincheloe & Steinberg, 1998; Lawrence, 1996; McIntosh, 1992). White individuals have the privilege to ignore that they benefit from racism and the privilege of refusing to take responsibility to address this (Feagin & Vera). It is only in the elimination of this denial and the acknowledgment of this privilege that exploration can begin. In an attempt start this process of understanding, researchers in the fields of education, psychology, and sociology began to develop models and typologies on White racial identity.

Racial Identity

Erikson (1963, 1968) is commonly considered the theorist who “made the term identity a watchword in psychology” (Helms, 1996, p.151). He is considered to be the

individual who incorporated the concept of collective identities into a theoretical formulation. His theory included a description of a developmental process through which an individual could integrate his or her social group memberships into a healthy personality formation. Erikson included the concept of racial classification as being a critical aspect of personal identity development, but he did not include racial classification as a possible source of identity enhancement.

Erikson (1975) proposed that identities were characterized by an individual and his or her relation to a communal component. The intrapsychic aspect of the individual as “a subjective sense as well as an observable quality of personal sameness and continuity, paired with some belief in the sameness and continuity of some shared world image (p. 18). Although Erikson made significant contributions to the study of identity, it is unlikely that his work is the foundation for most contemporary racial identity theorists (Helms, 1996). However, his contributions to the study of identity development should not be overlooked.

Theorists and researchers have used diverse terminology in discussing racial identity development. Racial identity theory refers to an individual identifying or not identifying with the racial group with which he or she is generally assumed to share racial heritage (Helms, 1990). For Whites, the general racial identity developmental issue is “abandonment of entitlement (Helms, 1995, p. 184), whereas for people of color, the general racial identity developmental issue is “surmounting internalized racism in its various manifestations (Helms, 1995, p. 184).

White Racial Identity

Historically, the models that have been utilized to describe White racial identity development have been typologies or linear stage progressions. Typologies have been used to assign individuals to “one or another mutually exclusive personality categories (e.g., racist or non-racist), from which race-related behavior is inferred (Helms, 1995, p. 182). A number of models and typologies have been developed to summarize the stages of White identity development (Sue & Sue, 1999). Helms (1990) describes two categories for these models and typologies. The first are those that focus on defining White racism. According to Helms, these were "fueled by the implicit assumption that racism was only damaging to the victims of the resulting oppression but did not consider their effects on the beneficiaries of racism" (Helms, 1990, p. 50). The second category of White identity models and typologies includes those which focus on White racism as damaging to the development of positive White racial identities.

A typology originally produced by Kovel (1970) as descriptions of different types of racists then elaborated by Jones (1972) and Gaertner (1976) to include other modes of Whiteness, fits such a description. In this typology, Type 1 is considered the Dominative racist who “openly seeks to keep Black people in inferior positions and will use force to do so” (Helms, 1990, p. 53). Type 2 is referred to as the Aversive Dominative racist. This type of person firmly believes in White superiority while trying to ignore that Blacks exist in order to avoid intrapsychic conflict. Type 3 is called the Aversive Liberal racist and while they have an aversion to Blacks, they still use impersonal social reforms to improve Blacks' conditions. Type 4 is referred to as Ambivalent. This individual

expresses positive or negative responses that are exaggerated toward Blacks, depending on the consequences for the White person. In type 5, the person is considered non-racist (Helms).

The limitation of the model proposed by Kovel (1970) is that it failed to consider the affects of White racism on White people (McIntyre, 1997). Similar White racial identity theories were formulated purely from an analysis of prejudice and individual racism (Gaertner, 1976; Jones, 1972). The Dominative racist, according to Kovel, acts out bigoted beliefs. Whether the person is a member of the Klu Klux Klan in the South or a member of a mob protesting open housing in Chicago, he or she is a representation of the open flame of race hatred. The true White bigot expresses a definitive ambition through all his activity. He openly seeks to keep non-Whites down, and he is willing to use force to further his ends (Kovel, 1970). Kovel never mentions the affects of this attitude type on the White individual. Instead the focus is on the affects on the Black man. This attempt to explain how White people at different stages of awareness affect Black people, fails to consider how these attitudes toward Black people affects the experiences of White people. An analysis of Kovel's description of the aversive dominative racist results in the same discovery (Helms, 1990).

Helms (1984), reacting to this and other similar models and typologies, explains that personal identity development "is ignored in favor of inferring social adaptability from racial attitudes toward other groups" (p. 155). Katz and Ivey (1977) argue that such an approach works to maintain the racist system. They suggest that White individuals tend to deny their Whiteness, relying on White social norms to force others to define

themselves in relation to White people. By failing to acknowledge his or her Whiteness, an individual can disown his or her racism.

Another problem is that White identity models which focus solely on the effects of prejudice against other groups typically imply a bipolar bias against other groups rather than multiple forms of bias that lie along a continuum (Helms, 1984). Models of White identity development must allow for a continuum of racial attitudes, ranging from extreme bias to no bias.

Individuals who are White can “go beyond positions of assumed superiority and work towards effective change by opposing institutional and cultural racism” only when they recognize their position in the racial order and are willing to fully examine their Whiteness (Lawrence & Bunche, 1996, p. 532). A number of psychologists, sociologists, educators, and others have developed models or typologies that respond to the issue of examining one’s own Whiteness and recognizing positions in their racial order (Hardiman, 1979; Helms, 1990; Ponterotto, 1988; Rowe, Bennett & Atkinson, 1994; Sue and Sue, 1999). Though the stages or phases in these models are named differently, they describe virtually the same processes through a continuum of statuses in which White people confront increasingly difficult issues regarding their whiteness (McIntyre, 1997).

According to Howard (1999), it is essential that any comprehensive theory of White racial identity explore the following developmental tasks:

- 1) Acknowledge the reality of White racism in its individual, institutional, and cultural manifestations
- 2) Abandon racism and engage in active resistance to its many forms

- 3) Develop a positive, nonracist, and authentic connection to White racial and cultural identity (p. 88)

Helms (1990) model appears to meet each of these criteria and is based on extensive empirical research. For this reason, her model has been chosen for further exploration.

Helms's White Racial Identity Model

The literature suggests that the most widely accepted and reviewed of the White racial identity models is Helms' six-stage process for developing a positive White racial identity (Lawrence & Bunche, 1996; McIntyre, 1997; Sue & Sue, 1999). Helms (1984) developed her original model by informally interviewing several White friends and colleagues in an attempt to determine how these individuals viewed the development of their racial consciousness. Upon analyzing the interviews, Helms found the coping strategies of the interviewees similar to the style in which members of a visiting culture might adjust to an unfamiliar host culture. As a result, she adapted culture shock theories to "explain the attitudinal evolutionary process" (Helms, 1984, p. 155).

Helms' (1984) original model included five stages of racial consciousness. These were Contact, Disintegration, Reintegration, Pseudo-Independence, and Autonomy. Eventually the word stages was abandoned and the use of the term statuses was introduced. The theory also expanded to include six statuses. Helms introduced the status Immersion/Emersion to fit between the Pseudo-Independence and Autonomy statuses (Helms, 1990; Sue & Sue, 1999).

Helms' model of White racial identity is broken into two phases. The first phase (Phase I) contains the statuses Contact, Disintegration and Reintegration and is centered around the issue of abandonment of racism. Phase II includes the statuses Pseudo-independence, Immersion/Emersion and Autonomy. In the second phase, the individual is defining a non-racist White identity (Helms, 1990; Sue & Sue, 1999).

Table 1

Helms White Racial Identity Model

Phase I: Abandonment of Racism

1. Contact
2. Disintegration
3. Reintegration

Phase II: Defining a Non-Racist Identity

4. Pseudo-independence
5. Immersion/Emersion
6. Autonomy

The first status in Helm's model is the Contact status. Individuals in this status are unaware and oblivious to racism. They enter this status with naivete about other races and a superficial awareness of what it means to be White (Helms, 1990). They lack any understanding about prejudice and discrimination and have very little exposure or interactions with people of other races. It is possible for individuals in this status to have "two diametrically opposed belief systems" (Sue & Sue, 1999, p. 150). Individuals in this status may have an uncritical acceptance of the notion of White supremacy while holding the belief that the differences between races and cultures is of no importance (Sue & Sue). Individuals in this status might make comments such as "I don't notice what race a

person is” or “You don’t act like a Black person” (Helms, 1990, p. 57). The length of time a person remains in this status depends upon the types of experiences he or she has with racial issues and people of other races. If the person does not have contact with people from other races, or those contacts don’t disrupt the individual’s racial perspective, the individual may remain in the contact status. However, if the individual begins to encounter situations (for instance, he or she openly observes continual discrimination) or other individuals who disrupt this perspective, their racial identity may change and they may move into the next status, which is disintegration (Helms, 1990).

In the Disintegration status, obliviousness to racism begins to break down. Individuals in this status become increasingly aware of their own Whiteness. They may begin to experience feelings of guilt and helplessness as they recognize that racism does exist. They may also begin to question issues of race that they were taught to believe. This recognition may cause anxiety and pain. Varying reactions occur in this status. Some individuals seek reassurance that racism does not exist because of Whites, while others may avoid thinking about race and/or try not to come into contact with a person who is a different race from them (Helms, 1990; Sue & Sue, 1999).

The final status in Phase I is Reintegration. Individuals in the Reintegration status consciously acknowledge their White identity. The basic beliefs of White superiority are held and “racial and ethnic minorities are blamed for their own problems” (Sue & Sue, 1999, 151). These individuals selectively attend to stereotypes of minorities and reinterpret these stereotypes. If there are any feelings of guilt, there is a transformation of anxiety and anger toward minorities. The result of this ego status is an idealization of the White Euro-American group and the positives of White culture and society is what is

emphasized (Helms, 1990; Sue & Sue, 1999). According to Helms, “it is fairly easy to remain or fixate” (p. 60) at this status. When a personally jarring event occurs, an individual in this status may abandon their racist identity. Realizing the unfairness of the treatment of minorities and people of color or experiencing the Civil Rights movement would be examples of this. The catalyst may cause self-examination that results in questions about the person’s previous justifications of racism. It may also prompt an examination of their definition of Whiteness and all that it entails. Once this occurs, an individual may begin the movement into the next phase (Helms, 1990; Sue & Sue).

The first status in the second phase of this model is the Pseudo-independence status. In this status, there is an attempt to understand differences. Individuals in this status make attempts to interact with members of minority groups. He or she tries to actively question racism and the idea that minorities and people of color are inferior to Whites. The individual’s racist identity becomes uncomfortable. However, he or she may unknowingly and unwittingly continue to perpetuate racism by attempting to help people of color function on White criteria. Even though the individual in this status no longer has a negative White identity, he or she doesn’t have a positive one either. Ultimately, individuals in this status are operating on an intellectual level (Helms, 1990; Sue & Sue, 1999).

As an individual seeks a better definition of Whiteness, he or she may enter the Immersion/Emersion status. An individual in this status may ask himself or herself the following questions, “Who am I racially? and Who do I want to be?” (Helms, 1990, p. 62). The individual may begin to look for accurate information about Whiteness and people of color and replace myths and stereotypes with this information. An

understanding of racism is sought. A willingness to confront one's own racism and biases emerges and an active opposition to oppression and racism accelerates. There are two ways that this status is different from the Pseudo-independence status. These are (1) the individual no longer attempts to change people of color, rather they attempt to change themselves and other Whites; (2) individuals in the previous status were operating on an intellectual level, while individuals in this status are operating on an "increasing experiential and affective understanding" (Sue & Sue, 1999, 152). This understanding and the resulting feelings, ultimately leads to conditions that are necessary for developing a White identity that is non-racist (Helms, 1990; Sue & Sue).

The final status in Helm's model is the Autonomy status. When White individuals no longer feel the need to oppress, idealize or denigrate individuals because of their race, a nonracist White identity develops. Reduced feelings of guilt occur and there is an acceptance about one's own role in racism and its perpetuation. In this status, an individual no longer feels fear or is uncomfortable about race. He or she is able to remain non-defensive when issues of White supremacy and personal responsibility are explored. A person in this status seeks out experiences that are interracial and actively values them. They continually try to learn from other racial and ethnic groups. It is an ongoing process. An individual doesn't reach this status and stop, rather he or she is constantly looking for new information to aid them in understanding racial and cultural issues (Helms, 1990; Sue & Sue, 1999). Even though an individual may be in the Autonomy status, he or she is not necessarily perfect. As Helms points out, "one might find a variety of personality characteristics and styles among people who have reached" (p. 66) this particular status.

