2-2013

An exploration of preservice teachers' multicultural self-efficacy and awareness of white privilege

Angela Paige Jefferson

An Exploration of Preservice Teachers' Multicultural Self-efficacy and Awareness of

White Privilege

by

Angela P. Jefferson

Eastern Michigan University

Dissertation

Submitted to the Department of Leadership and Counseling

in partial fulfillment of the requirements for the degree of

Doctor of Education

Dissertation Committee

Dr. Eboni M. Zamani-Gallaher, Chair

Dr. David Anderson

Dr. David Bair

Dr. Michael Stearns

February 2013

Ypsilanti, Michigan

Acknowledgments

I would like to acknowledge and express my gratitude to Dr. Eboni Zamani-Gallaher for serving as my committee chair. Her expertise, guidance, and support have been amazing. Thank you also to my committee members, Dr. David Anderson, Dr. David Bair, and Dr. Michael Sterns; the scholarly support and time commitment is appreciated. I thank and acknowledge Barb Hubers, Thornapple Kellogg librarian, for her help in finding resources and literature throughout this journey.

I am most grateful to my husband, Ken, for supporting me and helping to raise our four children during this journey. I appreciate the sacrifice my children (Tyah, Terrell, Tiana, and Tayler) made during my doctoral program. Additionally, I thank my parents Tom and Paulette Cieciorka for their emotional and financial support.

Abstract

Currently, in the United States there is incongruence between student demographics in public schools and the characteristics of American K-12 teachers. More specifically, there are growing numbers of students of color while the majority of teachers are White, middle-class females. Given the increasing pluralism in U.S. schools, it is imperative that the teachers have multicultural self-efficacy as well as an awareness of White privilege in order to be prepared to teach in a culturally competent manner. Educators and students must be prepared to live and work effectively in a social system as well as a global environment where they will need to be able to work with people of different races and cultural practices. This necessitates a change in the way schools and teachers traditionally have functioned as well as the preparation of preservice teachers entering the field. It is negligent to enter preservice teachers into the field of education without taking proper measures to increase their level of multicultural self-efficacy and awareness of White privilege. This study will examine preservice teachers' multicultural self-efficacy and awareness of White privilege. The current literature on cultural competence is robust in the field of counseling/social work and healthcare; however, it does not explore multicultural self-efficacy and white privilege in depth and certainly does not extend to the field of education. Herein lies the gap in the current research. Critical Race Theory, Critical White Studies, and Self-efficacy Theory are the proposed lens for multicultural self-efficacy and awareness of White privilege in this study.

Table of Contents

List of Tables

List of Figures

Chapter 1. Introduction

Demographics of Public Schools

According to *The Condition of Education* report of 2010, the shifting racial and ethnic distribution of public school students enrolled in kindergarten through 12th grade is one aspect of change in the composition of school enrollment. From 1988 through 2008, the number of White students in U.S. public schools decreased from 28.0 to 26.7 million, and their share of enrollment decreased from 68 to 55 percent (Aud, Hussar, Planty, Snyder, Bianco, Fox, Frohlich, Kemp, & Drake, 2010). The other 45% of students make up a variety of racial minorities who are taught by teachers who are primarily White. The reality of this incongruence of racial makeup will be the backdrop of this research.

Multicultural Self-Efficacy

Multicultural self-efficacy includes being a race consciousness teacher. However, many well-intentioned teachers lack a high level of multicultural self-efficacy (Titone, 1998) as well as awareness of race. Subsequently, student learning suffers as a result (Delpit, 1995). Student learning may suffer because a lack of multicultural self-efficacy can prevent the valued student-teacher relationship that fosters growth and learning. Additionally, a lack of efficacy can prevent pedagogical practices that are effective with a diverse population of students (Cochran-Smith, 2000). The level of multicultural self-efficacy is inherently tied to one's consciousness of race, power, and privilege. In *Other People's Children: Cultural Conflict in the Classroom*, Delpit (1995) discusses at length how the power imbalance in the larger U.S. society reverberates in classrooms. Delpit asserts that everyday interactions are loaded with assumptions made by teachers about the capabilities, motivations, and integrity of low-income children and children of color. Delpit expresses concern about teachers who tolerate rather than embrace the reality of

diversity, refuse to acknowledge the politics of education, and consider some children as "our children" and the great majority as "other people's children." There has been a wealth of research on multiculturalism and cultural competence in terms of how it relates to the field of health care, social work, and counseling. The extent to which that translates into the field of education is not nearly as robust. Multiculturalism and cultural competence are terms that take on many different definitions and meaning, depending on the intended research. In terms of the proposed study, cultural competence is an umbrella in which multicultural self-efficacy and its relationship to awareness of White privilege falls underneath. For the purposes of this research, the author will measure racial consciousness through awareness of White privilege. Cultural competence is a broad and all-inclusive term; the researcher is looking only at the more focused area of multicultural self-efficacy with regard to cultural competence. The gauge of cultural competence for the purposes of this research is an individual's multicultural self-efficacy in conjunction with awareness of white privilege.

The researcher will view multicultural self-efficacy as well as race consciousness through the lens of Critical Race Theory coupled with Critical White Studies and Self-efficacy Theory. Self-efficacy theory highlights the importance of efficacy in that a teacher needs to be efficacious in his or her abilities in order to translate knowledge to students. The theories of CRT and Critical White Studies in combination serve as a platform and give relevance to the importance of multicultural self-efficacy and racial consciousness in the field of education.

Civil rights legislation has existed for more than 50 years; however, evidence shows that intended as well as unintended racism continues to exist in society, and K-12 schools are no exception (Ford, 1994). It seems there is a natural tie between the two as well as some conflicting viewpoints on what multiculturalism is and is not. Many people dismiss race as an

important factor in achievement gaps by reducing the gap to socioeconomic or gender factors. Ladson-Billings and Tate (1995) explain that race is significant in explaining inequity in the United States; the explanations of class and gender are not powerful enough to account for all the variance in the achievement gap. Additional empirical research examining multicultural self-efficacy is needed, particularly research that addresses race and oppression within the field of teacher preparation.

The researcher is aware and thoughtful of the fact that our public schools are a microcosm of society. This study does not suggest that multicultural self-efficacy and awareness of White privilege alone will solve the racial issues in our public schools or our larger society for that matter. This study does not suggest that providing culturally competent teachers will solve all educational disparities in education or close the achievement gaps. Rather, that one step in having culturally competent teachers is to develop teachers with multicultural self-efficacy and awareness of White privilege. Psychological factors such as one's multicultural self-efficacy and awareness of White privilege alone will not solve the larger sociological impact of inequity in education. Understanding White privilege will not alone solve society's issues with inequity but rather can help move education in a positive and more equitable direction.

The research on multicultural self-efficacy, although not robust, does exist. However, much of it does not include awareness of white privilege as a necessary construct with regard to multicultural education. Brandon (2003) argues for a multicultural education discourse that includes an intentional view of social justice for guiding White educators in the practice of teacher pedagogy in diverse classrooms. Multicultural education has been a hot topic for over a decade; however, the extent to which that has translated into a teaching core that is

multiculturally self-efficacious has not been researched. Furthermore, researchers have not measured multicultural self-efficacy and its relationship to or effect on race consciousness of teachers including robust attention on awareness of White privilege. As much as this study endeavors to examine multicultural self-efficacy and preservice teachers' level of race consciousness, it would be remiss to exclude the current research on racism in P-12 school systems in the United States as it continues to flourish in both theory and practice.

Racism and Race Consciousness

Racism is alive and well in our country; saying that and believing that are the first steps in learning how to deal with racism. In Ford (1994), as defined by the United States Civil Rights Commission, racism is any attitude, action, or institutional structure that subordinates a person or group based on their skin color. Race is socially constructed in America; skin color marks individuals as targets for subordination by members of the White majority (Ford 1994). Most Americans find overt racist behavior offensive and wrong, but the alternative and somewhat hidden forms of racism are what run rampant in our P-12 school systems today. Institutional racism and general dysconsciousness of race are particularly hard to manage in our school systems. Those who espouse that they do not see color have made this statement without giving prior thought, as colorblindness perpetuates this dysconsciouness of race. King (1994) explains how an uncritical habit of mind leads to this unintended form of racism. Individuals may even perceive themselves as progressive when really they continue to use racially irresponsive language, which is actually a result of their unwillingness to admit that racism in America continues to exist and, furthermore, that they are perpetuating racism. There are countless examples of teachers and administrators who consciously and unconsciously promote racism in their schools. There are many forms of racist language; there are the overt and obvious, but more

likely to occur are the dysconscious forms of racist language and behaviors. Teachers must not only eliminate their racist language and behaviors but also must speak up when others use it in conversation in the classroom, hallways, or teachers' lounge. There are many suggestions as to how a school or a teacher might attempt to eradicate racism in the school system. King (1994) makes the suggestion to develop reactive pedagogical strategies that are rooted in one common theme. This theme is to acknowledge racist remarks or behavior and never ignore them.

White Privilege

Additionally, awareness of Whiteness needs to be a realization for educators. This is not a popular viewpoint amongst Whites, but it is necessary to understand in order to move closer to becoming multiculturally self-efficacious and racially conscious. There is nothing natural or normal about having a subordinate status in society based on a social construct of race. Whiteness has been normalized, has created privileged positioning in society, and has become a source of capital and discretionary power for those with membership (Wise, 2005). In the U.S., Whiteness allows for the inequitable distribution of resources and power, with Whites receiving material goods as well as opportunities that non-Whites do not in society at large and American schools as a microcosm of society (Shapiro, 2004; Wise, 2005). It is important for teachers to see their racialized selves, knowing that the majority of teachers are White.

The ability of Whites to not think of themselves in racial terms is a benefit of Whiteness, insomuch as Whiteness is cognitively viewed as the norm and hence not a race (Dixson & Rousxeau, 2006). The phenomena that one obtains power and privilege simply by virtue of being White are not popular discourse to engage in, especially in the field of education. Through power and privilege, Whiteness not only creates but also maintains social, political, and economic support. Whiteness is then normalized and protected because of the numerous privileges and

benefits afforded to that group (Bell, 2000). Multicultural self-efficacy and awareness of White privilege in teachers will be limited if there exists no understanding of Whiteness and its implications for teachers.