In an update of this model, Helms (1995) described the underlying cognitive-emotional information processing strategies (IPS) for each racial identity status. These strategies are used to avoid anxiety or assuage discomfort when dealing with issues of race. They are considered protective strategies or defenses for dealing with the discomfort of racial situations. Each status has a dominant information processing strategy. The information processing strategies for the six statuses are: (1) contact-denial and/ or obliviousness; (2) disintegration-suppression, disorientation and ambivalence; (3) reintegration-selective perception and negative distortion of information of out-group; (4) pseudo-independence-reshaping reality to match one's own liberal framework; (5) immersion/emersion-reeducation and redefining internally defined racial ideals; and (6) autonomy-complexity and flexibility of responses to racial material (Helms, 1995; Sue & Sue, 1999). Furthermore, Helms made the suggestion that the "thematic content of these strategies might vary according to the era in which a given individual was socialized" (Utsey & Gernat, 2002, p. 476).

Helms' theory does not assume that each racial identity status is normally distributed within the White population. The assumption is that only a few individuals who are White develop the sophisticated strategies necessary to process racial information (Helms, 1996). Overall, Helms' model suggests that White racial identity development occurs at different rates and degrees within these stages for each individual. There is a suggestion that attitudes and behaviors do not change at the same rate and time. Attitudes may change at a rate that is faster than the behaviors. Thus, one may find discomfort if his or her behaviors and attitudes are not in accordance (Helms, 1990). It

can be helpful to view the development of a positive White racial identity as a “continually unfolding journey of discovery and growth” (Howard, 1999, p. 84).

The statuses in this model are assumed to develop sequentially. Helms (1995) explained that the statuses are expressed according to the dominance level within each individual’s personality structure. Dominance is the description of the “status that most often governs the person’s racial reactions” (Helms, p. 184). A White individual may have a status that has evolved within their ego, but it may be inaccessible. Thus, development or maturity refers to the dominant status utilized by the person.

A limitation of Helm’s (1990) model is the implied chronology of growth may not be accurate or appropriate for everyone in the study. For instance, reintegration behaviors exist but it would be erroneous to make the assumption that every White individual will definitely be in this status at some time. Some White individuals may never experience the contact status because of situations in their environment, these individuals may begin the process of White identity development at other statuses (Howard, 1999).

Helms’ model of White Racial Identity is not without criticism. One of the objections is that Helm’s model is based on racial identity development models. These criticisms focus on the applicability of racial identity models to White identity because, according to these criticisms, White individuals do not experience oppression and stereotyping in the same ways that minority individuals do (Sue & Sue, 1999). Criticism also stems from the primary focus of Helms’ model on White attitudes about people of color, rather than on White individual’s own identities and their attitudes toward themselves. Another claim is that a racial identity should not be conceived of as linear and developmental (Rowe, Bennett & Atkinson, 1994; Sue & Sue, 1999).

The above criticisms of Helms' model were not left unanswered. Helms clarified her position on her model and it has evolved and changed. She rebuts the notion that this is a stage theory, but does claim that it is developmental, though not necessarily linear (Helms, 1995).

Helms and Carter (1990) developed the *White Racial Identity Attitude Scales* based on Helms White Identity Development model. These scales measure a person's ego status. The majority of the research that has been done on White identity has relied on these scales and they have become increasingly popular for use in quantifying White identity (Behrens, 1997). There has been criticism in regards to the statistical measures employed by the *White Racial Identity Attitude Scales*. Tokar and Swanson (1991) point out that "the correlations between the Disintegration and Reintegration scales and between the Pseudo-independence and Autonomy scales" (p.4) may not measure constructs that are independent. Furthermore, the alpha coefficients for the Contact scale have been as low as .18 (Ottavi, Pope-Davis & Dings, 1994). Behrens (1997) research findings indicate that the five constructs in the *White Racial Identity Attitude Scales* (WRIAS) do not correspond to the five scales in the WRIAS. He points out that there are issues about the construct validity that need to be addressed.

Helms (1997) responded to this criticism of the WRIAS by writing that she had reservations about the methodology applied by Behrens (1997) in examining the WRIAS. She pointed out that the White Racial Identity model contains six (not five, as Behrens used) multidimensional and hierarchical statuses. She further states that if most members of the sample have not had meaningful interactions with members of other races, then

they would use the Contact status. This means that “homogeneity of contact might appear with respect to the WRIAS through attenuated reliability and validity coefficients involving the Contact subscale, because the Contact status is the point from which development is hypothesized to start” (Helms, p. 14).

The dynamic aspects of racial identity have challenged Helms. Sodowsky (1996) points out that Helms has argued that “the basic tenets of classical measurement scales theory (e.g., items need to be linearly related as in the case of internal consistency reliability) are probably not directly applicable to the measurement of racial identity statuses” (p. 138). The relationships among the items in the statuses may not be accounted for using classical measurement scales. Individual profiles of racial identity should be used rather than single scores when describing an individual’s White racial identity. Helms uses process measures to describe her racial identity measures (Sodowsky).

Although many theorists have studied White identity development, there is still much to learn about it and its impact on classroom teachers. A missing piece of the puzzle has occurred in the preparation of White teachers in regards to their preparation for working in a diverse world. Howard (1999) states that, “too often we place White teachers in multicultural settings and expect them to behave in ways that are not consistent with their own levels of racial identity development” (p. 4). Too often, the expectation is that the White teacher will be what they have not learned to be, a multiculturally competent person (Alba, 1990; Howard; Sleeter, 1994).

Chapter III

Methodology

The purpose of this study was to describe the attitudes held by classroom teachers about multicultural education issues. Particular emphasis was given to indicators of racial identity. Q methodology was employed to conduct this study because of its ability to allow the study participants to portray the issues as they see them, which is termed self-referent (Brown, 1993). After a general description of Q methodology, specific details about the participants, the instrument development, procedures and data analysis is discussed in this chapter.

Q Methodology

Q methodology, as developed by William Stephenson, a British physicist and psychologist, provides a basis for studying subjectivity (Brown, 1993; 1996). This methodology was chosen for this study because it enables the researcher to describe educators' beliefs and ideas without imposing a theoretical conceptualization or framework from the view of the researcher. Although multicultural issues form the content of the study, which were organized by identity statuses (Helms, 1995), this was done to ensure a range of opinion and potential responses about issues from each status.

In Q-methodology, a broad range of possible interpretations and conceptualizations can occur (Brown, 1993; McKeown & Thomas, 1988; Stephenson, 1953) from the results, which may or may not be related at all to the theory used to assist in the construction of the research instrument.

The initial step in Q methodology is a thorough review of the literature to identify a variety of ways to prioritize and conceptualize the concept under investigation. This investigation ascertains key concepts, which in turn yield statements. For this study, the concept studied is the full range of potential responses to multicultural education issues faced by teachers in their life and work with children and youth. One aspect of the literature that assists in organizing these complex issues is within the context of racial identity and its development.

In Q methodology, the researcher identifies a broad range of potential statements, known as the *concourse*. From these vast and complex statements, sampling the best and most representative statements creates a research instrument. The statements taken from the *concourse* is referred to as the *Q sample*. The participants organize these statements (*Q sample*) according to their own subjective understanding through a process of sorting, or a modified rank ordering. The participants sort categories based on their understanding of the content presented to them in the statements. Each participant will sort the statements in a unique way because Q methodology affords sufficient freedom to compare and contrast the statements against each other, assigning relative values (Anderson, Avery, Pederson, Smith & Sullivan, 1997; Brown, 1993; Stephenson, 1953). There is a focus question for the sorting, which provides the participant with a way to think about the topic. The focus question is called the *condition of instruction*. Studies

vary in the number and length of conditions of instruction based on the specific research questions. The condition of instruction for this study was, “How would you describe the issues related to multicultural education in your classroom?” It is believed that the interpretation of the results assists in responding to the following research questions: What are the types of attitudes that White educators have about multicultural education issues? How might Helm’s White Racial Identity model help understand these attitudes?

Participants

The participants in this study were White educators who were currently teaching in Northeast Oklahoma and who have provided consent to participate in this study. The participants were four male and twenty-two female public school teachers who work with students in kindergarten through twelfth grade. They were employed as certified teachers in urban, suburban and rural school settings. In Oklahoma, a certified teacher has a bachelor’s degree in a specified field of study, has satisfactorily passed an Oklahoma teaching certification exam, and has completed a one-year residency with an accredited school district and a mentor team of professionals

All procedures for conducting studies with human subjects were followed. After consenting to participate (Appendix A), participants followed directions for sorting provided by the researcher (Appendix B) and completed the demographic data sheet (Appendix C) that asked questions regarding years of teaching, field of study, grade level taught, gender and age.

Instrument Development

There are two instruments that were developed for data collection in this study. The Q sort includes the sample of statements from the concourse on possible issues in multicultural education facing teachers in schools today. The other instrument is a demographic survey. The development of each of these instruments is described in this section.

Q-Sort

The concourse for this study is composed of statements taken from a thorough review of the literature (Banks, 1994, 1999; Helms, 1990; Pohan & Aguilar, 2001; Sue & Sue, 1999) related to multicultural issues in education. The criteria for finding statements to be included in the development of the concourse were: statements that are based on multicultural education issues, statements that reflect potential perceptions, opinions and attitudes of classroom teachers, and statements that were in the language used by teachers at home or at school. Over two hundred statements were found in the literature to represent broad and varied comments and potential remarks about multicultural issues in education.

From the concourse of over two hundred statements, a Q sample was selected. One concern in sampling this concourse was to identify in the literature the most appropriate way among a number of different ways to conceptualize multicultural education issues. Placing statements into a conceptual category allows researchers using

Q methodology to provide a conceptual balance during the assemblage of the sort as a whole (Brown, 1993). The Q sample was derived from the concourse using the statuses of development from the White Racial Identity Model, conceptualized by Helms (1995). This model was used to gather a wide assortment of statements that would reflect a broad range. The selection of the statements for each of the six statuses (Helms, 1995) for inclusion in the Q sample met the following criteria: the statement (1) provided variety within the status category (status), (2) was non-redundant, (3) appeared to represent all possible extremes in the category (status), and (4) was stated in language commonly utilized by classroom teachers. The forty-eight statements (Appendix D) correspond to the indicators and characteristics of the status (Table 2). Determination for placement of the statements within a certain status was based on the researcher's understanding of the statement in relation to the characteristics of the status. The information processing strategies Helms (1995) proposed for each status were also used to determine which statements would be placed within each of the six statuses.

Table 2

Sampling the Concourse

	Status 1	Status 2	Status 3	Status 4	Status 5	Status 6
Number of				8	8	8
			8	8	8	

Statements

Note: Total number of Statements in Q sample = 48

These forty-eight statements were sorted according to the Q sort Grid. This grid contains forty-eight boxes along an eleven point scale that approximates the shape of a normal curve. The scale used in the data analysis spans from most like +(5) five to most

unlike -(5) five. Participants were instructed to sort the statements using a simpler (1) one to (11) eleven numeration method (Appendix B). Table 3.2 demonstrates the number of statements to be placed in each column (frequency), the grid value to aid the participant in sorting (sort position), and the statistical value to be used in the data analysis.

Table 3

Grid Distribution of Statements

Sort Position		1	2	3	4	5	6	7	8	9	10
	11										
Item Frequency	2	3	4	5	6	8	6	5	4	3	2
Statistical Value	-5	-4	-3	-2	-1	0	1	2	3	4	5

Array Position

Demographic Datasheet

To better understand the attitudes of teachers, demographic information about the participants were requested. As the results were interpreted, it was helpful to know the racial composition and type of neighborhood (rural, urban, suburban) in which the participants teach and the racial composition of the neighborhood in which the participants grew up. Additional demographic information such as education, years of experience, and type of teaching experience was sought. The final question on the Demographic Datasheet was a post-sort survey question that was used to better identify the interpretation of the results. For instance, the additional subjective comments of the participants whose Q sort has a high and pure loading on the factor may be helpful in understanding the meaning of the factor.

Procedure

Participants received a letter of invitation (Appendix E) at their faculty meeting or in a course in which they are a graduate student. After informed consent, each participant met with the researcher individually at a mutually convenient time and place. The participants completed the sorting procedure (Appendix B-Researcher Script) and finished by recording the results on the Q Sort Score Sheet (Appendix F). The Demographic Datasheet was completed and field notes were taken to remind the researcher of any comments made by the participant during the data collection procedure, which lasted up to forty-five minutes. Participants were assigned a code based on the site of the data collection. No information identifying the specific participant was collected by anyone. The consent forms were not associated with any of the study information.

Data Analysis

Once all participants completed the Q sorts, the analysis was conducted by entering the data in PQ Method 2.10 (Schmolck, 2002). The Q sorts were correlated, the factors were calculated by principal components analysis, followed by a varimax rotation. The factor scores were calculated for each statement on each factor and a theoretical array was developed. The arrays were interpreted using the demographic information from the participants' demographic data sheet, consensus items, discriminating items, and field notes to gain a better understanding of each factor. The demographic information helped to determine what, if any, patterns exist for each type according to information,

such as years of teaching, field of study, grade level taught, geographic location, gender and age.

Chapter four will present the findings of this study. Information about the participants will be presented, as well as the analysis of the Q sort data in response to the research questions.

Chapter IV

Results

The purpose of this study was to describe White teachers' attitudes about multicultural issues in education. This study was based on racial identity indicators. Q methodology was determined to be the most appropriate research strategy to respond to the two research questions: What are the types of attitudes that White educators have about multicultural education issues? How might Helm's White Racial Identity Model help understand these attitudes? This chapter will present information about the participants as well as the analysis of the Q sort data in response to the research questions.

Participants

There were twenty-six White educators who participated in this study. Four were male and twenty-two were female, which is representative of the teaching profession population. The teachers ranged from twenty-six to fifty-five years of age, with a mean age of thirty-eight. Nine of the participants have completed less than six years of teaching experience, twelve of the participants have been teaching in the classroom between six and ten years, three of the participants has taught eleven to fifteen years and two

participants have taught sixteen to twenty years. None of the participants reported more than twenty years of teaching in the classroom. Fifty-eight percent (n=15) of the participants identified themselves as teaching at the elementary level, which included early childhood and upper elementary. Forty-two percent (n=11) of the participants listed themselves as teaching at the secondary level, which was characterized as teaching at the middle school/junior high level and the high school level (pre-kindergarten - third grade=13; upper elementary=2; middle school/junior high=3; high school=8).

A demographic aspect important in understanding the results of this study is the racial composition of each participants' school as well as the racial composition in which they spent their childhoods. Sixty-five percent (n=17) grew up in neighborhoods they classified as having a population of nearly one hundred percent White, while fifteen percent (four participants) grew up in neighborhoods that they classified as seventy-five percent White and twenty-five percent minority. Thus, eighty percent (n=21) of the participants grew up in neighborhoods in which the majority of the population was White. This is consistent with findings of the composition of the teaching profession (Utley, Delquadri, Obiakor & Mims, 2000; Howard, 1999; Nieto, 1996; Wald, 1996). In an attempt to discover various multicultural opinions among teachers, efforts were made to invite participants who grew up in neighborhoods in which the White population was in the minority. Two of the participants classified their childhood neighborhoods as being one-hundred percent minority, two of the participants classified their childhood neighborhoods as being fifty percent White and fifty percent minority, and one participant classified themselves as growing up in a neighborhood in which seventy-five percent of the population was minority and twenty-five percent of the population was

White. It should be noted that one of the participants who classified themselves as growing up in a neighborhood that was predominantly White attended a magnet school in which fifty percent of the students were minority and fifty percent were White.

When looking at the demographics at the school in which each participant taught, there is a shift in the proportion of those teaching in all White and all minority schools.

Thirty-five percent (n=9) classified their schools as being composed of nearly one hundred percent White students, while twenty-three percent (n=6) classified their schools as being nearly one hundred percent minority. Thirty-eight percent (n=10) classified their current school as being composed of twenty-five percent minority students and seventy five percent White students. Four percent (n=1) classified their current school as being fifty percent White and fifty percent minority.

Data Analysis

Participant sorts were entered into PQ Method 2.10 (Schmolck, 2002). This program was chosen as it is commonly used to conduct the entire data analysis sequences used in Q methodology. Each participant's Q sorts were entered into the program and then a centroid factor analysis was run. A strong one-factor solution was evident from initial inspection of the unrotated factor matrix. The dominant loading on one factor may indicate that the majority of the participants hold common perspectives (Brown, 1993; 1996; Stephenson, 1953).

In response to this issue, a principal components analysis was conducted followed by a varimax rotation (Brown, 1993; McKeown & Thomas, 1988). The defining sorts were calculated by PQ Method 2.10, using the pre-flagging algorithm, which is designed to flag as significant only the pure cases. The formula for significance that was used considers both significance and the rule of commonality. It is done according to the rule: if (1) $a^2 > h^2$ (commonality) / 2 (factor 'explains' more than half of the common variance) and (2) $a > 1.96 / \text{SQRT}(n \text{ items})$ (loading significant at p .05) flag $a >$ (Schmolck, 2002). Sorts are flagged using this formula combination and denoted by the program as significant or defining sorts and thereafter used to determine the factor's ordering of the statements (Brown, 1980). The factor loading of the sort indicates the extent to which a teacher represented and defined each point of view when sorting the forty-eight statements according to his or her beliefs about multicultural education issues.

The two-factor, three-factor and the four-factor solution were initially analyzed to determine the most appropriate solution statistically and theoretically. The two factor solution divided the participants into an either/or category, although it had twenty-six out of twenty-six sorts defining the two factors and accounted for 46% of the variance (Factor 1 = 23%; Factor 2 = 23%). Using a four factor solution, many defining sorts were lost due to split determinants or confounded loads (the Q-Sort achieving significance in more than one factor), with twenty-one of twenty-six sorts loading on one of the four factors and 58% of variance accounted (Factor 1 = 20%; Factor 2 = 17%; Factor 3 = 11%; Factor 4 = 10%). Furthermore, the four factor solution had two factors with a minimal number of defining sorts (Factor 3 = 3; Factor 4 = 2). It is important to note that the variance for each factor is specifically for that factor and not the total variance. For

the purposes of this study, the three factor solution was chosen because it had twenty-two sorts loading on three factors (nine defined Factor 1, seven defined Factor 2, and six defined Factor 3). Although the two factor solution had all twenty-six sorts loading on two defining factors, the three factor solution provided another unique position and further insight into the participants' beliefs about multicultural education issues. The three factor solution accounted for 53% of the variance (Factor 1 = 21%; Factor 2 = 17%; Factor 3 = 15%). Table 4 presents the factor matrix for the three-factor solution. Notice in the table that the sorts label identifies gender (M or F), age (actual age is listed), grade level in which they currently teach (EC for Early Childhood, UE for upper elementary, MJ for middle school/junior high and HS for high school) and a code for the number of years they have completed as a certified teacher (1 for less than one year, 2 for one to five years, 3 for six to ten years, 4 for eleven to fifteen years, 5 for sixteen to twenty years and 6 for twenty- one to twenty-five years).

Table 4

Factor Matrix for Three-Factor Solution

Q Sort	Factor 1	Factor 2	Factor 3
1 M50HS5	.5224	.3543	0.4138
2 F30HS3	0.3342	.5180X	0.3929
3 F47HS2	0.1473	0.1595	0.4623X
4 M43MJ5	0.1731	-0.1522	0.5717X
5 F46UE3	0.1039	-0.0093	0.7277X
6 M29HS2	0.6466X	0.1708	-0.1293
7 F29HS2	0.1025	0.7962X	0.1016
8 F55HS3	0.3282	0.5878X	0.1774

Table 4 (continued)

Q Sort	Factor 1	Factor 2	Factor 3
9 F27EC3	0.0167	0.5731X	-0.1776
10 F30EC3	0.7463X	0.1814	0.2412
11 F32EC3	0.5814X	0.4795	0.2224
12 F33EC1	0.4630	-0.1405	0.5517X
13 F32EC3	0.5233X	0.2987	0.3717
14 F29EC3	0.5092	0.3663	0.4278
15 F30EC2	0.7298X	0.1675	0.3519
16 F27EC2	0.613X	0.3098	0.2632
17 F47EC4	0.4261	0.3800	0.3794
18 F29EC3	0.7467X	0.0949	0.1463
19 F39UE3	0.1247	0.4687X	0.4308
20 F36EC4	0.2734	0.4541	0.5126
21 F33HS3	0.1270	0.3775	0.5472X
22 M36MJ4	0.0520	0.4375	0.7160X
23 F26EC2	0.4831	0.5741X	0.0516
24 F39MJ2	0.1979	0.7285X	0.2217
25 F29EC3	0.4929X	0.3560	0.0758
26 F27HS2	0.7373X	-0.0659	0.2207
number of defining sorts	9	7	6
% of variance explained	21	17	15

Note: Sort label codes demographic of teacher. X denotes significance or defining sort.

Research Question One

The factors were interpreted based on the ordering of the Q-sort statements, especially those that have the lowest and highest rank in the resultant theoretical arrays for each factor (see Table 3 in Chapter 3). A theoretical array is constructed by placing the items in the original order according to the calculation for each statement on each factor. The items that distinguished one factor from another were also used in interpretation. Distinguishing statements/items are those statements that in the theoretical factor array that distinguishes one perspective from another perspective. Demographic information and a post-sort question were examined to help interpret the factors, especially information provided by the teachers whose defining sorts loaded high on the factor. Consensus statements (those statements that are sorted in a comparable way across all factors) assisted in understanding how the perspectives were similar.

Research Question 1: What are the types of attitudes that White educators have about multicultural education issues? Through factor interpretation, the responses (or factors) were named Multicultural Teachers who are (1) Proactive, (2) Humanitarians and (3) Progressive Thinkers.

Consensus Items

Interestingly, the similarities of these factors and their consensus statements demonstrate a strong value for multicultural education. An overview of the consensus

items reveals the perspectives that are common to all three factors. The consensus items are those items that are sorted in a similar fashion across all three factors (Table 5).

Table 5

Consensus Statements with Array Positions

Number of Item	Statement/Item	Array Positions*
#42.	I provide opportunities for students to take action on social problems affecting racial, ethnic and cultural groups.	(5,4,4)
#36.	A multicultural school system cannot exist unless Whites give up their racism.	(4,4,2)
#47.	Instructional materials, art and literature in my classroom treat racial and ethnic differences honestly, realistically and sensitively.	(1,0,1)
#37.	I am comfortable conducting activities to help my White students overcome their racism.	(0,0,0)
#25.	I know a lot about the customs of students of color.	(0,-2,1)
#30.	I feel comfortable talking to students of color.	(-1,-1,0)
#23.	When I am the only White educator in a group of students or educators who are different race from me, I feel uncomfortable.	(-1,-2,-1)
#14.	I don't have time to feel guilt about racism in schools.	(-2,-3,-4)
#11.	I do not feel that I have the skills to interact with students of color effectively.	(-3,-3,-2)

Table 5 (continued)

Number of Item	Statement/Item	Array Positions*
#5.	I have not thought about racial issues and their impact in my classroom.	(-4,-2,-2)
#13.	The problem of racism in the United States school system is so enormous, there is nothing I can do.	(-5,-5,-5)

*Array positions are for Factors 1, 2, and 3 respectively.

The consensus statements indicate that there is a strong sense of obligation to be multicultural teachers. These educators indicate that they believe that they have a duty to provide their students with a classroom that addresses multicultural issues. They believe that they can do something to combat racism in their classrooms. There is a sense of hope among the participants that multicultural education can and is a reality. For this reason, all of the participants in this study will be referred to as Multicultural Teachers Who Are (1) Activists, (2) Humanitarians and (3) Optimists.

- #42. I provide opportunities for students to take action on social problems affecting racial, ethnic and cultural groups. (5,4,4)
- #13. The problem of racism in the United States school system is so enormous, there is nothing I can do. (-5, -5, -5)
- #25. I know a lot about the customs of students of color. (0, -2, 1)

However, these multicultural teachers believe that there is more they can learn to provide their students with an appropriate classroom environment that is conducive to exploring issues related to multicultural education. There is a sense of responsibility

among these teachers to gain more knowledge about different ethnicities and races.

Multicultural issues appear to impact how they think about their classroom.

- #14. I don't have time to feel guilt about racism in schools. (-2, -3, -4)
- #11. I do not feel that I have the skills to interact with students of color effectively. (-3, -3, -2)
- #5. I have not thought about racial issues and their impact in my classroom. (-4, -2, -2).

It is important to note that although these statements were sorted in a similar fashion, further investigation reveals that their meanings may differ for each perspective when combined with other statements. The manner in which the consensus statements are sorted, as well as the other statements that are sorted in a like manner, may mean different things to different sorters.