The recognition of White privilege must be included in the path to an individual being race conscious. For the purposes of this study, a measure of one's understanding of White privilege will gauge their racial consciousness. Furthermore, individuals cannot be multiculturally efficacious if they are not conscious of the race of their students as well as their own race. White privilege is connected to race consciousness as the privileges associated with Whiteness affect one's consciousness of race as well as one's ability to be multiculturally self-efficacious. The purpose in recognizing White privilege will allow teachers to examine their own self and how that knowledge of self affects their craft of teaching. We can only fully appreciate, value, and teach students once we clearly self-identify. Once teachers clearly self-identify with their own race, they can then begin to see the effects of their race on their own pedagogical practices (Allen, 2004). Pedagogy as well as curriculum are often shaped by the teacher, and if the teacher is preparing to teach only through a lens that does not recognize his or her Whiteness and the inherent biases that come with it, then multicultural self-efficacy is hard to achieve. In terms of education, Allen (2004) explains that Whiteness manifests itself in schools. Rarely are there classroom environments in which students of color can name Whiteness as a privilege and, in turn, Whites learn to be accountable for White supremacy and dehumanization of people of color. Rather, educators work hard to halt any critical dialogue about race, privilege, and power. Individuals in the oppressor position can change if they are seeking humanization and enter a cross-racial dialogue (Allen, 2004). Rather, attempts to ignore race perpetuate the continuation of colorblind ideologies that purport color as nonexistent. Colorblind ideologies are arguably racist

in thought. Bonilla-Silva (2003), in *Racism without Racists,* shows how Whites use four central frames of colorblind racism: abstract liberalism, naturalization, cultural racism, and minimization of racism. These four frames serve as a buffer to Whites from racial reality. Each frame explains how Whites attempt to rationalize racism (Bonilla-Silva, 2003).

The literature on racism in our public schools is profound and branches out in many different directions. To be thorough and fair, it is important to look at educational reform from different perspectives. Racial discrimination presents itself in many ways, one of which is through achievement gap data. There exists a significant achievement gap between White students and students of color in national tests. As evidenced by NAEP, White students had higher scores than Black students, on average, on all assessments. White students had average scores at least 26 points higher than Black students in each subject, on a 0-500 scale (Vanneman, Hamilton, Anderson, & Rahman, 2009). Many people would like to believe that discrepancies in achievement could be reduced to social class or gender rather than race. Although class and gender can and do intersect with race, as stand-alone variables they do not explain all the educational achievement differences between Whites and students of color (Ladson-Billings & Tate, 1995). An important point to make is not that class and gender are insignificant, but as West (1992) suggests that race matters and Smith (1993) insists, Blackness matters in ways that are more detailed. Clearly, because racism exists in our public schools, it would be advantageous for the teaching core to be multiculturally self-efficacious in a way that acknowledges race consciousness as opposed to dysconsciousness.

With regard to race, an advocacy of colorblindness was once popular in many reform movements throughout history. The literature on reform more often falls back to the dichotomy of race consciousness and colorblindness. Teacher education programs do not provide pre-

service teachers with knowledge and skills on equality and equity; in fact, much of the criticism of teacher preparation programs is the socialization of teachers of the implicit acceptance of hegemonic values and beliefs (Cochran-Smith, 1995). The popular framework of "caring in education" by Noddings has brought attention to the importance of caring and relationships in the education process. Thompson (1998) asserts that in Noddings' work, there is a colorblind perspective and a notion that prejudices may be overcome by individuals' personal choices and transformation from within. In regard to educational reform, Noddings' four components (modeling, dialogue, practice, and confirmation) do not look at institutional racism but rather focus on individual nurturing (Noddings, 1992). The point is not to discount the importance of Noddings' work in terms of nurturing but rather to realize that a teacher who is neither multiculturally self-efficacious nor understands White privilege may not be a culturally competent teacher, despite nurturing qualities. The consequences for the pervasiveness of colorblindness are real; they are a denial of individuals' racial identity, culture, and history (Scholfield, 2001). The infrastructure of teacher education programs should take the lead in providing opportunities for preservice teachers to examine their racial attitudes (Cochran-Smith, 1995). There is not a determination regarding preparing preservice teachers in terms of the best methods for dealing with racism or, furthermore, developing teachers who are multiculturally self-efficacious. There is, however, significant research with regard to counseling, social work, and the field of health care in regard to multiculturalism that this study intends to rely on as well as transfer to the field of education. The reality is that nine of ten K-12 educators are White, yet 44% of all school age children are students of color (National Center for Education Statistics [NCES], 2010). Clearly, there exists a need for multicultural self-efficacy and awareness of white privilege in light of the cultural incongruence in schools.

Statement of Problem

There is a severe incongruence in the demographics of teachers in the United States and the student populations they interact with and have the difficult task of teaching. According to Graves, Stevenson, and Zamani-Gallaher (in press), the K-12 teaching profession is primarily composed of White middle-class teachers, and this trend does not reflect the progressively diverse student population in the majority of public schools in the United States. According to reports from the National Center for Education Statistics, roughly 80 percent of American teachers are White, while children of color make up more than 40 percent of the student body (National Center for Education Statistics [NCES], 2010). Additionally, 75% of teachers in the United States are female and 25% are male (National Center for Education Statistics [NCES], 2010.

These statistics illustrate profound phenomena and reveal an unparalleled racial disparity between teachers and students. According to Causey, Thomas, and Armento (2000), the population of preservice teachers will continue to be White, middle class females. There is no indication that the teaching profession will become more diverse, mirroring the demographic of students. The phenomenon of this racial disparity leaves colleges and universities to "face the daunting task of preparing predominantly White middle-class college students with limited or no experience with persons from another ethnicity or social class to be effective teachers of diverse students" (p. 33).

This fact creates a problem because students suffer; all students are less prepared to enter a diverse workforce and/or higher education if a multiculturally self-efficacious teacher has not taught them. The most profound effect is on students of color, who may not be able to reach their potential because of a lack of the teachers' skills with regard to multiculturalism. The majority

race of White students may suffer as well. Educators and students must be prepared to live and work effectively in a social system as well as a global environment where they will need to be able to work with people of different cultural practices.

Interest convergence is a term that describes two competing interests and the intersectionality of those interests. As the interests of White students converge with students of color, the political window opens as to implement change to address the need. This necessitates a change in the way schools and teachers traditionally have functioned. It is often obvious in a school that is diverse that culturally competent teaching by multiculturally self-efficacious teachers is a priority. However, in schools that are very homogeneous in their demographics, there is not the same sense of urgency for the teachers to be multiculturally self-efficacious and aware of White privilege (Causey, Thomas, & Armento, 2000). It is negligent to graduate students into a diverse workforce or higher educational experience without having exposed them to a multicultural curriculum taught by a teacher who is multiculturally self-efficacious and, furthermore, racially conscious. All students benefit from teachers who are multiculturally self-efficacious in the same way, and all students suffer from teachers who are not. Additionally, a multicultural education is incomplete if it does not truly challenge the root of structural racism and racial oppression with regard to the matter of race consciousness, including notions of colorblind ideology and White privilege. The problem is that discussions around multicultural self-efficacy often do not occur, and when they do occur may not include conversation around race consciousness and White privilege, especially in the field of education.

Purpose Statement

The purpose of this quantitative survey study is to examine preservice teachers' multicultural self-efficacy and awareness of White privilege. The researcher will use a

quantitative survey approach to gain insight as to the perceptions of preservice teachers who have completed at least one field placement, practicing their teaching under the guidance of an experienced teacher. This study will add to the current body of literature in that there is very little in the way of research on multicultural self-efficacy and preservice teachers' awareness of White privilege. Furthermore, the study will expand the current body of literature on critical White studies as an offshoot of critical race theory. The researcher intends to use research from the fields of health care, counseling, and social work as well as education to inform the study. Additionally, the researcher will use survey instruments from various fields in the creation of the survey instrument for the proposed research.

Research on multicultural self-efficacy among teachers illustrates the understudied nature of race consciousness in teacher education. The purpose of this study is to highlight multicultural self-efficacy and awareness of White privilege as a value-added skill for preservice teachers and impress upon institutions of higher learning as well as primary and secondary education leaders the importance of advancing multicultural self-efficacy and White privilege awareness to the profession of teaching. Additionally, the study will inform the close relationship between one's multicultural self-efficacy and the degree to which he or she is aware of White privilege. As a trickledown effect, the aim is to impact education for all students. The researcher values a student advocacy and social justice ethic of care in which students maintain a right to have their educational experience include the perspective of a multiculturally self-efficacious teacher who is racially conscious.

It is important to acknowledge also that throughout this research and under the umbrella of cultural competence, this study will examine teachers' multicultural self-efficacy including the extent to which they are aware of White privilege. Throughout the dissertation, the researcher

may refer to cultural competence and multicultural self-efficacy somewhat interchangeably. Furthermore, the researcher will assume that *racial consciousness* means one has an awareness of White privilege. Cultural competence is an umbrella in which multicultural self-efficacy and awareness of White privilege falls underneath.

Guiding Research Questions

The purpose of the proposed survey study is to explore to what extent preservice teachers are multiculturally self-efficacious and whether multicultural self-efficacy has an effect on or relationship to the awareness of White privilege. The following research questions guide this inquiry.

1. Do preservice teachers perceive themselves as multiculturally self-efficacious?

2. To what extent are preservice teachers aware of White privilege?

3. A. Is there a relationship between multicultural self-efficacy and White privilege? Do relationships differ based on student background characteristics?

   B. To what extent do student background characteristics, mediated by multicultural self-efficacy, affect awareness of White privilege?

Significance of the Study

In the field of education, the literature is just starting to emerge on the importance of multicultural self-efficacy in which White privilege is considered (Guyton & Wesche, 2005). Carter (2008) describes the connectedness and importance of racial consciousness in multicultural education and the success of students of color. The majority of teacher education programs are required to have classes in multiculturalism as well as pedagogy courses in dealing with diversity. The National Council for the Accreditation of Teacher Education's *Standards, Procedures, and Policies for the Accreditation of Professional Educational Units* (2002)

contains criteria for encouraging multicultural and global perspectives in the teacher education curriculum. A clear standard of being multiculturally self-efficacious does not exist in the field of P-12 education. Professional development is available in the area of multiculturalism, diversity, and cultural competence, but it often does not include discourse on race consciousness and White privilege. Professional development differs from state to state and district to district, and the courses range from hands-on, face-to-face, to completely web-based. Professional development (PD) often includes simulations, videos, and activities to increase teachers' cultural competence. For example, the Anti-Defamation League has professional development titled Making Diversity Count; it is an online professional development tool for educators to build respectful and inclusive classrooms (Anti-defamation League, 2011). Rarely does PD embed the importance of teachers' sense of self and racial consciousness and the impact that has on teaching. It is often up to the individual school district to decide what the professional development should consist of. Perhaps this discourse does not include discussion on White privilege and its implications for education. According to the chief academic officer for Portland Public Schools, "You can train teachers how to use a culturally responsive instructional strategy, but if the teacher lacks racial consciousness, students of color will know, and an opportunity for a meaningful connection and appropriate teaching and learning is lost" (Randall, 2010, p. 1).

Often, school districts with a more diverse population are more apt to choose professional development centered on multiculturalism, diversity, and cultural competencies. It is equally important that schools that are not diverse in their student population engage in diversity initiatives because all students deserve and benefit from this perspective. However, there is not a "gold standard" in terms of an effective tool to assess teachers' multicultural self-efficacy and race consciousness. There is not enough research in the field of education with regard to

professional development for teachers or coursework for pre-service teachers in terms of multicultural self-efficacy and awareness of White privilege. This study is significant because it will add to the body of literature with regard to multicultural self-efficacy in the field of education. Furthermore, this study will give focus to the importance of the awareness of White privilege. The researcher will employ a tool that modifies existing items from The Multicultural self-efficacy Scale by Guyton and Wesche (2005) as well as the existing White Privilege Attitude Scale by Pinterits, Poteat, and Spanierman (2009). This study will move forward the importance of critical White studies as coupled with critical race theory. This study will advance the knowledge of the preparation or lack thereof of preservice teachers to engage in field experience. Additionally, the study is significant in that it will make recommendations for areas of further research to continue filling in the gap in terms of multicultural self-efficacy and awareness of White privilege in the field of teaching.