Factor 1: Activists

This factor was named *Activists* because the teachers whose sorts defined this factor indicated a strong interest in actively addressing multicultural education issues in their classrooms. Multicultural education is seen as a necessity for positive change and these teachers view themselves as change agents. The *Activists* appear to embrace opportunities for students to examine the complex racial, ethnic and cultural world in which their students live. *Activists* share a strong belief in eradicating racism within their schools and want to spend time and money to help minority students and social causes.

There were nine teachers whose sorts defined this factor, eight females and one male. The male was a young (29 years of age) high school teacher with less than five years teaching experience. Seven females taught at the early childhood level (pre-kindergarten through third grade) and one female taught at the high school level. Four of the females had between one and five years teaching experience, while five had taught between six and ten years. No participants had more than ten years of teaching experience. This factor also had relatively young participants in relation to the other factor loadings. The oldest teacher in this factor was a thirty-two year old female (the mean age of the participants was thirty-eight). All nine of the participants identified their childhood neighborhood as being nearly one hundred percent White, while only three of the participants identified the current school in which they teach as having this same demographic (nearly one hundred percent White). Unlike their childhood background, these teachers were apparently making an active and conscious choice to work in schools with minority children. One of the teachers identified her current school as being nearly one hundred percent minority, two teachers identified their schools as being seventy five percent minority and three teachers identified their schools as being twenty-five percent minority.

In Appendix , the ordered array and statements for factor one are presented. A subset of this data, the six Most Like and the six Most Unlike this view, is listed in Table 6.

Table 6

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

<u>Array Positions</u>	<u>z Scores</u>	<u>Statements</u>
Most Like Statements		
11 (+5)	2.111	#42. I provide opportunities for students to take an action on social problems, affecting racial, ethnic, and cultural groups.
11 (+5)	2.037	#40. It is important for students to develop full literacy in at least two languages.
11 (+5)	1.799	#31. I am knowledgeable about which values White students share with students of color.
10 (+4)	1.724	#33. White culture and society must be restructured to eliminate racism in our schools.
10 (+4)	1.255	#8. *I am comfortable contributing money or time to programs that help minority students
10 (+4)	1.201	#36. A multicultural school system cannot exist unless Whites give up their racism.
Most Unlike Statements		
1 (-5)	-1.832	#13. The problem of racism in the United States school system is so enormous, there is nothing I can do.

Table 6 (continued)

Array Positions	z Scores	Statements
1 (-5)	-1.815	#10. I used to believe in racial integration in the schools, but now I have my doubts.
1 (-5)	-1.763	#17. I think I understand the values of students of color.
2 (-4)	-1.558	#29. *If racism were eliminated in public schools, I would feel better about myself.
2 (-4)	-1.397	#5. I have not thought about racial issues and their impact in my classroom.
2 (-4)	-1.364	#9. Multicultural education is most beneficial for students of color.

*Indicates a distinguishing statement based on normalized scores (z scores) and significant at $p > .05$. z scores were used to develop theoretical arrays: -5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5

Teachers whose sorts loaded on this factor recognize the impact of race in their classroom. They are aware that their students may be from different races. These educators believe that race is an important part of an individual's identity. *Activists* seek to help their students understand their cultural heritage. For them, part of education is learning about oneself, which includes a person's race, ethnicity and culture. Because they are aware of a student's race, these educators feel a sense of curiosity to learn the necessary knowledge that can aid them in teaching and reaching their students. There is an uncertainty about their comprehension of the values associated with different races. These teachers want to gain the necessary knowledge to help them with their students. For *Activists*, there is an underlying sense of not being able to understand the unknown.

These educators respect the impact of race, but don't feel they know these student's personal values. For this reason, these educators want to learn all they can to help with these issues.

- #4. I am curious to learn in what ways White students and students of color differ from each other. (+3, 1.043)
- #35. I should help my students better understand their ethnic and cultural heritages. (+2, 0.621)
- #17. I think I understand the values of students of color. (-5, -1.763)
- #1. I do not notice what race a student is. (-3, -0.196)

These educators appear to be open to change in school policies as well as reform on a national level. They believe that racism must be eliminated in order for all students to achieve. Perhaps these educators are aware of the problem on a broad scale, but realize that there are limitations to what they can do on an individual scale. Although they are dedicated to change, they do recognize that there are limitations to what they can accomplish. They are able to distinguish between abilities and limitations. Even though they feel bound professionally to be change agents they do not let these limitations affect their self-esteem.

- #33. White culture and society must be restructured to eliminate racism in our schools. (+4, 1.724)
- #29. If racism were eliminated in public schools, I would feel better about myself. (-4, -1.558)

These teachers appear to be actively striving to learn and accomplish greater social reform, both within their own classrooms as well as in the world. They feel

comfortable being involved with programs and activities that support minority students. They may even be will to sponsor programs targeting minority children. There appears to be a feeling that boycotting racist programs can effectively help in dealing with the problem of racism. They want to actively examine White culture's role in racism and thus make changes to eliminate racism. For this purpose, these teachers feel comfortable discussing racism with others.

- #8. I am comfortable contributing money or time to programs that help minority students. (+4, 1.255)
- #27. I should boycott a company or its products because of its racist programs and the subsequent impact on minority students. (+3, 0.855)
- #48. I am comfortable discussing the relationship of racism to other forms of oppression with White colleagues. (+2, 0.672)

Activists appear to have a strong personal commitment to change. Incorporating multicultural education issues into their classrooms is vital to who they are as teachers. For example, one teacher stated that, as a teacher, "I think multicultural education is extremely important and should be taught to children of all ages". Awareness that these issues must to be addressed more effectively in their schools was evident in this factor. The following statement made by a teacher demonstrates this point, "I don't think they (meaning multicultural education issues) are addressed very effectively. I think lack of time may be one barrier to this". In addition to being conscious of a lack of awareness, another teacher made the point that even with current practices, there was more to do. This teacher stated, "I believe there is an attempt to make it better and give more information

to the students and educators. We still have a long way to go and it will more than likely be a constant issue”.

Activists believe that there is a need for infusion and incorporation of ethnic content into all aspects of the curriculum. They attempt to provide activities in their classrooms that challenge their students to consider racism and the impact it has on them. There is an attempt to aid students in making connections between racism and their own world. They are striving to provide more opportunities for their students to explore multicultural issues.

- #42. I provide opportunities for students to take action on social problems affecting racial and ethnic and cultural groups. (+5, 2.111)
- #40. It is important for students to develop full literacy in at least two languages. (+5, 2.037)

Activists disagreed with the following statement, indicating that they believe that there is more they believe they can achieve. To them, their current classroom practice are not enough. There is more that they can do.

- #45. Ethnic content and perspectives are incorporated into all aspects of my curriculum, beyond special units, occasions and holidays. (-3, -1.061)

Comments by some *Activists* indicated that they felt that multicultural issues were not adequately addressed in their schools and yet the comments reflected a genuine sense of how much importance these teachers placed on this issue. This perspective appears to be characterized by teachers who are challenged to make changes in their classroom and the world around them. They have a stronger commitment to active change.

Factor 2: Humanitarians

This factor was named *Humanitarians* because of their sense of seeing the shared values their students hold. These teachers see students, rather than races in their classroom. Their own White racial identity is an important aspect of who they are and they are attempting to help their students understand their own cultural heritage. They may feel as though they lack some of the necessary tools to help them accomplish this.

The sorts of seven females defined this factor. Two of the women taught at the early childhood level (pre-kindergarten through third grade), one taught upper elementary (third through sixth grade), one taught middle school/junior high students (sixth through eighth grade), and three taught at the high school level. Three of the teachers have between one and five years teaching experience, while four of the teachers between six and ten years teaching experience. No *Humanitarians* taught for more than ten years.

This perspective represented a wider range in ages of participants in relation to the other factor loadings. The oldest teacher in this factor was fifty-five years of age. Two of the teachers were thirty-nine years of age. The youngest teacher was twenty-seven. This factor also represented a wider range of childhood neighborhoods and school compositions than the other factors. Four of the participants identified the neighborhood where they grew up as being nearly one hundred percent White, including the fifty-five year old. One identified the neighborhood in which she grew up as being nearly one hundred percent White but she noted that she attended a magnet school which was composed of fifty percent minority students. Only one of the participants identified the current school in which they teach as having this same demographic (nearly one hundred

percent White). One teacher identified her childhood neighborhood as being one hundred percent minority. Two teachers identified their neighborhood as being twenty-five percent minority. One teacher identified her current school as being fifty percent minority and three teachers identified their schools as being twenty-five percent minority.

In Appendix I, the ordered array and the statements for factor two is presented. A subset of this data, the six Most Like and the six Most Unlike the participants' beliefs, is listed in Table 7.

Table 7

Factor 2: Humanitarians: Highest (Most Like) and Lowest (Most Unlike) Ranked Statements

<u>Array Positions</u>	<u>z Scores</u>	<u>Statements</u>
Most Like Statements		
11 (+5)	1.954	#27. I should boycott a company or its products because of its racist programs and the subsequent impact on minority students.
11 (+5)	1.945	#31. I am knowledgeable about which values White students share with students of color.
11 (+5)	1.672	#12. *There is nothing I can do to prevent racism in my classroom.
10 (+4)	1.475	#42. I provide opportunities for students to take action on social problems affecting racial, ethnic and cultural groups.
10 (+4)	1.269	#35. I should help my students better understand their ethnic and cultural heritage.

Table 7 (continued)

Factor 2: Humanitarians: Highest (Most Like) and Lowest (Most Unlike) Ranked Statements

Array Positions	z Scores	Statements
10 (+4)	1.173	#36. A multicultural school system cannot exist unless Whites give up their racism.
Most Unlike Statements		
1 (-5)	-1.826	#13. The problem of racism in the United States school systems is so enormous, there is nothing I can do.
1 (-5)	-1.785	#10. I used to believe in racial integration in the schools, but now I have my doubts.
1 (-5)	-1.703	#20. *The individuals I socialize with outside of school are either White or people of color who 'act' White.
2 (-4)	-1.497	#15. *I have come to believe that White students and students of color are very different.
2 (-4)	-1.356	#17. I think I understand the values of students of color.
2 (-4)	-1.356	#16. I am uncomfortable thinking about issues of <u>racism and how they relate to my classroom.</u>

*Indicates a distinguishing statement based on normalized scores (z scores) and significant at $p > .05$.

Z scores were used to develop theoretical arrays: -5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5

There is a sense of feeling inundated with the issues surrounding multicultural education. *Humanitarians* do not feel supported by their school systems. They may feel

overwhelmed, but they have not given up hope on the situation. They do consider multicultural issues to be important. There is a sense among *Humanitarians* that they can't necessarily stop racism from happening, but they can make changes nonetheless. They do feel a sense of empowerment that there are ways that they can help their students deal with a diverse world, but they may not be able to prevent their students from discriminating against others. It appears that they do feel there are limits to what they can accomplish.

- #12. There is nothing I can do to prevent racism in my classroom. (+5, 1.672)
- #13. The problem of racism in the United States school systems is so enormous, there is nothing I can do. (-5, -1.826)
- #16. I am uncomfortable thinking about issues of racism and how they relate to my classroom. (-4, -1.356)

Humanitarians believe in the inherent humanity of each student and may choose not to recognize the different races of their students. They believe that their students do not differ greatly because of racial background. They view all their students as human first and try to see similarities. However, they do value the repercussions that a person's race has on his or her life. *Humanitarians* believe that they have a responsibility to aid their students in examining these racial and cultural traditions. There is an awareness that race does impact a student, but they try to see the whole student rather than one aspect (i.e., only race).

#1. I do not notice what race a student is. (+3, 1.071)

- #35. I should help my students better understand their ethnic and cultural heritage. (+4, 1.269)
- #15. I have come to believe that White students and students of color are very different. (-4, -1.497)
- #44. My Whiteness is an important part of who I am as an educator. (+3, 0.736)

These educators appear to be grappling with an understanding of their students' backgrounds. They possess a curiosity to gain a better perception of these values. They are trying to make connections between all of their students and the values that they share. Even though they are attempting to see the whole student and not just one aspect, there is a shared sense that they need to gain more knowledge to interact with all of their students on individual levels. It appears that *Humanitarians* recognize they currently lack the necessary expertise to accomplish this.

- #17. I think I understand the values of students of color. (-4, -1.356)
- #11. I do not feel that I have the skills to interact with students of color effectively. (-3, -1.343)
- #31. I am knowledgeable about which values White students share with students of color. (+5, 1.945)

Humanitarians believe in the profound influence that a student's language has for them educationally. They see the importance of a student speaking his or her own native language. These teachers also see the positive effect of being literate in more than the

English language. It is necessary for their students to be fluent in order to achieve success in the future.