Delimitations/Limitations

Multiculturalism is commonly discussed in an interchangeable fashion with diversity (Banks & McGee Banks, 2010). However, multiculturalism refers to the critical, reflective pedagogical tools teachers should employ in affirming diverse learners in and out of the classroom (Nieto & Bode, 2009). On the other hand, diversity speaks to the broad spectrum of difference that is inclusive of English Language Learners (ELL), various religious groups, gender, socioeconomic status, sexual orientation, age, and so forth. While the entire aforementioned criteria are integral and important aspects of self, this study will be delimited to focus on multicultural self-efficacy and awareness of White privilege as measures exclusive to race/ethnicity. The researcher will use a separate construct for multicultural self-efficacy and awareness of White privilege. Delimitations of the study are with regard to the sample as well as

14

the survey instrument. The proposed study will involve a survey instrument with a Likert scale. The individuals surveyed will be "self-reporting." Additionally, the individuals who have participated in the survey may have more of a stake in the topic than those who choose not to participate. The proposed study seeks to sample preservice teachers undertaking field placement at Excel University. Although Excel University produces a large number of candidates in teacher preparation, the sample may not be representative of all preservice teachers at the aforementioned university or even all preservice teachers in Michigan or the education field. Upon receiving approval for conducting the study, the researcher will protect institutional identifying information and the identity of participants to maintain confidentiality.

Definition of Terms

Color Blindness: A denial of individuals' racial identity, culture, and history (Scholfield, 2001).

Critical Race Theory (CRT): an interdisciplinary framework that emerged from critical legal studies and the Civil Rights movement in the mid 1970s to expose the ingrained patterns of racial exclusion (Delgado & Stefancic, 2000). CRT challenges the dominant discourse on race and racism as it relates to education and examines how educational theory and practices subordinate certain racial and ethnic groups (Solórzano & Yosso, 2001).

Cultural Competence: Cultural competence is a set of values, behaviors, attitudes, and practices within a system, organization, and program or among individuals that enables them to work effectively cross-culturally. Further, it refers to the ability to honor and respect the beliefs, language, interpersonal styles, and behaviors of individuals and families receiving services, as well as staff who are providing such services. Striving to achieve cultural competence is a dynamic, ongoing, developmental process that requires a long-term commitment (Denboba, 1993).

Ethnicity: Group classification based on a mutual nationality, background, and/or language and a sense of fitting in (Sattler, 2008).

Interest Convergence: Equity for people of color will advance only when those interests converge or meet with those interests of Whites (Bell, 1980, 1992, 1995).

Multicultural self-efficacy: Teachers' perceived abilities (i.e., beliefs) to carry out and perform tasks that are relevant and specific to equity among students in K-12 schools and the ethnically and culturally diverse needs of K-12 students (Holcomb-McCoy, et.al.2008).

Perceived self-efficacy: People's beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives. Self-efficacy beliefs determine how people feel, think, motivate themselves, and behave (Bandura, 1994).

Race: Genetic composition common to a population (Sattler, 2008).

Racism: In Ford (1994), as defined by the United States Civil Rights Commission, racism is any attitude, action, or institutional structure that subordinates a person or group based on their skin color.

White privilege: An expression of power arising from receipt of benefits, rights, and immunities and characterized by unearned advantages and a sense of entitlement that results in both societal and material dominance by Whites over people of color (Neville et al. (2001). "To be born into an environment where one's legitimacy is far less likely to be questioned than would be the legitimacy of a person of color, be it in terms of where one lives, where one works, where on goes to school, or pretty much anything else. To be White is, even more, to be born into a system that has been set up for the benefit of people like you" (Wise, 2005).

Chapter 2. Review of Literature

In this literature review, the researcher will examine current literature in terms of multicultural self-efficacy, including race consciousness with regard to preservice teachers. The researcher will discuss the antecedents of the American teaching profession, as the state of education today is deeply rooted in the past. The study will situate this literature within a framework of critical race theory, critical White studies, and self-efficacy theory and explore multicultural self-efficacy and race consciousness through that lens. Multicultural self-efficacy and race consciousness are crucial in an era of changing demographics. There is a severe incongruence in the demographics of teachers in the United States and the student populations they interact with and have the difficult task of teaching. According to Graves et al. (under review), the K-12 teaching profession is primarily composed of White middle-class teachers, and this trend does not reflect the progressively diverse student population in the majority of public schools in the United States. According to the NCES (2009), during the 2007-2008 school year, 83% of teachers were White; in the same school year, the overall student population was 59.3% White, 15.3% Black, 19.3% Hispanic, 1.4% American Indian/Alaska Native, and 4.6% Asian/Pacific Islander (NCES, 2009). These statistics illustrate profound phenomena and reveal an unparalleled racial disparity between teachers and students. According to Causey et al. (2000), the population of preservice teachers will continue to be White, middle class females. There is no indication that the teaching profession will become more diverse, mirroring the demographic of students. The phenomenon of this racial disparity leaves colleges and universities to "face the daunting task of preparing predominantly White middle-class college students with limited or no experience with persons from another ethnicity or social class to be effective teachers of diverse

students" (p. 33). The realities of the current teaching core, however, did not occur overnight. The history of the American teaching profession is both complex and interesting.

During the colonial period, education was given informally by parents, neighbors, and businesses, as well as in churches for moral instruction. The purpose of literacy was often so children could read the Bible. As "schools" began to organize, they were at this point in history unregulated, and, by the 1800s, teachers were overwhelmingly White, male, and middle class (Rury, 1989). These male teachers viewed teaching often as a precursor to other careers or in addition to other work. School terms were established primarily around harvesting, allowing men to combine teaching with other work (Carter, 1989).

As America began to industrialize, there were many reforms both socially and institutionally that affected education as westward expansion, immigration, and industrialization ensued. Broad changes in American society occurred in the latter part of the 19th century that fundamentally altered how people valued education, and the thoughts of compulsory school emerged (Johnson, 2008). As described by Rury (1989), school districts grew rapidly to keep up with the changes in America, and federal and state governments began to regulate and strengthen schools. These changes necessitated the hiring of more teachers. Coincidentally, rapid economic growth and industrialization produced more opportunities for men and higher-paying jobs. Johnson (2008) reports that teachers' wages remained low despite the increases for managerial, manufacturing, and other industrial jobs throughout the second industrial revolution. Mandated school terms and compulsory attendance were implemented as the public increasingly valued education. As the state and federal governments began to regulate schools, the requirements for teachers in the way of certification emerged (Rury, 1989). The combination of these factors

resulted in a historical shift in education from a male teaching core to a female teaching core, referred to as the feminization of teaching. Johnson (2008) explains:

> The vacuum created by the exodus of men to the factory floor—complicated by the proliferation of new teaching positions—had to be filled by someone. Women in the middle to late 19th century attained greater access to educational opportunities, yet their career options were still relatively limited. Educated young women who sought upward mobility in society turned to teaching. Reformers slyly advocated for teaching as better suited to women's biological sensibilities, as female teachers could be hired at roughly a third of the cost of their male counterparts. (p. 4)

According to Carter et al. (2006), the proportion of male classroom teachers by decade from 1870 to 1990 declined steadily. In 1870, nearly 41% of teachers were male, compared to 21% in 1990. Table 1 illustrates the exodus of men Johnson refers to in literature.

This historical shift has had profound long-term consequences on the American education system and the teaching core. In both instances of male and female teachers, it is important to note that due to the effects of slavery, lack of educational opportunity, and discrimination of Blacks, this teaching core is also predominantly White. Teaching was the second most common occupation among native-born White women by the 1920s (Carter, 1989). Additionally, the nation's wars also had a direct effect on both sexes' roles in the feminization of the teaching profession. The Civil War, World War I, and World War II took men into the military, depriving schools and colleges of male students and teachers. Specifically, World War I saw over 50,000 men leave the teaching profession, and by 1920, 68% of teachers were female (Clifford, 1989). Effectively, by the 1930s teaching had been firmly identified by society as "women's work" (Rury, 1989).

The male exodus from teaching and the shift to a female teaching core has been termed through research and history as the "feminization" of teaching. The intention is to refer to the shift as the feminization of teaching but to be mindful of the implications of that statement and what it means. The term is not used to discredit the women who have taken on the great responsibility to educate the youth of America or to place blame on women for the inequities that have ensued from this shift. The intent is to be cognizant of the fact that an overwhelming majority of one gender in such a vast social institution violates fundamental democratic principles such as equal opportunity, access, and self-determination based on gender (Johnson, 2008).

The teaching profession asserts its values as egalitarian and democratic; however, the deep gender and racial divisions in the teaching profession certainly go against these values and make difficult the goal of transmitting culture and democratic values to future generations (Feagin, 2001). Johnson (2008) asserts, "The cycle perpetuates itself to some degree because children do not observe men in caring roles; an uncritical acceptance of the status quo by America's own public school teachers continues to teach children stereotypical views of gender" (p. 4). Men have continued to fall from the ranks of teaching; they may never enter the profession, ascend from teaching to administration, or leave the profession for something altogether different (Johnson, 2008). Research suggests three main reasons for the continuation of the feminization of teaching in America. First, lower wages than those earned in other occupations is an important reason why men are not drawn to teaching, especially due to the ingrained role of men as the primary wage earners of a household (Johnson, 2008). Second, research suggests that males today do not flock to education as a career because of the level of perceived impropriety or pressure to avoid physical contact and nurturing of children (Johnson,

2008). The teaching profession has morphed into one inconsistent with the masculinity that Americans have come to reward and expect from males. A similar phenomenon exists in the field of nursing, for similar reasons. Men fear the social persecution from society and as a result turn to professions that are more masculine. According to Johnson (2008), "Male teachers often report a few negative experiences while in schools, such as isolation from colleagues, greater scrutiny from administrators, and disparaging comments from those who think working with children is unsuitable for men" (p. 5).

In addition to teaching being a relatively low-paying profession and one equated with physical contact and caring, it also lacks prestige. Throughout history, the social standing of teaching has suffered, unfortunately due to its close ties to two marginalized groups: women and children (Johnson, 2008). This lack of prestige, to some extent, is a result of the shifting in certification and the core competencies of teachers over the history of education.

As previously mentioned, as state and federal governments began to regulate schools, the requirements to be a teacher evolved over time. In the 19th century, local school districts made the majority of decisions with regard to the requirements to be a teacher. In the 20th century, states began to "certify" teachers (Rury, 1989). This certification in many states moved away from content and toward pedagogy. These pedagogies appealed more to females, and a content-driven professionalism appealed more to males. This trend further removed teaching from the "ranks" of professionalism, seemingly less academic, and added to the lack of prestige of the profession (Rury, 1989). Today, teacher certification is guarded by individual states, which hold similar practices in certifying teachers. Boyd, Goldhaber, Lankford, and Wyckoff (2007) explain that every state involves an exam in content, coursework, and practice teaching. There may be unintended consequences to *how* states certify teachers, and the achievement of students may

suffer as a result. Dramatic disparities exist in the level of teachers' capabilities based on the lack of consistent measure of certification in the United States. Poor, minority, and low-performing schools are more likely to have teachers who are inexperienced and perhaps even uncertified (Boyd et al., 2007). Two routes to teacher certification are found. The most common is the "traditional route," in which districts' hiring preference is to those graduates of teacher preparation programs operated by colleges and universities. However, many difficult-to-staff urban and rural schools are resorting to hiring noncertified staff. For example,

> New York State teachers in elementary schools with 20% or more of fourth graders in the lowest performance group on English Language arts exams were five times more likely to be uncertified to teach any of their current assignments than teachers in schools with fewer than 5 percent of fourth graders in the lowest performance group. (Boyd et al., 2007, p. 47)

These types of inequities continue to affect already marginalized populations of students. Policy and legislation such as No Child Left Behind aim to amend this situation by implementing "highly qualified" standards in which teachers must receive state certification by passing a subject-area exam, possessing a major in the area they will teach, or both. However, there is a wide range in what is considered "the norm" for teacher education preparation. Many states have introduced alternative routes that have fewer up-front requirements, more on-the-job paid training, or giving learning credit to past, related coursework or experience outside of the field of education. Grossman (2008) contends that university-based teacher education is being questioned as to its relevance, doubted in its efforts of student learning, and blamed for barriers to entry into the field. The publication of *A Nation at Risk* advocated reform of teacher education and set off alarms regarding the poor quality of our nation's schools across the nation (National

Commission on Excellence in Education, 1983). Challenges exist in creating genuine alternatives to traditional teacher education. It was envisioned that alternate routes to certification would revitalize the existing system of teacher education by attracting high-quality teacher candidates, including midcareer professionals who sought a flexible way to move into the classroom (Walsh & Jacobs, 2007). Gatlin (2009) argues, "The emergence of true alternatives in teacher education has been stifled by normative pressures exerted by the teacher education establishment" (p. 1). Examples of successful alternatives to teacher certification do exist. One example is the Urban Teacher Residency (UTR), created with the goal of urban teacher quality and supply. UTR is a portfolio approach with the goal of increasing the diversity of options available to prospective teachers (Gatlin, 2009). There are vital signs that alternative teacher preparation programs could supply the quality and quantity of teachers needed and may increase the diversity of the teaching core in terms of race and gender. In New York City, the emergence of high-quality alternate routes to certification has been cited as a factor in the improvement of the distribution of teachers between high-poverty and low-poverty schools and in reducing the achievement gap (Boyd, Lankford, Loeb, Rockoff, & Wyckoff, 2008). Alternative forms of certification may likely diversify the teaching force and provide for a more egalitarian and democratic perspective in education.

Angus (2001) explains from a historical perspective that traditional teacher education is a 20th-century construct, as the power to prepare, recommend, and award certification to teachers was consolidated by universities and state departments of education in the mid-20th century. This stagnation in the way in which we prepare and certify teachers is plaguing the public schools and blocking reform movements aimed at diversifying not only the gender and race but also the core competencies of the teaching force.

The pluralistic preparation of teachers is inexplicably tied to the multicultural self-efficacy of teachers as well as the degree to which teachers can affirm diverse students and influence the educational futures for underserved and marginalized students. Clearly, teachers are predominantly White and female, and in knowing that, one point of view is to diversify the workforce of teachers to include people of color as well as more men. The reality exists that nine of 10 K-12 educators are White, yet 44% of all school-age children are students of color (NCES, 2010). There are initiatives to work toward a more diverse teacher workforce, such as the alternative forms of certification and incentive programs discussed earlier. However, the current teaching core is robustly White and female and shows no trajectory of significant change. According to Causey, Thomas, and Armento (2000), the population of preservice teachers will continue to be White, middle-class females. There is no indication that the teaching profession will become more diverse, mirroring the demographic of students. The phenomenon of this racial disparity leaves colleges and universities to "face the daunting task of preparing predominantly White middle-class college students with limited or no experience with persons from another ethnicity or social class to be effective teachers of diverse students" (p. 33).

Despite efforts to recruit teacher candidates who are representative of the backgrounds and life experiences of diverse students, it is likely that teachers will continue to be Caucasian, monolingual speakers of English with backgrounds and life experiences vastly different from the students they will be expected to teach (Banks, 2000). Clearly, there exists a need for multicultural self-efficacy in light of the cultural incongruence in schools. In response to this, the issue becomes the way in which we prepare teachers and the degree to which this pluralistic preparation can translate to a multiculturally self-efficacious teacher. The cultural competence of teachers can be gauged in part by a teacher's level of multicultural self-efficacy and the degree to

which this efficacy includes an understanding of racial consciousness and specifically White privilege. Multiculturally self-efficacious teachers can affirm diverse students and attempt to make some headway in the achievement gap that exists between White students and those students of color. As evidenced by the National Assessment of Educational Progress (NAEP), White students had higher scores than Black students, on average, on all assessments. White students had average scores at least 26 points higher than Black students in each subject, on a 0–500 scale (Vanneman, Hamilton, Anderson, & Rahman, 2009). Teachers need to be prepared to teach in a way that honors and affirms students of color and aims to decrease the achievement gap (Gay, 2002).

Teacher preparation programs attempt to prepare pluralistically in two approaches. As Gay (2002) explains, the infusion approach integrates diversity throughout the program in various courses and field experience. A segregated approach treats diversity as the focus of a single course or as a topic in a few courses as other components of the program remain untouched. Research indicates a clear preference for the infusion approach over a segregated approach; however, the segregated approach dominates (Gay, 1986). Adopting the infusion approach is just one example of the many reforms that could be made in teacher preparation programs to produce multiculturally self-efficacious teachers.

Approaches for multicultural curriculum transformation range from slight curricular changes to a fully revised social awareness and action conceptualizations. James Banks (1993), Peggy McIntosh (2000), and others have formulated continuums for curricular reform that help move transformation efforts from the former toward the latter. The stages outlined by Banks (1993) are described here in a summarized format.

Stage 1 is Curriculum of the Mainstream. The curriculum of the mainstream is Eurocentric and male-centric. It ignores fully the experiences, voices, contributions, and perspectives of non-dominant individuals and groups in all subject areas. At this stage, all educational materials, including textbooks, films, and other teaching and learning tools, present information in a Eurocentric, male-centric way. Stage 2 is Heroes and Holidays, in which teachers at this stage "celebrate" difference by integrating information or resources about famous people and the cultural artifacts of various groups into the mainstream curriculum. Teachers operating at this stage may have students learning about "other cultures" focusing on costumes, foods, music, and other tangible cultural items. Stage 3 is Integration; at the Integration stage, teachers transcend heroes and holidays, adding substantial materials and knowledge about non-dominant groups to the curriculum. Stage 4 is Structural Reform in which new materials, perspectives, and voices are woven seamlessly into current frameworks of knowledge to provide new levels of understanding from a more complete and accurate curriculum. The teacher dedicates her- or himself to continuously expanding her or his knowledge base through the exploration of various sources from various perspectives and sharing that knowledge with her or his students. Last, Stage 5 is Multicultural, Social Action, and Awareness; in addition to the changes made in the Structural Reform stage, important social issues, including racism, sexism, and economic injustice, are addressed explicitly as part of the curriculum.

Delpit (1995) explains that White children have greater access to the dominant culture at home and are less dependent on teachers as guides to academic success. White teachers unfamiliar with the life experiences of children of color may operate from a deficit perspective, stereotyping students of color and leading to the lowering of expectations, resulting in less rigorous academic instruction and contributing to the lower performance of students (Delpit,

1995). The pluralistic preparation of preservice teachers would caution teachers against making deficit-perspective stereotypes of children of color. When teachers do not share racial, ethnic, or cultural backgrounds with their students, and are not multiculturally self-efficacious, the danger is that they may often assign meaning and motivations to the behaviors of children that are inaccurate and discriminatory. A culturally competent teacher has high expectations for all students but often, in light of the cultural incongruence between teacher and student, there is a lack of high expectations from teachers of marginalized students. Research by Rubie-Davies, Hattie, & Hamilton (2006) reports that a teacher's expectations (i.e., low or high expectancy of achievement) for a student has a direct effect on a student's positive or negative self-perception of his/her academic capabilities. Having a teacher or several teachers who hold low expectations of a student's academic ability can take a negative toll on the student. These low perceptions of self can result in low academic performance.

Carlos Cortes (2001) describes the convergence of stereotyping and mass media and the role it plays in public education. Teachers constantly disseminate and contribute to generalizations and stereotypes. The subtle distinctions between generalizations and stereotypes are magnified in our mass media. Cortes (2001) explains the importance of the distinctions between generalizations and stereotypes that should be taught in our public schools. The mass media has an overwhelming influence on both group generalizations and group stereotypes, which teachers can draw upon to analyze and protect against stereotyping. Schools cannot avoid the issue of stereotyping and bear some responsibility to educate students on the issue.

States or districts currently do not mandate implementation of practices that give clear recommendations on how students should be taught in a culturally competent manner. For this reason, it is essential that pluralistic preparation of teachers exists in a way that pushes for

culturally competent teachers who are multiculturally self-efficacious. The lack of knowledge and understanding of a teacher can lead to developing stereotypes. Unfortunately, a common stereotype of culturally different students is that they are intellectually inferior to White students. Simply holding high standards for all students can produce positive results (Lipman, 1996). As teacher expectations drop, this can lead to disempowerment of all students, especially African American and Hispanics; thus, the realization of positive student empowerment is a key to a teacher's cultural competencies (Gibson, 2004). Student empowerment can affirm diverse students and influence their educational careers in a positive manner. In Lipman's study, successful and culturally competent teachers were those who saw strengths in students rather than weaknesses, showed students respect, held high expectations, demonstrated seriousness toward academics, engaged in personal and socially meaningful learning, and could relate that learning to students' lives (Lipman, 1996).

Preservice teachers need to be taught to become change agents with skills for critical self-analysis, self-reflection, and understanding culture (Gay, 1993). The increased multicultural self-efficacy of preservice teachers will affect all students, including those underserved and marginalized students who consistently bear the burden of teachers who lack multicultural self-efficacy. The preparation of American teachers has remained a priority in terms of educational reform, but one that still has not been put into policy or practice. The demographic shift in the student population has exposed the need for all teachers to have the attitudes, knowledge, and skills to work effectively with racially, ethnically, linguistically, and socioeconomically diverse students (Banks, 2000).

The American educational system and preparation programs are at a tipping point in which the lack of preparedness of the teaching core is delegitimizing the preparation programs.