- #40. It is important for students to develop full literacy in at least two languages. (+3, 1.128)
- #3. Students should not be allowed to speak a language other than English while in school. (-3, -1.053)

Humanitarians want to provide positive multicultural experiences for their students. For this reason, there is a sense of needing to gain more knowledge to facilitate this learning. They want to do more, but there are constraints to what they believe they can do. This is summarized by one teacher's observations, "Most of the education is limited to textbook information. I do introduce newspaper articles that coordinate with information in our textbooks. Time to cover a lot of material is limited due to tests and other school activities".

Factor 3: Optimists

This factor is labeled *Optimists* because these teachers have an inherent trust that we are headed in the right direction in schools today. Their eyes are on the future, rather than the past. They indicate that they found their curriculum, classroom and school satisfactory in addressing multicultural education issues. They share a belief that minorities are adequately represented in the curriculum. These teachers are comfortable in a school composed of one race. However, they believe that they did not receive adequate training in dealing with multicultural education issue. Introducing all students to

a variety of racial and ethnic content and perspectives is not viewed as vital to their work in the classroom. These educators appear to focus more on specific content than on specific students.

Six teachers' sorts defined this factor, which consisted of four females and two males. One female taught at the early childhood level (pre-kindergarten through third grade) and one taught at the upper elementary level (third through sixth grade). The two males taught at the middle school/jr. high level (sixth through eighth grade), and two of the females taught at the high school level. This majority of these teachers taught older students (sixth grade and above). This factor also had several teachers with a lot of teaching experience, especially when compared to factors one and two. One of the male teachers taught for between sixteen to twenty years. The other male teacher who loaded on this factor taught for eleven to fifteen years. Two of the teachers have taught between one and five years, and the other two teachers have taught between six and ten years.

This was the only theoretical factor in which all of the participants were over thirty years of age. In fact, the youngest teacher on this factor was thirty-three (the mean age is 38). Three (fifty percent) of the teachers were in their forties. Four of the participants identified the neighborhood where they grew up as being nearly one hundred percent White and four of the participants identified their current school as being nearly one hundred percent White. One teacher identified her childhood neighborhood as being fifty percent minority and one identified the neighborhood in which they grew up as being seventy-five percent minority. One teacher identified her current school as being seventy-five percent minority and one teacher identified their current school as being twenty-five percent minority.

In Appendix J, this ordered array and the statements for factor three are presented.

A subset of this data, the six Most Like and the six Most Unlike the participants' beliefs, is listed in Table 8.

Table 8

Factor 3 Optimists: Highest (Most Like) and Lowest (Most Unlike) Ranked Statements

<u>Array Positions</u>	<u>z Scores</u>	<u>Statements</u>
<u>Most Like Statements</u>		
11 (+5)	2.416	#40. It is important for students to develop full literacy in at least two languages.
11 (+5)	1.864	#19. *I am comfortable teaching in a school that is composed of only one race.
11 (+5)	1.612	#33. White culture and society must be restructured to eliminate racism in our schools.
10 (+4)	1.595	#42. I provide opportunities for students to take action on social problems affecting racial, ethnic and cultural groups.
10 (+4)	1.491	#27. I should boycott a company or its products because of its racist programs and the subsequent impact on minority students.
10 (+4)	1.404	#21. *People of color are adequately represented in most textbooks today.
<u>Most Unlike Statements</u>		
1 (-5)	-1.960	#13. The problem of racism in the United States school systems is so enormous there is nothing I can do.
1 (-5)	-1.567	#18. *Minority students aren't the only ones who are discriminated against.
1 (-5)	-1.227	#28. *White educators should help minority students become equal to Whites.

Table 8 (continued)

Array Positions	z Scores	Statements
2 (-4)	-1.128	#34. *It is important that my students learn why different ethnic and cultural groups often perceive the same historical event or contemporary situation differently.
2 (-4)	-1.045	#14. I don't have time to feel guilt about racism in schools.
2 (-4)	-1.042	#10. *I used to believe in racial integration in the schools, but now I have my doubts.

*Indicates a distinguishing statement based on normalized scores (z scores) and significant at $p > .05$.

Z scores were used to develop theoretical arrays: -5, -4, -3, -2, -1, 0, 1, 2, 3, 4, 5

Optimists indicated that they are comfortable with the condition of multicultural education in their classrooms and schools. They believe that curriculum and textbooks currently contain sufficient representation of people of color. They do not express a need to see changes made to the existing curriculum. They indicate a belief that they are providing ample opportunities for their students to explore racial and cultural issues in their schools and classrooms. For these educators, their current teaching practices appear to be acceptable. These educators seem to be content with what they are doing. There is not a sense of urgency in changing their policies and direction.

- # 19. I am comfortable teaching in a school that is composed of only one race. (+5, 1.864)
- #21. People of color are adequately represented in most textbooks today. (+4, 1.404)
- #42. I provide opportunities for students to take action on social problems affecting racial, ethnic and cultural groups. (+4, 1.595).

Optimists prefer to focus on the future, rather than the past. For them, the focus of their classroom should be on academics. They feel that their educational responsibilities center on intellectual aspirations. Perhaps they believe that there is not enough time to focus on racism's impact on the world, so they use their classroom time to complete the necessary academic tasks. Or perhaps, they share a belief that historically, progress has been made and will continue to occur. They trust that education will continue to change and evolve. However, there is still a sense of obligation and responsibility to prepare their students for the future.

- #40. It is important for student to develop full literacy in at least two languages. (+5, 2.416)
- #34. It is important that my students learn why different ethnic and cultural groups often perceive the same historical event or contemporary situation differently. (-4, -1.128)
- #26. It is my responsibility as an educator to eliminate racism in my classroom. (-3, -1.025)

This group indicates that they are secure discussing racism and their feelings about multicultural education issues, yet they also feel uncomfortable speaking up if they believe that someone is being racist. It may be that these teachers have not had adequate training in dealing with these issues, thus confining them to a certain level of security in talking abstractly about racism yet not possessing the necessary skills to actively address concrete examples of racism.

- #38. I am comfortable meeting with other White educators to discuss our feelings and attitudes about being White and the racism in our schools. (+3, 1.390)
- #46. I am comfortable speaking up in a White group situation in my school when I feel that a White student or teacher is being racist. (-2, -0.788)

For these educators, there appears to be a lack of support for multicultural education as well as a lack of training. These educators feel that there is not an emphasis placed on multicultural education in their schools. They also appear to feel that they did not receive adequate guidance in dealing with multicultural issues. These educators expressed a belief that they did not receive proper training to help them deal with these issues.

- #6. In my educational training, we never talked about racial issues. (+2, 0.579).

Optimists believe that all races are equal. These educators recognize individual races and see that there are differences and similarities among races. They seem to feel that discrimination has not just occurred to minorities, but has been shared by many. For them racism is not simply related to minorities. It occurs in many guises.

- #32. White students differ from students of color in some ways, but neither race is superior. (-3, -1.023)
- #24. Society may have been unjust to students of color, but it has also been unjust to White students. (+3, 1.068)

- #18. Minority students aren't the only ones who are discriminated against.
(-5, -1.567)

Even though these educators value their Whiteness, they also see that White privilege does exist. They believe that change must occur. For *Optimists*, it is essential that racism be eradicated. This is a necessity for ensuring their students successful futures. However, the racial composition of their school does not appear to impact their professional satisfaction. Perhaps they do not need to work in a multicultural school to see that multicultural education is an important issue. They may believe that there is much to be done in a school composed of one race and they are comfortable addressing these issues in such a setting.

- #19. I am comfortable teaching in a school that is composed of only one race. (+5, 1.864)
- #33. White culture and society must be restructured to eliminate racism in our schools. (+5, 1.612)

A comment made by one of the *Optimists*, expressed the sentiment that there is not an emphasis on diversity issues in their school. The individual stated, "These are not issues we deal with in our school district". Another educator expressed the following comment, "I would have sorted these differently when I was teaching in California. There was a lot more diversity in our schools. Now, I don't see a lot of diversity in my classroom".

Overall, this group is characterized by a sense of contentment with their level of activity regarding multicultural education issues. They express a sense of uncertainty with dealing with racial issue.

Research Question Two

Research Question 2: How might Helm's White Racial Identity model help understand these attitudes?

Helm's White Racial Identity Model was used as a basis for structuring the forty-eight statements used in this study. For each of the six statuses in Helm's theory, eight statements were chosen that are indicative each status.

Helm's White Racial Identity Model is helpful in interpreting the status of each factor when there may be a deeper meaning that can be interpreted from these statements and the order in which they were sorted. It is helpful to examine the frequency with which each status occurred in relation to statements with which the participants sorted as most like or most unlike their views. Table 9. demonstrates this frequency.

Table 9

Frequency of occurrence in Most Like and Most Unlike Clusters

	Activists		Humanitarians		Optimists	
	Most Unlike	Most Like	Most Unlike	Most Like	Most Unlike	Most Like
	-5 to -1	+1 to +5	-5 to -1	+1 to +5	-5 to -1	+1 to +5
1. Contact	4	3	5	2	3	3
2. Disintegration	6	1	7	1	7	0
3. Reintegration	4	3	4	3	4	4
4. Pseudo-Independence	3	4	3	4	3	4
5. Immersion/Emersion	0	7	0	6	2	5
6. Autonomy	4	3	2	5	2	5
<u>Total</u>	<u>21</u>	<u>21</u>	<u>21</u>	<u>21</u>	<u>21</u>	<u>21</u>

Note: Possible frequency of statements will equal 21 statements for each group of columns.

The majority of the participants considered the statements representing the first three statuses of Helm's White Racial Identity Model to be most unlike their views. The participants, as a group tended to regard the statements representing the last three statuses as being most like their views.

The frequency table demonstrates that individuals are not as easily classified into a single status as Helm's White Racial Identity Model might indicate. It is not as simple and easy to define an individual as it would seem from Helm's model. For instance, participants used statements from the first status as well as with statements from the last status to represent the items they considered most like their views. Educators appear to be more complex than Helm's model allows. However, it is still helpful to use Helm's model in interpreting. This model provides a foundation in helping to understand White racial identity and its impact on White educators.

In factor one, the three most like statements were statements representing the Autonomy, Immersion/Emersion and Pseudo-Independence statuses. The three most unlike statements represented the Disintegration and Reintegration statuses. Overall, the statements that the *Activists* viewed as most like them included statements from the all six of the statuses in Helm's model (see Appendix K). The majority of these statements represented the Pseudo-Independence status and the Immersion/Emersion status. The *Activists* agreed more often (n= 14) with statements from Phase II of Helms' White Identity Development Model. The twenty-one statements that the *Activists* viewed as most unlike them came from five of the six statuses as being most unlike them. The *Activists* disagreed more often (n=14) with statements representing Phase I of White identity development. This would indicate that the *Activists* identified more closely with

Phase II (Defining a Non-Racist Identity) of Helm's White Racial Identity. Phase II consists of the Pseudo-Independence, Immersion/Emersion and Autonomy statuses. However, the *Activists* also agreed with seven statements representing the statuses in Phase I (Abandonment of Racism).

There is a similar trend for Factor 2. The six most like statements for the *Humanists* consisted of statements representing both the Disintegration and the Pseudo-Independence statuses (see Appendix L). The three most unlike statements represented the Disintegration and Reintegration statuses. Therefore, the *Humanists* both strongly embraced and rejected statements representing the same status. Overall, the statements that the *Humanists* found to be like their views included statements from all six statuses in Helm's model. The *Humanists* agreed with (n=15) more statements representing Phase II. They disagreed with sixteen statements representing Phase I of Helm's White Racial Identity Development. This would indicate that the *Humanists* more closely identify with Phase II.

Factor 3 also indicated that there was an inconsistency among the ranking of the status statements (see Appendix M). The *Optimists* viewed statements from five of the six statuses to be like their views of multicultural education. The *Optimists* appeared to find statements from all six statements to be unlike their views of multicultural education. The *Optimists* agreed with more statements (n=14) from Phase II of Helm's White Racial Identity Model. They disagreed with fourteen statements from Phase I of Helm's White Racial Identity Model. This would imply that the *Optimists* identified more strongly with Phase II.

Summary

This study found that all the participants view multicultural education issues as being important to them as educators. Three different perspectives were identified that White classroom teachers hold. These three perspectives were labeled Activists, Humanitarians and Optimists. The Activists view themselves as change agents, while the Humanitarians see students as a whole, rather than individually. The Optimists appear to focus on the future and believe that the school systems are doing a satisfactory job in their approach of multicultural education. All three perspectives have similarities as well as differences in the way that they address multicultural education issues.