Ninety percent of teacher education programs in the United States continue to follow approaches that are not focused on teaching in a pluralistic society (Cross, 2003). Researchers do not give a clear picture of effective programs to prepare teachers for working with diverse learners, and further, school systems have struggled to effectively prepare students to teach those who are not from the dominant culture. The incongruence of the student population and teaching population will continue to exist. In education reform, it is paramount to prepare a teaching core that recognizes and can translate the importance of race and culture and how they affect the teaching and learning of all students.

Educators and students must be prepared to live and work effectively in a social system as well as a global economy where they will need to be able to work with people of different cultural practices. This necessitates a change in the way schools and teachers traditionally have functioned. It is often obvious in a school that is diverse that teachers' multicultural self-efficacy is a priority; however, in schools that are very homogeneous in their demographics, there is not the same sense of urgency for the teachers to be multiculturally self-efficacious. This may be where it is the most imperative for teachers to be multiculturally self-efficacious. It is negligent to graduate students into a diverse work force or higher educational experience without having exposed them to a multicultural curriculum or culturally competent pedagogy delivered by a teacher who is her- or himself multiculturally self-efficacious. Colleges and universities are in the business of preparing teachers to teach. All teachers must go through field experience as preservice teachers. There is not a consistent expectation or measurement in terms of the level of multicultural self-efficacy of these preservice teachers when they enter their field experience. Herein lies the purpose of this study: to examine preservice teachers' multicultural self-efficacy and determine to what extent they are race conscious and prepared to enter field experience.

In an effort to clarify the meaning of culture, diversity, and multicultural education, Jones (2004) asserts that the shared characteristics of a group are culture, diversity, and the differences in those characteristics between groups. It is important for teachers to understand not only these shared characteristics of a group of students but also the diversity or what makes these groups different. Different characteristics necessitate a curriculum that is diverse as well. Multicultural education is a pedagogy and curricular preparation to meet the needs of all students. In regard to teachers, self-awareness (Gay, 2002) explains that multicultural competence is a teacher's ability to be aware of his or her own cultural identity so they can embrace and gain a worldview perspective and then further develop culturally responsive curriculum and teaching style. Gay (2002) explains, "Culturally responsive teacher preparation programs teach how the communication styles of different ethnic groups reflect cultural values and shape learning behaviors and how to modify classroom interactions to better accommodate them" (p. 111).

Teachers' attitudes and beliefs around diversity play a significant role in the preparation a teacher engages in as well as the pedagogy itself in regards to multiculturalism. Pohan (1995) maintains that teacher beliefs influence the activities in which students engage, the feedback students receive, and the type of interaction between students and teachers. If teachers have a negative belief or stereotype regarding student populations, this will influence their expectations and treatment of that particular group of students. If expectations are high, students will strive to meet them; however, the opposite also rings true, in that low expectations may yield low outcomes. Unfortunately, many teachers have low expectations for students of color, and this has detrimental effects on those students who then may not strive to do their best, which results in lower achievement (Pohan, 1995). In this cycle, the teachers' stereotype of low expectations is

then validated and the cycle continues. It is imperative that all teachers have high expectations for all students.

White privilege is a concept that is rarely spoken about in education or many other fields, for that matter. Critical race theory would suggest that when Whites negotiate and make decisions in providing equitable practices in education, that might mean giving up some power and prestige of their own (Ladson-Billings & Tate, 1995). With regard to cultural competence, the researcher advocates that White privilege needs to be addressed with teachers because it is foundational in terms of their multicultural self-efficacy. Ryan and Dixson (2006) wrote

It is important for all teacher educators and others who work with pre-/in-service teachers, especially those of us who take on issues of race and racism as part of our pedagogical project, to consider the ways in which we participate in and promote, albeit tacitly, White privilege. (p. 181)

Notions of Whiteness and nationalism also play a role in the lack of educational preparation of teachers in being culturally competent. The "we are all Americans" attitude allows individuals not to deal with the issues of race, including White privilege. Choi (2008) advocates the theory of Critical Race and explains that the nationalist ideology marginalizes racial minorities because in the United States nationalist rhetoric agrees with assimilation and the mainstreaming of minorities into the majority's way of life. Teachers' beliefs in colorblind nationalism are socially constructed through their education experiences of continuous exposure to patriotism and pride. Choi contends that challenging nationalistic ideology allows students to engage in a clearer analysis of nationalism as well as the meaning of democracy and its relationship to inequality.

The million-dollar question is, "How do we unlearn racism?" Cochran-Smith (1995) asserts that individuals need to re-examine our own biography and situate in a larger context that contributes to the socialization process. This still does not give a good explanation of how a teacher education program might develop race-conscious and multiculturally self-efficacious teachers. CRT has suggestions as to how race consciousness can be achieved and occurs, and it focuses mostly on raising self-awareness. As explained by Choi, this self-reflection allows for questioning the presumption that being White is "normal" and examines the complicity in racism. To be culturally competent is not a yes or no situation. There is a continuum of competence, and it is an ongoing process. As stated previously, there is limited literature and research on exactly how to teach cultural competency to individuals in the field of education. There are many suggestions, but there lacks an effective tool to measure multicultural self-efficacy in teachers in a way that honors race consciousness.

In the field of counseling and social work, educators have included coursework in an effort to teach professionals in the field to be multiculturally self-efficacious and culturally competent. There are two major underpinnings concerning preparing individuals to be culturally competent. According to Abrams and Moio (2009), social work students have two curricular focuses in regard to becoming culturally competent: self-awareness and skill development. In addition, the broadening of cultural competence over the years has moved to encompass differences of not only race but also religion, sexuality, ability, gender, age, language, and others. This broadening of cultural competence beyond ethnic and racial categories may look on the outside as a move in a progressive and positive direction. Abrams and Moio, however, contend that the cultural competence framework focuses on a broadened group, leaving individual social workers unequipped to deal with racism and oppression. Proponents of Critical

Race Theory suggest that ideologies around critical race are necessary to address these problems associated with the current cultural competence model.

Colleges and universities also bear the responsibility for effectively teaching cultural competence skills to students. It is common for colleges and universities to have courses or programs in place to work with students in multiculturalism and diversity; however, that does not necessarily mean the students are open to learning or have the appropriate "readiness" to become multiculturally self-efficacious in the craft of teaching. Further, the preparation does not guarantee that teachers feel efficacious in terms of multiculturalism, nor does it mean they are race-conscious individuals. Scholars argue that the readiness of individual students to engage in cultural competence education is a major roadblock in the current cultural competence framework. According to Juliá (2000), "Resistance in this context means that students tend to deny their own role in occupying privileged or more powerful social identity positions, and it may even take the form of outward anger, resentment, or an overwhelming sense of guilt" (p. 279). This phenomenon prohibits individuals from moving forward to becoming multiculturally self-efficacious and racially conscious, as they cannot move past the stage of self-awareness. Although social workers have a requirement in the curriculum to be culturally competent, many stand to tell that it is ineffective because of this broadening of cultural competence and lack of dealing with race and oppression. This lack of cultural competence leads to a lack of self-efficacy.

Abrams and Moio (2009) use CRT to design a more effective framework for embedding cultural competence in the social work curriculum, which centers around six tenets. In summation, self-awareness and skill development are pronounced in a race-conscious construct rather than that of color blindness. As literature continues to unfold, there seems to be a lack of

clear outcome goals and measurement tools in regard to cultural competencies in the field of education. CRT advocates more of a critical thinking approach to teaching about racism and oppression. Abrams and Moio explain that racial awareness is a formative process involving many experiences, and it may not be possible to have corporation solely in a classroom setting. CRT should rather experience infusion into the curriculum, and students should be trained to see and value color rather than be trained to ignore or devalue color.

Dramatic changes in the population that counselors serve have had a significant impact on the training of counselors as well as the perceptions of individual counselors' own cultural competence. Counseling educators and practicing counselors recognize the importance of incorporating multicultural content and training in their preparation to be counselors (Atkinson, Morten, & Sue, 1989). The Council for Accreditation of Counseling and Related Educational programs (CACREP) has added standards to the curriculum with regard to cultural competency. The question is whether the methods used to "teach" cultural competency are translating to the profession. In a study of 500 professional counselors to look at perceptions of the counselors regarding cultural competency, the results were telling. According to Holcomb-McCoy and Myers (1999), the results showed that the counselors do perceive themselves to be competent in regard to self-awareness and skill but less competent about racial identity dimension. This takes us full circle to the earlier mention of cultural competency training and the absence of race and racism as a foundation. The CRT advocates continue to research and show that cultural competence training of counselors, social workers, and educators, in its current form, does not deal effectively with the issue of race. As explained by Holcomb-McCoy and Myers, those counselors who did feel competent to deal with issues of race identity suggest that they learned those skills through post-degree work with diverse clients. Previous researchers Sodowsky,

Taffe, and Gutkin (1991) have shown that those professionals who are culturally competent are those who are in contact with culturally different people in their daily lives. Research results, as Holcomb-McCoy and Myers report, show no differences between the multicultural competencies of counselors who graduated from a CACREP accredited program and those who did not.

There are many approaches and tools in the field of counseling for training with regard to cultural competencies. The approaches found in the literature to address cultural competence can be generally sorted by knowledge, self-awareness, or skill (Brinson, Brew, & Denby, 2008). The literature is absent of a tool that addresses all aspects of cultural competency. The Cross-Culturally Dyadic Encounter (CCDE) is a programmed activity that has proven successful in enhancing counselors' awareness of self and awareness of others (Brinson et al., 2008). The Cultural Attitudes Repertory Technique (CART) is another tool designed to aid the counselor in understanding and defining his/her own style of multicultural counseling from a phenomenological viewpoint (Brinson et al., 2008). Although both of these programs have proven successful in the awareness component of cultural competence, both lack any training in the knowledge and skill area. There is one common theme in all approaches and that is that "real life" approaches or scenarios are the most successful in truly developing cultural competence.

Brinson et al. (2008) report that a multifaceted approach is best in terms of training counselors in cultural competence, but an inclusion of as many "real life" situations and scenarios is most effective. Most individuals have been socially conditioned by the fact that racism exists in society (Brinson et al., 2008). The literature supports the fact that regardless of the tool or program used in teaching cultural competence, the training cannot take place effectively without discussion of race identity, racism, and White privilege.

The literature produced some interesting findings with regard to the value of various instrumentation measuring cultural competencies of counselors. As researched by Smith et al. (2006), the most commonly used instruments were found to yield scores with generally acceptable levels over time and across populations. It is noted that the four most widely used measures of cultural competence are the Multicultural Counseling Inventory (MCI); Multicultural Awareness, Knowledge, and Skills Survey (MAKSS); Multicultural Counseling Knowledge and Awareness Scale (MCKAS); and the Cross Cultural Counseling Inventory-Revised (CCCI-R), and that all of these instruments were created more than ten years ago. There is certainly room for the creation of better instrumentation in terms of measuring counselors' cultural competence.

In regard to cultural competence as defined within the health care field, Campinha-Bacote (1999) explains cultural competence as a process and not an end point where nurses strive to work effectively with individuals of diverse backgrounds. With the United States becoming increasingly diverse, it is extremely important that health care practitioners meet the needs of the populations they serve. The health care field demands cultural competence because of the prevalence of research and literature proving that minorities are receiving inferior health care to the majority. Because of these data, the field of health care, specifically nursing, is well ahead of other fields in implementing courses and programs, which effectively teach cultural competence to health care professionals. As explained by Campinha-Bacote (1999), cultural awareness is a process in which individuals must evaluate their own biases in order to be appreciative and sensitive to other cultures.