The three factors appeared to disagree with more of the statements from Phase I (Contact, Disintegration and Reintegration) while agreeing with more statements from Phase II (Pseudo-Independence, Immersion/Emersion and Autonomy). These teachers are aware of racism and its impact on their students and are actively questioning racism. These teachers are attempting to understand the differences among their students while learning about their own racial identity. Helm's model maintains that one advances through the statuses in a hierarchy. The results of this study indicate that an individual may maintain aspects of several different statuses at one time.

Chapter V

Summary and Implications

The purpose of this study was to describe White teachers' attitudes about multicultural issues in education with a theory inherent of racial identity indicators. This chapter will review the findings, present the conclusions, and discuss the implications for practice, theory and further research.

Summary of the Findings and Conclusions

The participants in this study tend to view multicultural education issues as important to them as professionals. All the participants seem to embrace the idea that their students must be exposed to multicultural education issues in order for them to have a successful future. This study found three different perspectives that White classroom teachers have regarding multicultural education issues. These three perspectives were titled Activists, Humanitarians, and Optimists. Helm's White Racial Identity Model provided a foundation to better understand the Activists, Humanitarians and Optimists.

Consensus and Support for Multicultural Education

The findings of this study indicate that all the participants view multicultural education as essential. The consensus items and theoretical arrays for each perspective suggested that the Activists, Humanists and Optimists viewed multicultural education as vital to their students' future. The results of this study demonstrate a continuing need to support and understand multicultural education issues, especially as they relate to educational training.

Three Differing Perspectives

Three different perspectives were found in this study. The three perspectives are referred to as Multicultural Teachers Who Are (1) Activists, (2) Humanitarians and (3) Optimists. The *Activists* are change agents. They express a strong interest in actively addressing multicultural education issues in their daily work. They view multicultural education as a necessity for their students for their students to succeed in a diverse world. The *Humanists* prefer to view their students as individuals representing a single race, rather than see students from many races. They believe children have needs that cross cultural boundaries. They are attempting to see the shared values that all of their students hold. *Humanists* recognize the complexity of racism in schools, but they still maintain hope that they can make changes. The *Optimists* were so named because they believe that the current condition of multicultural education is sufficient. They tend to view the state of multicultural education as progressing satisfactorily. They have a sense of the history

of racism and prefer to focus on the future rather than the past. For them, the focus of their classrooms should be on academics.

Howard (1999) found three differing White Identity Orientations that educators have. These three orientations are Fundamentalist, Integrationist and Transformationist. These orientations share some similarities among the three perspectives found in this study. The Fundamentalists and the Optimists both hold more literal and fixed views. They also appear to have a single-dimension of truth in their thoughts of multicultural education issues. The Integrationist orientation and the Humanitarian perspective appear to have some similarities. There is an acknowledgment of diverse perspectives in their classrooms, but there is also a tendency to emphasize the commonalities. Both the Transformationist orientation and the Activist perspective see multicultural education issues as dynamic and changing. They feel a responsibility to actively seek cross cultural interactions for their students as well as themselves.

Helm's White Racial Identity Model

It appears that Helm's White Racial Identity Model is helpful in understanding White classroom teachers attitudes about multicultural education issues in three specific ways. First, this study indicates that it may be more beneficial to view an individual as having characteristics similar to one of the two phases in Helm's model, rather than simply being in one status. Second, the participants in this study were more complex than Helm's model suggests in that they were able to hold perspectives from all six of the statuses at the same time. The participants were able to view statements from both the

highest status (autonomy) and the lowest status (contact) as being similar to their views. In other words, they were able to agree with statements from several different statuses at the same time. Third, the three perspectives tended to view statements from Phase II (Pseudo-Independence, Immersion/Emersion and Autonomy) as similar to their outlook on multicultural issues in education and regarded statements from Phase I (Contact, Disintegration and Reintegration) as being different from these perspectives. This would suggest that the teachers in this study may have reached a higher status of White racial identity according to Helm's model.

Implications

This study suggests that White classroom teachers may regard multicultural education as important for them professionally. The participants in this study overwhelmingly agreed with statements that were indicative of support for multicultural education. The teachers in this study indicated feeling genuinely responsible for providing their students with the best possible background for achieving success in a diverse world. The participants may have differed in their perspective on how this may be achieved, but they consistently indicated that it was a necessity for their students.

Contributions to Theory

An individual's White racial identity is more diverse than what has been conceived in other research. It is not simply linear, as Helm's model suggests. Individuals

are more complex than Helm's Model insinuates. However, Helm's White Racial Identity Development Model does help in providing an understanding of an individual's racial identity. This model supplies a starting point for making sense of White racial identity. Rather than viewing an individual as being in one status, then moving to a higher status, this study indicates that educators hold attitudes from many different statuses at the same time. Perhaps a more accurate description of a person's White identity development is that it is extremely complex; possibly belonging within a certain phase, while containing elements from other phases.

Generalizations

For this study, rather than viewing generalization as specific 'to' another population, it is helpful to view it as a generalization 'about' a population. In this study, it is specifically about educators (Thomas & Bass, 1992/1993). For many researchers, generalization is a key criteria in evaluating a particular methodology's scientific status. For some, this is referred to as a statistical inference, which implies that "random samples are drawn and generalizations are made to a larger population" (Thomas & Bass, p. 22). However, generalization is also used in a less common way that is just as important. This is referred to as substantive inference and is concerned about a phenomenon. There is more of a subjective nature in this type of generalization. This study provides generalizations about educators' attitudes concerning multicultural issues in education and the impact that White racial identity has on those attitudes.

Future Research

An area that is begging attention based on the results of this study is future research conducted as a longitudinal study. It may be helpful to examine undergraduate education majors and then follow them as they embark on their professional careers. Are multicultural attitudes a developmental progression as might be implied by the age differences for the Optimists? A study conducted by Stirling, Nauman, Borthwick, Szwaya and Stern (2003) examined the concept of diversity among education students by administering a Q sort to ascertain the concept of diversity that the students held. Five differing factors were found. These factors were named Get Real, The Big Picture, The Level Playing Field, Extremes and Diversity is a Fact of Life.

The first perspective in the study, Get Real, was similar to the perspective of the Activists. The Get Real perspective viewed multicultural curriculum integration as possible and worthwhile and believes that simple exposure to diversity is not enough to prepare their students for a diverse world. This is similar to the Activists' view of themselves as change agents who must actively address multicultural education issues. For both the Get Real perspective and the Activist perspective, multicultural education must go to a deeper level than just learning about the customs of other cultures. For perspectives, learning diverse viewpoints and ideas and infusing these into the curriculum is a necessity for their classrooms (Stirling, Nauman, Borthwick, Szwaya & Stern, 2003).

The Humanists were similar to Factors two (The Big Picture) and four (Extremes) in the study. Like the Humanists, The Big Picture perspective sees diversity as a concept that transcends school and other specific applications. Rather than seeing specific races,

both perspectives attempt to see the shared values that transcend all races. The Extreme perspective, like the Humanists, do not feel that a variety of viewpoints must be included in all lesson plans. For them, people are just people. They hold the view that a considerable portion of lesson plans are ones where diversity does not necessarily apply (Stirling, Nauman, Borthwick, Szwaya & Stern, 2003).

The third perspective, The Level Playing Field, shared aspects of the Optimists' views in this study. Like the Optimists, the Level Playing Field prefers to look to the future rather than the past. The Level Playing Field indicates that they do not believe that diversity programs should be used to reverse or compensate for past discrimination. Both perspectives share the view that the past cannot be changed and racism cannot be prevented (Stirling, Nauman, Borthwick, Szwaya & Stern, 2003).

The fifth perspective in this study, Diversity is a Fact of Life, did not appear to share any similarities with the three perspectives found in this study (Stirling, Nauman, Borthwick, Szwaya & Stern). Similar research on education students may be a starting point for a longitudinal study. In the future, it will be helpful to examine education students' views and then continue with a longitudinal study to see the impact of actually working with students in classrooms. The implications loom large for professional development and teacher education.

There are indications in the findings that differences among the ages of the participants, as well as the amount of years taught might affect the perspectives of educators. This is an area that needs further exploration. There were no Optimists under the age of thirty. It is also interesting to note that the Activists are relatively young teachers. The oldest teacher in the Activist perspective was thirty-two years of age. The

Humanitarian perspective represented the widest range of ages. The way in which age, as well as number of years teaching, impacts an educator's White racial identity and attitudes about multicultural education needs to be explored further. Further research may reveal the impact of life experiences, as well as developmental sequences in an educator's professional life.

There was a lack of male teachers in this study. However, this is representative of the teaching population (National Center for Educational Studies, 1996). Because of the lack of male teachers, it is not evident what impact gender necessarily has on one's attitudes about multicultural education issues, as well as one's White racial identity. This is yet another area of exploration for future research.

Future research might also explore university faculty and their attitudes towards multicultural education issues, as well as the impact of racial identity on those attitudes. Previous research has found that a college faculty member's level of White racial identity awareness is related to and predictive of racism (Pope-Davis & Ottavi, 1992). Research in the future may also look at the impact of diversity training on college faculty.

Implications for Practice

This study was developed with the intent of impacting those who structure education diversity training programs. Currently, there appears to be differences among how instructors organize these programs. There is no set model to which all diversity educators adhere. These different approaches appear to impact educators in numerous ways. Some educators appear to be energized and revitalized by diversity training, while

others leave offended or drained. The information from this study indicates that educators do have an investment in multicultural education. This fact would be a place to begin with in organizing a course. A basic goal of all diversity training programs may be to deepen self-knowledge and acquire a new information base of understanding (Derman-Sparks & Phillips, 1997). It would also be helpful to know that there are three different perspectives that White educators hold about multicultural education. It is vital that diversity training courses be structured with this in mind. Usually, a course is designed as a 'one size fits all' when that is the opposite of the findings of this study. Tailoring a diversity course to meet the needs of one perspective is not useful and may alienate some educators. Instructors of diversity must be cognizant of these differences when planning a diversity course.

In dealing with racism in a training program or staff development, it is important to keep in mind its complexity, its pervasiveness and its entrenchment in White society. The process of developing awareness, accepting one's Whiteness and developing ways to change is a difficult task (Katz, 1978). This study indicates that it may be useful to plan a course or program with the concept that learning about multicultural issues in education and implementing them in the classroom is a process and not an end in itself. It is important for trainers to remember that Individuals will differ in their response to this process.

Limitations

Participants in this study were limited to Eastern Oklahoma. The participants were also limited to elementary and secondary classroom teachers. The education level, therefore, will at least be a bachelor's degree, but this study did not identify whether any of the participants had received further education (i.e., Masters Degree, professional certificate, etc). This study was not designed to account for any component which might be related to educational level, thus, it is not clear what impact further education may have on a White classroom teacher.

This study was also limited to the educators who volunteered to participate. This may have influenced the findings. This study was not able to determine if the educators who chose not to participate might have impacted the results. The reasons for not participating were not known and therefore are only subject to speculation.

The demographic data sheet in this study did not identify the diversity training (school, staff development, workshops, etc) of the participants. It would be helpful to learn more about each participant's diversity training, whether it was a required course, part of staff development training or a chosen conference. In more recent years, education majors have taken courses devoted to diversity. However, educators who received their degree before this time may be affected by a lack of training in this area. This information would be helpful in interpreting the findings of this study and understanding how diversity training impacts an individual's racial identity and their attitudes about multicultural education issues.

Personal Concluding Remark

This study proved to be much more difficult for me to interpret than I originally anticipated, because I found myself identifying with one particular perspective. Thus, it was easier for me to discuss and interpret this perspective. However, the other perspectives proved to be problematic to the attitudes I personally regarding multicultural education. The description of these perspectives proved to be extremely challenging and frankly, initially quite judgmental. Reviewing my writing forced me to consider another perspective of multicultural education on a much deeper level than I had previously thought. It challenged me to 'walk in another's shoes'. On both a personal level and professional level, this study has dared me to think about other educators' attitudes in very meaningful and profound ways. I had to deal with my own biases in order to interpret and describe the perspectives in ways that were meaningful, helpful and without criticism. Now, if all educators could go as deeply in uncovering the depth of meaning another has in his or her own view, perhaps the ideal goals of multicultural education will be achieved.

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Appendix A

Participant Consent Form

I, _____ voluntarily agree to participate in this study and hereby authorize Melanie Burris Fields or Dr. Diane Montgomery to administer a demographic survey and a ranking ordering of statements about multicultural education issues in the classroom.