The inclusion of teaching strategies to enhance health care professionals' cultural competence is prevalent, and there are many models to explore. Because many nurses learn and

train in settings that are not diverse, there are models that attempt to simulate a diverse setting. The literature continues to stress the importance of true immersion in culturally diverse settings as the best training for health care providers. The most widely used models for training health care workers in cultural competence are Purnell's cultural competence model and Lattanzi's cultural ladder. The Purnell model shows the different dimensions of culture as Lattanzi's ladder actually provides the framework for applying Purnell's model (Lattanzi & Purnell, 2006). Romanello and Holtgrefe (2009) explain how the two models work together in advancing health care providers cultural competence in a non-diverse setting. It is difficult to simulate a diverse situation; but because of the fact that most nursing students are White and female, it is necessary to focus on multiple ways to encourage cultural competency.

According to Romanello and Holtgrefe (2009), teaching strategies can be implemented to increase the multicultural understanding in order to encourage culturally competent care. Latanzi and Purnell have developed a system in which Purnell's model guides the course content and Lattanzi's cultural ladder provides the sequence in which the curriculum covers the material (Lattanzi & Purnell, 2006). Through the proposed research, a third approach is recommended in which the clinical part of the training takes place in a diverse environment (Romanello & Holtgrefe, 2009). To exercise cultural competence, a patient questioning technique by Kleinman was used. Kleinman's explanatory question format differs from the traditional nurse's intake form, which has more questions that are open-ended and seeks to understand the total patient as opposed to just the injury or illness as described by Kleinman (1978). As cited in Romanello and Holtgrefe (2009), nurses, as culturally competent health care providers, found Kleinman's questioning format to be effective. Nurses felt they were able to gain a more holistic understanding of the client's problem more quickly than with the use of the standard intake form

as researched by Romanello and Holtgrefe. It is important to note that the "new" form did take

longer to fill out and was considered inefficient by healthcare workers.

Many tools and avenues exist to increase culturally competent care. There is room,

however, for more study in the area. The measuring tools for the culturally competent health care

provider are important to include in this review as well. The standard tool in health care for

measuring cultural competence is the Inventory for Assessing the Process of Cultural

Competency Amongst Healthcare Professionals (IAPCCC). Cultural competence in the delivery

of nursing care is an expectation of accreditation among nursing schools. The degree to which

cultural competency teaching is effective or translatable in nursing school is less clear. The tool

for measuring whether the teaching of cultural competency was internalized and valid is

measured by the IAPCCC. Different programs use different methods and training programs to

meet the requirement of having cultural competencies as part of the nursing curriculum. Results

from research according to Kardong-Edgren and Campinha-Bacote (2008) indicate that

graduating nursing students scored only in the culturally aware range when measured by the

IAPCCC, regardless of what program they attended. There appeared to be no difference in scores

on the IAPCCC for curriculum in which there was a free-standing course on cultural competency

or if it was infused into the curriculum of many courses. In summation, researchers are grappling

with the question of what teaching methods in regard to cultural competency are most effective

in the field of health care. Relative to health disciplines, cultural competency has emerged in the

health fields such as nursing, highlighting experiential learning of nurses with diverse

populations on a routine basis.

The connections between the field of education, counseling, and health care are very

telling. The outside conditions are all similar in that there is a diverse population in the United

States, and it will continue to become more diverse. The workforce, including teachers as well as health care providers, continues to be homogenous, as the majority is white and female. The populations with whom both teachers and nurses interact are increasingly diverse. There has been little in the way of cultural competency training proven effective in teaching individuals to teach students in a culturally competent manner. Even though the health care field is further along in terms of its realization that cultural competence needs to be part of the curriculum, there are still gaps in the research as to what program or teaching method will be most effective in teaching nurses to practice in a culturally competent way.

Theoretical Perspectives

      Critical Race Theory. The research of multiculturalism and cultural competence is viewed through many different lenses. The researcher is taking a particular look at cultural competence and multicultural self-efficacy by applying a critical analysis of race. It is important to understand and analyze Critical Race Theory (CRT) through this process. Currently, the education field in general, as well as specific to multiculturalism, does not critically analyze race. CRT has an interdisciplinary base including political science, anthropology, sociology, legal studies, and education. CRT emerged as a framework from two significant social movements: critical legal studies and the Civil Rights Movement by legal scholars Derrick Bell and Alan Freeman (Delgado & Stefancic, 2001), as a response to the seemingly slow-moving progress of civil rights legislation to produce meaningful racial reform. CRT is a useful lens to consider and understand the "more subtle, but just as deeply entrenched, varieties of racism that characterize our times" (Delgado & Stefancic, 2001, p. xvi).

      The researcher intends to use CRT as an overarching theory to inform the study with regard to cultural competence, multicultural self-efficacy, and race consciousness in education.

Gloria Ladson-Billings and William Tate (1995) ushered CRT into the field of education and educational research through a need to discuss race, which, they claim, was not theorized as a topic of scholarly inquiry in education. According to Tate (1997), theoretical frameworks were needed "to provide a more cogent analysis of 'raced' people and move discussions of race and racism from the margins of scholarly activity to the fore of educational discourse" (p. 196). The tenets of CRT—which have continued to attain interdisciplinary prominence since the late 1980s—have expanded and evolved to acknowledge its interdisciplinary applicability and its function toward the end of eliminating racial and all forms of oppression (Dixon & Rousseau, 2006).

There is a continual need to examine racism in the United States as it is pervasive in society, and our P-12 education system is no exception. As described by Ford (1994), the fact that legal discrimination does not exist does not change the hearts and minds of racist individuals. Institutional racism, as well as overt acts of racism, continues to occur in our society. The denial of the pervasiveness of racism in the United States needs to be addressed in our public schools.

CRT advocates race consciousness as opposed to the ideology of colorblindness. In the post-civil rights era, a progressive movement advocated "colorblindness" as an avenue to becoming more culturally competent or embracing multiculturalism. CRT challenges the notion of colorblindness. The ideology of colorblindness is an individual claiming he or she does not and should not see the color of an individual. CRT argues that the principle of colorblindness actually normalizes and perpetuates racism. Teachers often say things like, "I don't see color; I just see children." This type of ambivalence does more harm than good. Unlearning colorblind ideology is an arduous task as it has allowed Whites to ignore race and in a sense feel good about

pretending race is invisible. Colorblind ideology is rampant in P-12 education, and Choi (2008) explains that colorblindness works to disguise the racial privilege in educational institutions. CRT argues that race consciousness is superior to colorblindness. Dixon and Rousseau (2006) have applied CRT to the field of education and have begun to look at effective integration in terms of cultural competency into teacher educational programs.

Historically, critical race theorists respect civil rights laws of our past; however, view the ineffectiveness in terms of education. The property and curriculum in the public schools are still racially segregated. According to Dixson and Rousseau (2006), in place of providing equal educational opportunities, school desegregation has meant an increase in white flight coupled with less teaching and fewer administrative opportunities for African Americans. In effect, civil rights legislation has proved to be a double-edged sword. *All God's Children Got a Song*, edited by Dixson and Rousseau, has delved more deeply into CRT with regard to education. Racism is ingrained in American life, and this has manifested itself in to the public schools. Often socio-economic status or gender are noted as the contributing factor of low performance of African-American students. As argued by Dixson and Rousseau (2006), "Although both class and gender can and do intersect with race, as stand-along variables they do not explain all of the educational achievement differences apparent between whites and students of color." (p. 15).

There is a profound intersection of race, ethnicity, gender, and class as they make an almost "three-strikes-against-you" situation for some students. For example, if you are poor, Black, and male, the chances that the p-12 education system has consistently failed you are much greater than if you belong to just one of those categories. The attributes of gender and class, however, are not mitigating factors or an explanation of the achievement gap of students of color. In the field of organizational studies as well as organizational change, there is sparse

evidence that the importance of the intersectionality of race, gender, and class has been addressed even within a context of diversity (Holvino, 2010).

It is important to look outside of that box to explore cultural competencies with relation to class and gender. Rothenberg (2007) explains that stereotypes and values have played a major role in perpetuating racism, sexism, heterosexism, and class privilege. Men in our society continue to be measured by their earning power, as women are judged by a narrow standard of beauty being much more important than an advanced degree (Rothenberg, 2007). These types of societal norms are perpetuated in our public schools, and educators must be intentional in combating the phenomenon. These barriers to equity education affect both genders and all socio-economic classes.

As a means to challenging claims of meritocracy and colorblindness, CRT applies a theme of "naming one's own reality" or "voice." As reported by Dixson and Rousseau (2006), "These scholars use parables, chronicles, stories, counter stories, poetry, fiction, and revisionist histories to illustrate the false necessity and irony of much of current civil rights doctrine" (p. 20). The reason for naming one's own reality as an approach is that much of reality is socially constructed; stories provide the out-group a way to attain psychic self-preservation, and this "storytelling" approach can help overcome ethnocentrism and race dysconscioseness (Dixson & Rousseau, 2006).

White privilege and race consciousness. CRT theorists contend that society is based on property rights rather than human rights, and the intersection of race and property is essential in terms of understanding a critical race theoretical approach to education. Looking at education, critical race theorists see equality in terms of property, and this property includes curriculum. According to Dixson and Rousseau (2006), it is important to understand the "property functions

of whiteness." The first property function is rights of disposition. In schools where students are consistently deemed successful or rewarded only for conforming to perceived "White norms," White property is being rendered alienable. Second, rights to use and enjoyment mean that Whiteness allows for specific social, cultural, and economic privileges and extensive use of school property. Reputation and status property function, in terms of schools, is replete with examples, as the terms "urban" schools or "Black" schools come with a negative connotation. Reputation and status property as well as the absolute right to exclude are the last two property functions. As schools become more diverse, the reputation of that school becomes negative and a "White flight" phenomenon occurs. Additionally, the growing insistence on vouchers, public funding of private schools, and schools of choice have exacerbated White flight (Dixson & Rousseau, 2006).

There are limits to multicultural education, especially without the realization of racism in the United States. Many critical race theorists reject a multicultural paradigm in education that attempts to be everything to everyone and therefore becomes nothing for anyone. Rather, scholarship and activism with regard to race is the method to move education forward in terms of race consciousness (Dixson & Rousseau, 2006).

Today's educational systems in the United States may have implemented pedagogy as well as curriculum and professional development around multiculturalism and diversity. However, few have tackled the issue of "White privilege" or the color of supremacy. Leonardo (2004) says, "Privilege is granted even without a subject's (re)cognition that life is made a bit easier for her. Privilege is also granted despite a subject's attempt to dis-identify with the white race" (p. 137).

In our public education systems, the privilege of Whiteness is institutional and intentional as all systems have been organized in a fashion to reward and advance students on a set of norms that give preference to Whites. As stated by Leonardo, there is a hidden curriculum of Whiteness that saturates the school day (2004). Until this is recognized and the features of this hidden curriculum are articulated, the White privilege will continue to flourish. Additionally, state sponsored curricula, such as the Michigan Merit Curriculum (MMC), fail to require students from any background to critique and critically think about White domination. White privilege is a double-edged sword in that not only do Whites continue to benefit from these forms of teaching, they are also taught to normalize their dominant position in society (Leonardo, 2004). White people are not solely to blame for the pervasive White supremacy that continues to exist; however, they are the group who benefit from this pervasiveness. Leonardo (2004) contends that people of color do participate in the oppression of their people; however, this act will never be oppressive to Whites.

Cultural competence and white privilege. According to Milner's (2010) research, there are five necessary concepts for teacher education programs to focus on in training teachers to be culturally competent. Literature suggests that learning opportunities for students are hindered when teachers do not take into consideration not only their own race, but also the race of their students. First, when teachers adopt a "colorblind" approach, they believe they can conquer racism by ignoring it, when in fact they are perpetuating it (Milner, 2010). Cultural conflict is another important concept of diversity that explains how the culture of "power" can lead to conflict between teachers who, statistically, are mostly White and students of color (Milner, 2010). This phenomenon, again, decreases the learning opportunities for all students. Third,

according to Milner (2010), the myth of meritocracy is the notion that success can be achieved if one works hard, and, in contrast, failure is a direct result of laziness or inability.

Many teachers do not have a working understanding of "White privilege" or how they have been socialized in a way that will limit opportunities to learn for students. Additionally, deficit conceptions should be included in the curriculum of teacher education as they can influence teacher practices in a significant way (Milner, 2010). Assuming that students have a deficit because they are poor or a minority, and expecting too little or not setting high standards for all students, can have negative long-lasting effects on students' self-worth and certainly lead to a negative self-fulfilling prophecy. Closely linked to deficit conceptions are expectations. The possibility of teachers lowering expectations because they do not understand the student or their strengths is perhaps the most damaging of the above concepts (Milner, 2010). Teachers may believe they are doing a student justice by lowering standards when actually they are setting them up for failure.

In a historical context, it is important to look at affirmative action in terms of policy. Baldwin (2009) explains that it is important to view court decisions and policy involving affirmative action programs in the social and political climate that they occurred. The Bakke case is a "loss" in terms of affirmative action and civil rights. Diversity is a variable that should be incorporated into affirmative action programs in all areas, not just education. The Supreme Court, with no majority opinion, made a landmark 5-4 decision, which ruled that universities could not set specific quotas for minority admission. The decision did leave intact the possibility that race could be used as a factor to achieve the important goal of diversity on campuses (Baldwin, 2009). This case has opened the door for anyone to claim racial oppression based simply on one's ethnic identity even, if he or she is not a member of a historically oppressed

population. Baldwin (2009) ascertains that the same language that was historically used to right

wrongs of the past is now being applied to uphold "White skin privilege." Additionally, denying

the social and historical context has allowed society to ignore the fact that White preference not

only exists but is pervasive in today's society.

On becoming culturally competent and interest convergence. In a fight against

racism, interest convergence is an applicable principle of critical race theory. Those in the

educational system need to understand interest convergence and how it affects practices and

policies in the P-12 schools with regard to race and cultural competence. As explained by Milner

(2008), the theory of interest convergence contends that equity for people of color will advance

only when those interests converge or meet with those interests of Whites. This issue is

complicated because it can be looked at from two different perspectives. One perspective is that

anti-racist policies will implement more effectively and smoothly if they, in effect, benefit the

White students in addition to students of color. Another perspective is that policies should not

have to benefit the White students in order to remedy past discrimination against students of

color.

The sacrifice needed for effective social change to take place is not easy and may be

painful. Milner (2008) confirms that it may be difficult for individuals to move towards racial

justice because some groups may have to give up something of interest such as a privileged way

of life. For many Whites, interest convergence as a principal of critical race theory is hard to

swallow, but it is real, especially in terms of policy and preparation in our schools. According to

Jay (2003)

> Schools, through their organization, structure, and curriculum (both formal and hidden),
>
> aid in the maintenance of hegemony by acculturating students to the interest of the

dominant group and the students are encouraged and instructed, both explicitly and

implicitly, to make those interests their own. (p. 7)

There is heuristic value in being routed in a CRT framework, as the notions of how we

socially construct race intersect with White female teacher capabilities with the reality of the

student population. CRT advances a social justice framework that relates to the necessity of

preservice teacher training and multicultural self-efficacy in a way that has yet to be realized.

Critical Race Theory is the proposed lens that anchors this study on the multicultural self-

efficacy of preservice teachers. Additionally, the researcher will modify existing surveys on the

topic of multiculturalism and efficacy to address issues of race consciousness of which have been

informed by CRT.

The proposed study hopes to advance CRT through exploring the importance of the

foundational understanding of race consciousness in gauging preservice teachers' multicultural

self-efficacy. The researcher will use CRT to look at the missing dialogue of race consciousness

in teacher education programs. White studies or critical White theory is an extension of CRT to

connect multicultural self-efficacy and the importance of race consciousness. The research will

advance CRT to the extent that the notions of race consciousness are centered on critical studies

of Whiteness. There is a key theoretical element to Whiteness studies as it explains the normative

concepts of Whiteness, which will inform critical race theory in terms of education and the

multicultural self-efficacy of teachers.

Critical White Studies: Normalization of Whiteness and relevance to CRT. The

researcher intends to use Critical Race Theory (CRT) as the theoretical framework, coupled with

Critical White Studies. Dixson and Rousseau (2006) have applied CRT to the field of education

and have begun to look at effective integration in terms of cultural competency into teacher

educational programs. The researcher intends to further CRT by incorporating key components of racial consciousness (White privilege) into multicultural self-efficacy. The MES mentioned above is lacking in terms of a portion dedicated to racial consciousness such as White privilege. The researcher intends to use portions from the White privilege Attitudes Scale to augment the MES in order to attend to the missing component in the research.

Critical Whiteness Studies are particularly important to this study in that this theory extends the tenets of critical race theory to an explicit examination of Whiteness in particular. Additionally, this study will advance CRT to the extent that it will couple the importance of Whiteness studies as a part of CRT. Similar to CRT, Critical Whiteness Studies theories understand the way race is constructed and they examine the systematic underpinnings of racism. Central to White studies is the perpetuation of White privilege, and this study will examine the effects of this on education and on teachers specifically. According to Page (2009), preservice teachers who learn about critical perspectives on Whiteness and privilege fostered a profound professional and personal transformation. Attempts at elimination of racism or towards multicultural self-efficacy that do not address White privilege are predestined to fail because they are incomplete. A measure of multicultural self-efficacy that includes race consciousness and the understanding of White privilege will advance preservice teacher training. The literature tells us that many White teachers hold deficit views of children of color, prefer not to teach in urban schools, and feel underprepared to work with children of diverse backgrounds (Marx, 2004). Teacher preparation college programs have the daunting task of preparing preservice teachers to teach students from a different background than their own. Preservice teachers may not see themselves as racialized beings and try not to acknowledge race by the use of colorblind ideology. This damaging approach to education is not often spoken about or realized by teachers.

There is little research with regard to White studies and education programs; however, there is some parallel research in the field of social work and health care. Abrams and Gibson (2007) recommend the inclusion of content on White privilege with regard to social work curriculum. This same inclusion should occur in teacher preparation programs. Teaching about White privilege is fundamental to understanding the systematic oppression of people of color, and this discourse is rarely found in teacher preparation. Teachers need to explore the meaning of their own race in order to value and understand the meaning of others. The absence of content on Whiteness deprives students of the chance to reflect on their own identity or how racism affects their own lives (Abrams and Gibson, 2007). If potential teachers can grasp how Whiteness confers unearned and invisible privileges, they can advance their level of multicultural self-efficacy. White teachers who have more fully developed racial identities are likely to have more success in their work with multicultural students and families (Carter & Goodwin, 1994). This is easier said than done because resistance to White privilege material is commonplace, particularly among White teachers who are comfortable with their colorblind mentality. According to Frankenberg (1993), learning about White privilege is even more profound than resistance to learning about the effects of racism, because racism can belong to others, whereas White privilege can only be internalized more personally. In *White privilege: Unpacking the Invisible Knapsack,* McIntosh (1989) says,

> I have come to see white privileges as an invisible package of unearned assets that that I can count on cashing in each day, but about which I was "meant" to remain oblivious. White privilege is like an invisible weightless knapsack of special provisions, maps, passports, codebooks, visas, clothes, tools, and blank checks. (1989, p. 10)

McIntosh (1988) further explains that most of our white students in the United States fail to see "Whiteness" as a racial identity, further supporting the need for teacher preparation programs to include content and experiences to enlighten preservice teachers with regard to race consciousness. The socialization process of schools perpetuates race dysconciousness. As McIntosh (1989) asserts, "My schooling gave me no training in seeing myself as an oppressor, as an unfairly advantaged person, or as a participant in a damaged culture" (p. 10). White teachers need to examine concepts and processes traditionally ignored in education, and this discourse includes the importance of racial consciousness. Neville et al. (2001) define White privilege as an expression of power arising from receipt of benefits, rights, and immunities and which is characterized by unearned advantages and a sense of entitlement that results in both societal and material dominance by Whites over people of color (p. 262).

Clearly, in an education system in which the majority of teachers are White, it is important for those teachers to understand their own racialized selves and the privilege that comes with it and how that affects the students they teach. Further impeding well-intentioned multicultural education is the dearth of research on racial consciousness and White privilege in the field of education. An examination of preservice teachers' White privilege attitudes would serve to inform its connection to a teacher's multicultural self-efficacy. The comprehensive theoretical model of White privilege by Neville et al. (2001) identifies seven core components and process of White privilege: (1) differentially benefits Whites; (2) operates at both institutional and individual levels; (3) consists of unearned advantages; (4) extends immunity from selected social problems; (5) manifests an expression of power; (6) is generally unacknowledged and largely invisible; and (7) entails costs to Whites. These seven components are rarely included in teacher prep training or teacher professional development with regard to

multiculturalism. It is uncomfortable dialogue to have and not valued in many circles. In education, there is an acceptable and consistent look at multiculturalism and race from a deficit perspective rather than that of a beneficiary perspective of White privilege. Ironically, a privilege of being White is the fact that Whites do not have to know about White privilege. There is a lack of understanding and recognition of unearned privilege in which Whites become unwitting targets of legitimate anger and are affected by poor race relations (McIntosh, 1988).

Teacher education research needs to increase White privilege awareness and examine attitudes towards having White privilege to advance one's own multicultural self-efficacy. A White teacher needs to understand his or her own race and comprehend how our race shapes our thinking and actions and, in turn, teaching style. Self-knowledge is one of the most important steps to becoming race-conscious, and this self-knowledge must include an understanding of oppression and the role that the individual plays in the perpetuation of oppression (Titone, 1998). In an effort to be a multiculturally self-efficacious teacher, teachers must take a deep and critical look at White privilege to achieve the personal growth necessary to work effectively with a diverse student population (Howard, 1999).