The purpose of this study is to gain a greater understanding of the perceptions of educators toward multicultural education issues. Some of the items may be considered a personal nature, but no personal identifying information is needed on any of the survey forms, and no attempt will be made to identify any person individually. The session should take about thirty to forty minutes. This consent form and the research information will be gathered separately.

Potential benefits to society include a greater understanding of multicultural issues in education. The potential risk of participation in the study is minimal; however, greater awareness of personal perceptions as they relate to people of other races may evoke a variety of emotions.

For answers to pertinent questions about this research, or about participants' rights, I may contact the principal investigator, Melanie Fields, M.S., phone (918)749-6641 or Dr. Diane Montgomery, (405)744-9441. I may also contact the IRB Executive Secretary, Sharon Bacher, Oklahoma State University, 203 Whitehurst, Stillwater, OK 74078. Phone: (405)744-5700.

I understand that participation is voluntary, that there is no tangible reward for participating, that there is no penalty for refusal to participate, and that I am free to withdraw my consent and participation in the project at any time without penalty. I have read and fully understand the consent form. I sign it freely and voluntarily. I have been provided a copy of this consent form for my reference.

Date: _____

Signed: _____

Researcher's signature: _____

Appendix B

Researcher Script for Sorting

Thank you for coming and agreeing to help in this research. Here is a packet of statements. As you empty it onto the table, you will notice small cards in it. Put the large sheet of paper in front of you and empty the small cards onto it. Read through all of the statements.

As you are reading, divide the statements into three piles, depending on your thoughts about the multicultural issues in your classroom.

(Condition of Instruction) The question is: How would you describe the issues related to multicultural education in your classroom?

1. Place those statements that are most like your description (place this pile to the right of the grid).
2. Place those statements that are most unlike your description (place this pile to the left of the grid).
3. Place those that you are unsure of in the middle pile (place this pile in the middle of the grid).

Sort the statements

- From the pile on the right, select the three (3) statements that are most like your descriptions about multicultural education issues. Place these vertically above the eleven (11) marker.
- From the pile on the left, select the three (3) statements that are most unlike your beliefs about multicultural education issues. Place these vertically above the one (1) marker.
- From the pile on the right, select the next three (3) statements that are more like your descriptions than the remaining statements, but you do not consider them as strongly as the ones that have already been chosen and placed on the ten (10) marker.
- From the pile on the left, select the next three (3) statements that are more unlike your descriptions than the remaining statements, but you do not consider them as strongly as the ones that have already been chosen and placed on the two (2) marker.
- Continue selecting statements from the two piles until you use all of your cards.

After sorting the statements, write the statement's number in the corresponding boxes on the grid. The statements may only be used once. Leave no box empty.

Appendix C

Demographic Datasheet

Please check the responses that best fits you:

6. What is your gender? _____ a. Male _____ b. Female
7. What is your age? _____
8. To which racial or ethnic group do you belong?
 _____ a. African or African/American
 _____ b. Hispanic
 _____ c. Asian, Pacific Islander or Asian American
 _____ d. Caucasian
 _____ e. American Indian/Native American
 _____ f. Multiracial
 _____ g. Other (please specify): _____
9. What grade level do you teach?
 _____ a. Early Childhood (Pre-Kindergarten through third grade)
 _____ b. Upper Elementary (fourth grade through sixth grade)
 _____ c. Middle School/Jr. High (sixth grade through eighth grade)
 _____ d. High School (ninth grade through twelfth grade)
10. What subject(s) do you currently teach?

11. How many years have you completed as a certified teacher?
 _____ a. Less than 1 year
 _____ b. One year to five years
 _____ c. Six years to ten years
 _____ d. Eleven years to fifteen years
 _____ e. Sixteen years to twenty years
 _____ f. Twenty-one years to twenty-five years
 _____ g. More than twenty five years
12. What type of neighborhood is your school located in?
 _____ a. Urban
 _____ b. Suburban
 _____ c. Rural
 _____ d. Other (Please specify) _____

13. What is the racial composition of the school in which you currently teach?
 _____ a. Nearly 100% minority _____ b. 75% Minority/25%
 _____ c. 50% Minority/50% White _____ d. 25% Minority/75% White
 _____ e. Nearly 100% White _____ White
14. What was the approximate racial composition of the neighborhood in which you primarily grew up?
 _____ a. Nearly 100% minority _____ b. 75% Minority/25%
 _____ c. 50% Minority/50% White _____ d. 25% Minority/75% White
 _____ e. Nearly 100% White _____ White
15. What is the racial composition of the school in which you currently teach?
 _____ a. Nearly 100% minority _____ b. 75% Minority/25%
 _____ c. 50% Minority/50% White _____ d. 25% Minority/75% White
 _____ e. Nearly 100% White _____ White
16. What was the approximate racial composition of the neighborhood in which you primarily grew up?
 _____ a. Nearly 100% minority _____ b. 75% Minority/25%
 _____ c. 50% Minority/50% White _____ d. 25% Minority/75% White
 _____ e. Nearly 100% White _____ White

Appendix D

Q Sample Statements

Contact

1. I do not notice what race a student is.
2. Multicultural education is less important than reading, writing, arithmetic and computer literacy.
3. Students should not be allowed to speak a language other than English while in school.
4. I am curious to learn in what ways White students and students of color differ from each other.
5. I have not thought about racial issues and their impact in my classroom.
6. In my educational training, we never talked about racial issues.
7. There are students in my school who are Black, but they don't act Black.
8. I am comfortable contributing money or time to programs that help minority students.

Disintegration

1. Multicultural education is most beneficial for students of color.
2. I used to believe in racial integration in the schools, but now I have my doubts.
3. I do not feel that I have the skills to interact with students of color effectively.
4. There is nothing I can do to prevent racism in my classroom.
5. The problem of racism in the United States school systems is so enormous, there is nothing I can do.
6. I don't have time to feel guilt about racism in schools.
7. I have come to believe that White students and students of color are very different.
8. I am uncomfortable thinking about issues of racism and how they relate to my classroom.

Reintegration

1. I think I understand the values of students of color.
2. Minority students aren't the only ones who are discriminated against.
3. I am comfortable teaching in a school that is composed of only one race.
4. The individuals I socialize with outside of school are either White or people of color who 'act White'.
5. People of color are adequately represented in most textbooks today.
6. Western civilization is the most highly developed, sophisticated culture to ever have existed on earth.
7. When I am the only White educator in a group of students or educators who are a different race from me, I feel anxious.
8. Society may have been unjust to students of color, but it has also been unjust to White students.

Pseudo-Independence

1. I know a lot about the customs of students of color.
2. It is my responsibility as an educator to eliminate racism in my classroom.
3. I should boycott a company or its products because of its racist programs and the subsequent impact on minority students.
4. White educators should help minority students become equal to Whites.
5. If racism were eliminated in public schools, I would feel better about myself.
6. I feel comfortable talking to students of color.
7. I am knowledgeable about which values White students share with students of color.
8. White students differ from students of color in some ways, but neither race is superior.

Emersion/Immersion

1. White culture and society must be restructured to eliminate racism in our schools.
2. It is important that my students learn why different ethnic and cultural groups often perceive the same historical event or contemporary situation differently.
3. I should help my students better understand their ethnic and cultural heritages.
4. A multicultural school system cannot exist unless Whites give up their racism.
5. I am comfortable conducting activities to help my White students overcome their racism.
6. I am comfortable meeting with other White educators to discuss our feelings and attitudes about being White and the racism in our schools.
7. White students are not superior to minority students.
8. It is important for students to develop full literacy in at least two languages.

Autonomy

1. Being White does not make me superior to any other racial group.
2. I provide opportunities for students to take action on social problems affecting racial, ethnic and cultural groups.
3. Ethnic content and perspectives are incorporated into all aspects of my curriculum, beyond special units, occasions and holidays.
4. My Whiteness is an important part of who I am as an educator.
5. It is vital to me that I am a member of a multi-racial school environment.
6. I am comfortable speaking up in a White group situation in my school when I feel that a White student or teacher is being racist.
7. Instructional materials, art and literature in my classroom treat racial and ethnic differences honestly, realistically and sensitively.
8. I am comfortable discussing the relationship of racism to other forms of oppression with White colleagues.

Appendix E

Letter of Invitation

I would like to invite you to participate in a study I am conducting as a graduate student at Oklahoma State University. I want to stress that participation in this study is completely voluntary. The purpose of this study is to gain a greater understanding of the perceptions of educators toward multicultural education issues. If you agree to participate in this study, the actual process will take about forty-five (45) minutes to complete. All information from the study will be kept confidential. Participants in this study will be assigned a code based on the site of the data collection. No information identifying a specific participant will be collected. If you agree to participate in this study and sign a consent form, the consent form will not be associated with any of the study information.

If you agree to participate, I would like to find a date and time that works best for you and your schedule. Please note what days of the week work best for you as well as what times:

Day of the Week	Before School	Morning (Please specify time)	During My Lunch Break	Afternoon (Please specify time)	After school
Monday					
Tuesday					
Wednesday					
Thursday					
Friday					

If you sign up to participate, I will also leave my business card with you so you may contact me if you have any questions. Thank you for your time.

Appendix F

Q Sort Score Sheet

1. Instructions: Write the number of the statements from your Q sort to the corresponding box in the grid below. Leave no box empty.

1	2	3	4	5	6	7	8	9	10	11
Most										Most
Unlike										Like

2. What else would you say about multicultural education issues in your classroom?

3. Please turn this sheet over and fill out the demographic datasheet on the other side.

Appendix G

Oklahoma State University
Institutional Review Board

Protocol Expires: 3/25/2004

Date: Wednesday, March 26, 2003

IRB Application No ED03102

Proposal Title: WHITE CLASSROOM TEACHERS ATTITUDES ABOUT MULICULTURAL ISSUES
CONSIDERING RACIAL IDENTITYPrincipal
Investigator(s):Melanie Burris Fields
6273 S. Yorktown Pl
Tulsa, OK 74136Diane Montgomery
424 Willard
Stillwater, OK 74078Reviewed 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

Appendix H

Factor One: Activists
Ordered Array and Statements

- 11 (+5)#42. I provide opportunities for students to take action on social problems, affecting racial, ethnic and cultural groups.
- 11 (+5)#40. It is important for students to develop full literacy in at least two languages.
- 11 (+5)#31. I am knowledgeable about which values White students share with students of color.
- 10 (+4)#33. White culture and society must be restructured to eliminate racism in our schools.
- 10 (+4)#8. I am comfortable contributing money or time to programs that help minority students.
- 10 (+4)#36. A multicultural school system cannot exist unless Whites give up their racism.
- 9 (+3)#18. Minority students aren't the only ones who are discriminated against.
- 9 (+3)#27. I should boycott a company or its products because of its racist programs and the subsequent impact on minority students.
- 9 (+3)#19. I am comfortable teaching in a school that is composed of only one race.
- 9 (+3)#4. I am curious to learn in what ways White students and students of color differ from each other.
- 8 (+2)#38. I am comfortable meeting with other White educators to discuss our feelings about being White and the racism in the schools.
- 8 (+2)#21. People of color are adequately represented in most textbooks today.
- 8 (+2)#35. I should help my students better understand their ethnic and cultural heritages.
- 8 (+2)#48. I am comfortable discussing the relationship of racism to other forms of oppression with White colleagues.
- 8 (+2)#39. White students are not superior to minority students.
- 7 (+1)#28. White educators should help minority students become equal to Whites.
- 7 (+1)#47. Instructional materials, art and literature in my classroom treat racial and ethnic differences honestly, realistically and sensitively.
- 7 (+1)#16. I am uncomfortable thinking about issues of racism and how they relate to my classroom.
- 7 (+1)#34. It is important that my students learn why different ethnic and cultural groups often perceive the same historical event or contemporary situation differently.
- 7 (+1)#2. Multicultural education is less important than reading, writing, arithmetic and computer literacy.
- 7 (+1)#32. White students differ from students of color in some ways, but neither race is superior.
- 6 (0) #41. Being White does not make me superior to any other racial group.
- 6 (0) #22. Western civilization is the most highly developed, sophisticated culture to ever have existed on earth.

- 6 (0) #37. I am comfortable conducting activities to help my White students overcome their racism.
- 6 (0) #7. There are students in my school who are Black, but they don't act Black.
- 6 (0) #15. I have come to believe that White students and students of color are very different.
- 6 (0) #25. I know a lot about the customs of students of color.
- 5 (-1) #26. It is my responsibility as an educator to eliminate racism in my classroom.
- 5 (-1) #3. Students should not be allowed to speak a language other than English while in school.
- 5 (-1) #23. When I am the only White educator in a group of student or educators who are a different race from me, I feel anxious.
- 5 (-1) #20. The individuals I socialize with outside of school are either White or people of color who 'act White'
- 5 (-1) #30. I feel comfortable talking to students of color.
- 5 (-1) #44. My Whiteness is an important part of who I am as an educator.
- 4 (-2) #6. In my educational training, we never talked about racial issues.
- 4 (-2) #12. There is nothing I can do to prevent racism in my classroom.
- 4 (-2) #14. I don't have time to feel guilt about racism in schools.
- 4 (-2) #46. I am comfortable speaking up in a White group situation in my school when I feel that a White student or teacher is being racist.
- 4 (-2) #45. It is vital to me that I am a member of a multi-racial school environment.
- 3 (-3) #1. I do not notice what race a student is.
- 3 (-3) #43. Ethnic content and perspectives is incorporated into all aspects of my curriculum, beyond special units, occasions and holidays.
- 3 (-3) #11. I do not feel that I have the skills to interact with students of color effectively.
- 3 (-3) #24. Society may have been unjust to students of color, but it has also been unjust to White students.
- 2 (-4)#29. If racism were eliminated in public schools, I would feel better about myself.
- 2 (-4) #5. I have not thought about racial issues and their impact in my classroom.
- 2 (-4) #9. Multicultural education is most beneficial for students of color.
- 1 (-5) #13. The problem of racism in the United States school system is so enormous, there is nothing I can do.
- 1 (-5) #10. I used to believe in racial integration in the schools, but now I have my doubts.
- 1 (-5) #17. I think I understand the values of students of color.

Appendix I

Factor Two: Humanists
Ordered Array and Statements

- 11 (+5)#27. I should boycott a company or its products because of its racist programs and the subsequent impact on minority students.
- 11 (+5)#31. I am knowledgeable about which values White students share with students of color.
- 11 (+5)#12. There is nothing I can do to prevent racism in my classroom.
- 10 (+4)#42. I provide opportunities for students to take action on social problems affecting racial, ethnic and cultural groups.
- 10 (+4)#35. I should help my students better understand their ethnic and cultural heritage.
- 10 (+4)#36. A multicultural school system cannot exist unless Whites give up their racism.
- 9 (+3)#44. My Whiteness is an important part of who I am as an educator.
- 9 (+3)#1. I do not notice what race a student is.
- 9 (+3)#40. It is important for students to develop full literacy in at least two languages.
- 9 (+3)#43. Ethnic content and perspectives are incorporated into all aspects of my curriculum, beyond special units, occasions and holidays.
- 9 (+2)#18. Minority student aren't the only ones who are discriminated against.
- 9 (+2)#41. Being White does not make me superior to any other racial group.
- 9 (+2)#46. I am comfortable speaking up in a White group situation in my school when I feel that a White student or teacher is being racist.
- 9 (+2)#22. Western civilization is the most highly developed, sophisticated culture to ever have existed on earth.
- 9 (+2)#38. I am comfortable meeting with other White educators to discuss our feelings and attitudes about being White & the racism in our schools
- 8 (+1)#33. White culture and society must be restructured to eliminate racism in our schools.
- 8 (+1)#34. It is important that my students learn why different ethnic and cultural groups often perceive the same historical event or contemporary situation differently.
- 8 (+1)#34. White students differ from students of color in some ways, but neither race is superior.
- 8 (+1)#26. It is my responsibility as an educator to eliminate racism in my classroom.
- 8 (+1)#8. I am comfortable contributing money or time to programs that help minority students.
- 8 (+1)#19. I am comfortable teaching in a school that is composed of only one race.
- 7 (0)#39. White students are not superior to minority students.
- 7 (0)#29. If racism were eliminated in public schools, I would feel better about myself.
- 7 (0)#47. Instructional materials, art and literature in my classroom treat racial and ethnic differences honestly, realistically and sensitively.

- 7 (0)#4. I am curious to learn in what ways White students and students of color differ from each other.
- 7 (0)#21. People of color are adequately represented in most textbooks today.
- 7 (0)#37. I am comfortable conducting activities to help my White students overcome their racism.
- 6 (-1)#48. I am comfortable discussing the relationship of racism to other forms of oppression with White colleagues.
- 6 (-1)#2. Multicultural education is less important than reading, writing, arithmetic and computer literacy.
- 6 (-1)#28. White educators should help minority students become equal to Whites.
- 6 (-1)#30. I feel comfortable talking to students of color.
- 6 (-1)#6. In my educational training, we never talked about racial issues.
- 6 (-1)#7. There are students in my school who are Black, but they don't act Black.
- 5 (-2)#5. I have not thought about racial issues and their impact in my classroom.
- 5 (-2)#23. When I am the only White educator in a group of students or educators who are a different race from me, I feel anxious.
- 5 (-2)#24. Society may have been unjust to students of color, but it has also been unjust to White students.
- 5 (-2)#9. Multicultural education is most beneficial for students of color.
- 5 (-2)#25. I know a lot about the customs of students of color.
- 4 (-3)#11. I do not feel that I have the skills to interact with students of color effectively.
- 4 (-3)#45. It is vital to me that I am a member of a multi-racial school environment.
- 4 (-3)#14. I don't have time to feel guilt about racism in schools.
- 4 (-3)#3. Students should not be allowed to speak a language other than English while in school.
- 2 (-4)#15. I have come to believe that White students and students of color are very different.
- 2 (-4)#17. I think I understand the values of students of color.
- 2 (-4)#16. I am uncomfortable thinking about issues of racism and how they relate to my classroom.
- 1 (-5)#13. The problem of racism in the United States school systems is so enormous, there is nothing I can do.
- 1 (-5)#10. I used to believe in racial integration in the schools, but now I have my doubts.
- 1 (-5)#20. The individuals I socialize with outside of school are either White or people of color who 'act' White.

Appendix J

Factor Three: Optimists
Ordered Array and Statements

- 11 (+5)#40. It is important for students to develop full literacy in at least two languages.
- 11 (+5)#19. I am comfortable teaching in a school composed of only one race.
- 11 (+5)#33. White culture and society must be restructured to eliminate racism in our schools.
- 10 (+4)#42. I provide opportunities for students to take action on social problems affecting racial, ethnic and cultural groups.
- 10 (+4)#27. I should boycott a company or its products because of its racist programs and the subsequent impact on minority students.
- 10 (+4)#21. People of color are adequately represented in most textbooks today.
- 9 (+3)#7. There are students in my school who are Black, but they don't act Black.
- 9 (+3)#24. Society may have been unjust to students of color, but it has also been unjust to White students.
- 9 (+3)#35. I should help my students better understand their ethnic and cultural heritages.
- 9 (+3)#38. I am comfortable meeting with other White educators to discuss our feelings and attitudes about being White and the racism in our schools.
- 8 (+2)#4. I am curious to learn in what ways White students and students of color differ from each other.
- 8 (+2)#43. Ethnic content and perspectives are incorporated into all aspects of my curriculum, beyond special units, occasions and holidays.
- 8 (+2)#6. In my educational training, we never talked about racial issues.
- 8 (+2)#20. The individuals I socialize with outside of school are either White or people of color who 'act White'.
- 8 (+2)#36. A multicultural school system cannot exist until Whites give up their racism.
- 7 (+1)#48. I am comfortable discussing the relationship of racism to other forms of oppression with White colleagues.
- 7 (+1)#25. I know a lot about the customs of students of color.
- 7 (+1)#45. It is vital to me that I am a member of a multi-racial school environment.
- 7 (+1)#29. If racism were eliminated in public schools, I would feel better about myself.
- 7 (+1)#47. Instructional materials, art and literature in my classroom treat racial and ethnic differences honestly, realistically and sensitively.
- 7 (+1)#31. I am knowledgeable about which values White students share with students of color.
- 6 (0)#37. I am comfortable conducting activities to help my White students overcome their racism.
- 6 (0)#3. I do not feel that I have the skills to interact with students of color effectively.

- 6 (0)#41. Being White does not make me superior to any other racial group.
- 6 (0)#12. There is nothing I can do to prevent racism in my classroom.
- 6 (0)#1. I do not notice what race a student is.
- 6 (0)#30. I feel comfortable talking to students of color.
- 5 (-1)#44. My Whiteness is an important part of who I am as an educator.
- 5 (-1)#2. Multicultural education is less important than reading, writing, arithmetic and computer literacy.
- 5 (-1)#22. Western civilization is the most highly developed, sophisticated culture to ever have existed on earth.
- 5 (-1)#8. I am comfortable contributing time or money to programs that help minority students.
- 5 (-1)#23. When I am the only White educator in a group of students or educators who are different from me, I feel anxious.
- 5 (-1)#15. I have come to believe that White students and students of color are very different.
- 4 (-2)#5. I have not thought about racial issues and their impact in my classroom.
- 4 (-2)#9. Multicultural education is most beneficial for students of color.
- 4 (-2)#39. White students are not superior to minority students.
- 4 (-2)#41. I do not feel that I have the skills to interact with students of color effectively.
- 4 (-2)#46. I am comfortable speaking up in a White group situation in my school when I feel that a White student or teacher is being racist.
- 3 (-3)#26. It is my responsibility as an educator to eliminate racism in my classroom.
- 3 (-3)#32. White students differ from students of color in some ways, but neither race is superior.
- 3 (-3)#16. I am uncomfortable thinking about issues of racism and how they might relate to my classroom.
- 3 (-3)#17. I think I understand the values of students of color.
- 2 (-4)#34. It is important that my students learn why different ethnic and cultural groups often perceive the same historical event or contemporary situation differently.
- 2 (-4)#14. I don't have time to feel guilt about racism in schools.
- 2 (-4)#10. I used to believe in racial integration in the schools, but now I have my doubts.
- 1 (-5)#13. The problem of racism in the United States school systems is so enormous there is nothing I can do.
- 1 (-5)#18. Minority students aren't the only ones who are discriminated against.
- 1 (-5)#28. White educators should help minority students become equal to Whites.

Appendix K

Factor One Theoretical Array of Status Statements

KEY:

Phase I Statuses:

C: Contact Status

D: Disintegration Status

R: Reintegration Status

Phase II Statuses:

P: Pseudo-Independence

I: Immersion/Emersion

A: Autonomy

				P	A	P				
			C	C	R	A	I			
		C	D	R	I	D	R	R		
D	P	A	D	R	C	I	I	P	I	P
D	C	D	A	I	D	C	A	R	C	I
R	D	R	A	A	P	P	I	C	I	A
-5	-4	-3	-2	-1	0	1	2	3	4	5

Appendix L

Factor Two: Humanists
Theoretical Array of Status Statements

KEY:

Phase I Statuses:

C: Contact Status

D: Disintegration Status

R: Reintegration Status

Phase II Statuses:

P: Pseudo-Independence

I: Immersion/Emersion

A: Autonomy

				A	I	I				
		C	C	P	I	R				
	D	R	P	A	P	A	A			
D	D	A	R	P	C	P	A	C	I	D
D	R	D	D	C	R	C	R	I	I	P
R	D	C	P	C	I	R	I	A	A	P
-5	-4	-3	-2	-1	0	1	2	3	4	5

Appendix M

Factor Three: Optimists
Theoretical Array of Status Statements

KEY:

Phase I Statuses:

C: Contact Status

D: Disintegration Status

R: Reintegration Status

Phase II Statuses:

P: Pseudo-Independence

I: Immersion/Emersion

A: Autonomy

				A	I	A				
		C	C	C	P	C				
	P	D	R	A	A	A	C			
D	I	P	I	C	D	P	C	R	R	I
R	D	D	D	R	C	A	R	I	P	R
P	D	R	A	D	P	P	I	I	A	I
-5	-4	-3	-2	-1	0	1	2	3	4	5



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Education: Graduated from Tahlequah High School in Tahlequah, Oklahoma in May, 1988. Attended the University of Oklahoma from August 1988 to December 1990. Received Bachelor of Science degree in Early Childhood Education from the University of Central Oklahoma in Edmond, Oklahoma in December 1991. Received Master of Science degree in Family Relations and Child Development from Oklahoma State University in Stillwater, OK in July, 1994. Received School Counseling Certificate from Northeastern State University in Tahlequah, Oklahoma in December 1996. Completed the requirements for a Doctorate in Philosophy degree with a major in Educational Psychology at Oklahoma State University in Stillwater, Oklahoma in November, 2003.

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