Colorblind ideology and critical White studies have been respectfully bridged together in Tim Wises' *Colorblind the Rise of Post-Racial politics and the Retreat from Racial Equity* (2010). This book illustrates the political link between White privilege and colorblind ideals and the inherent tie to politics.

Despite the evidence that race-based subordination and prejudice continue,

That universal colorblindness cannot adequately address them, and that post-racial approaches could possibly make racism worse, proponents of the new paradigm have a ready fallback position. Namely, they suggest that however imperfect a

51

colorblind stance may be, it is the only politically viable path for progressive

social policy. Even if colorblind universalism is inadequate as a tool for

eradicating racial injustice, and even if the rhetoric of racial transcendence is

dishonest, political reality is such that most whites simply will not get behind any

remotely progressive policy regarding jobs, education or health care without a

race-neutral approach. (p. 140)

This frustrating reality speaks not only to White privilege but also to the pervasiveness

and perpetuation of White power and racial inequality in politics and society as a whole,

consequently filtering down to the field of education. There needs to be a mental shift in which

Whites understand the power of privilege: that they either knowingly or unknowingly benefit

from their Whiteness and how that affects education for all students. Colleges and universities

need to be intentional in the teaching preparation programs to include discourse on White

privilege and colorblindness and how that affects teaching and learning in all schools.

Colorblindness and the lack of understanding of White privilege are a lethal combination in the

discourse around diversity and the education of our children.

In summation, a critical analysis of race and social justice advocacy is missing in the field

of education to date. Teacher preparation has not fully explored racial consciousness to affirm

the importance of White privilege and the subsequent inequities of the educational system. The

leverage point in terms of social justice is to better prepare those entering the field of education.

Through advocating coursework and experiences that are grounded in a CRT framework of

social justice and realization of racial consciousness, teachers will be more multiculturally self-

efficacious when entering the classroom. According to Jay (2003):

Schools, through their organization, structure, and curriculum (both formal and hidden),

aid in the maintenance of hegemony by acculturating students to the interest of the

dominant group and the students are encouraged and instructed, both explicitly and

implicitly, to make those interests their own. (p. 7)

This is an example of the types of boundaries that need to be crossed in teacher

preparation. There is heuristic value in being rooted in a CRT framework as the notions of how

we socially construct race intersect with White female teacher capabilities. CRT advances a

social justice framework that relates to the necessity of preservice teacher training and

multicultural self-efficacy in a way that has yet to be realized. The researcher hopes to advance

and confirm CRT through this proposed study by exploring the importance of the foundational

understanding of race consciousness in gauging preservice teachers' multicultural self-efficacy.

The researcher will use CRT to look at the missing dialogue of race consciousness, including

White privilege in teacher education programs.

Conceptually, the researcher is using Critical Race Theory to situate the study. CRT is

useful and appropriate because race is undertheorized in education (Ladson-Billings & Tate,

1995) and, further, undertheorized in teacher education preparation; Critical Race Theory is a

necessary tool to analyze policy and practice in teacher education. CRT research in education to

date has been largely qualitative; the researcher intends to advance CRT to realize the potential

for CRT to be used quantitatively as well as a framework in the field of education.

Self-efficacy theory. Self-efficacy theory will be a supplemental theoretical approach

under critical race theory. Self-efficacy theory is a popular framework with which to examine

human motivation (Graham & Weiner, 1996) because of its predictive power and application for

any behavioral task. Since teaching comprises sequences of behaviors, the self-efficacy theory is

a natural fit to this study. Self-efficacy theory will serve as the basis for understanding a teacher's motivation, knowledge, awareness, and skill in performing tasks that are relevant to multiculturalism and race consciousness with regard to teaching. If teachers do not perceive that they are capable of performing tasks related to multiculturalism, cultural competence, and race consciousness, then they will not perform those tasks or, at best, do so without any meaning behind them.

The literature widely documents and supports the influence that self-efficacy beliefs have on various domains of functioning and behavior (Bandura, 1997). According to social cognitive theorists, self-efficacy beliefs are at the core of human behavior and influence the choices people make and the course of action they pursue (Holcomb-McCoy et al., 2008). If people believe they can do something effectively, they have more motivation to pursue the goal. Furthermore, people with high levels of self-efficacy in a specific domain select more challenging and ambitious goals in that domain (Holcomb-McCoy et al., 2008). In this proposed study, the specific domain that the researcher will study is multicultural self-efficacy as it relates to race consciousness.

According to Bandura (1994), people with high assurance in their capabilities approach difficult tasks as challenges to be mastered rather than as threats to avoid. This efficacious outlook fosters intrinsic interest and deep engagement in activities. Additionally, the researcher believes teachers who are highly multiculturally self-efficacious will benefit more from positive interactions with students than those teachers who are not multiculturally self-efficacious. In terms of multicultural self-efficacy, the stakes are so very high; as Bandura (1994) iterates, the most effective way of creating a strong sense of efficacy is through mastery experiences. If teacher preparation programs are not preparing students to be multiculturally self-efficacious, success is difficult and students suffer. Successes build a robust belief in one's personal efficacy.

Adversely, failures undermine it, especially if failures occur before a sense of efficacy is firmly established (Bandura, 1994). Herein is the link between critical race theory, self-efficacy theory, and its influence on multicultural self-efficacy with regard to preservice teachers. We cannot afford to place teachers in schools and allow them to teach students from diverse perspectives or a hegemonic perspective while lacking multicultural self-efficacy. This research is instrumental in addressing the incongruence of white teachers and the diverse student population they teach.

As this study will explore preservice teachers' self-efficacy, it is important to acknowledge that Bandura (1994) further describes the meditational role of perceived self-efficacy on a student's educational development. Bandura's research suggests the importance of one's attitude as a precursor to skill development with regard to self-efficacy. In practice, if you don't have a positive attitude toward the learning, then skill development is difficult to attain.

In relationship to teachers' perceived multicultural self-efficacy, little research has been done with regard to a specific instrument for teachers that includes constructs of race consciousness; the researcher anticipates informing the literature in this area. According to Holcomb-McCoy et al. (2008), perceived self-efficacy refers to people's belief in their capabilities, that they can produce given levels of attainment. There has been a scarce amount of research on teachers' level of multicultural self-efficacy. Many instruments measure teacher self-efficacy and, to some extent, address issues of cultural competence and multiculturalism, but not to the depth and breadth that is necessary today. Again, the researcher anticipates adding to the literature in an effort to advance the field of education with regard to the multicultural self-efficacy of teachers including racial consciousness.

Race consciousness and White privilege awareness are integral components of teacher education; however, there is not a clear standard as to how this knowledge is translated, if at all,

to preservice teachers. Carter (2008) describes the connectedness and importance of racial consciousness in multicultural education and the success of students of color. The majority of teacher education programs are required to have classes in multiculturalism as well as pedagogy courses in dealing with diversity. The National Council for the Accreditation of Teacher Education's *Standards, Procedures, and Policies for the Accreditation of Professional Educational Units* (2002) contains criteria for encouraging multicultural and global perspectives in the teacher education curriculum. However, the extent to which any multicultural education includes meaningful dialogue of racial consciousness that realizes White privilege is understudied. According to the chief academic officer for Portland (Oregon) Public Schools*,* "You can train teachers how to use a culturally responsive instructional strategy, but if the teacher lacks racial consciousness, students of color will know, and an opportunity for a meaningful connection and appropriate teaching and learning is lost" (Randall, 2010, para. 7).

Ullucci's (2010) empirical research study on race-conscious teacher education deems that:

> Expanding teachers' perspectives just may be our most important job as teacher educators. Building these understandings through hands-on experiences in communities and through reading, videos, and simulations provide teachers with a crucial window into the lives of different people and different ways of knowing. (p. 13)

Critical race theorists would suggest when Whites negotiate and make decisions in providing equitable practices in education, there need be a realization that this might mean relinquishing some power and prestige of their own (Ladson-Billings & Tate, 1995). There is a dearth of available literature and/or empirical study that investigates the nexus between preservice teaching experiences with knowledge of white privilege and racial consciousness.

Cultural competence in education has evolved into an umbrella underneath which many matters fall, including being efficacious with students from different racial and cultural backgrounds. In addition, cultural competence has stretched to include pedagogies and curriculum to serve students from all different backgrounds, such as socioeconomic status (SES), gender, sexual orientation, and many more historically marginalized groups. As the researcher, I intend to limit my study to looking at cultural competence to the extent that a teacher is multiculturally self-efficacious and has a sense of racial consciousness that realized White privilege. With regard to cultural competence, the researcher advocates that White privilege needs to be addressed with teachers as part of their racial consciousness because it is foundational in terms of their multicultural self-efficacy. Ryan and Dixson (2006) wrote:

> It is important for all teacher educators and others who work with pre-/in-service teachers, especially those of us who take on issues of race and racism as part of our pedagogical project, to consider the ways in which we participate in and promote, albeit tacitly, White privilege. (p. 181)

It is difficult for White teachers to be cognizant of their culturally ingrained value system when entering the classroom, especially if this has not been part of their teacher preparation. What is most needed is for White teachers to have tools to comprehend "Whiteness" and the implications of the "Whiteness." Picower's (2009) study of ways in which White preservice teachers' life experiences shaped their understanding of race reported evidence of a set of "tools of Whiteness" that protect and maintain dominant and stereotypical understandings of race. This understanding then allows teachers to view themselves as superior.

Race consciousness is often viewed as being conscious of others' race, such as a teacher being conscious of the racial identity of his or her students. It is important that racial

consciousness include a consciousness of self with regard to race. Furthermore, White privilege needs to be embedded in the racial consciousness because our society and institutions have been founded on and built upon the premise of White privilege and societal norms. White privilege needs to be understood by all educators. In the United States, Whiteness allows for the inequitable distribution of resources and power, with Whites receiving material goods as well as opportunities while non-Whites do not, in society at large and American schools as a microcosm of society (Shapiro, 2004; Wise, 2005). It is important for teachers to see their racialized self; as the majority of teachers are White, this becomes essential. The ability of Whites not to think of themselves in racial terms is a benefit of Whiteness, insomuch as Whiteness is cognitively viewed as the norm and hence not a race (Dixson & Rousseau, 2006). This context of normalcy of Whiteness may lead some teachers to embrace a stance of colorblind ideology; this allows them to ignore racial issues and avoid their own racial attitudes (Ford & Quinn, 2010). This ignorance devalues students of color and may negatively affect their achievement in school.

Through power and privilege, Whiteness not only creates but also maintains social, political, and economic support. Whiteness is then normalized and protected because of the numerous privileges and benefits afforded to that group (Bell, 2000). Multicultural self-efficacy in teachers will be counterfeit and inadequate if there exists no awareness of White privilege embedded in their racial consciousness. It is hard for teachers to understand how education itself has been built upon the normalcy of Whiteness (Ford & Quinn, 2010). This knowledge will not come naturally or by accident; it must be intentionally embedded in the teacher preparation programs of every preservice teacher. The recognition of White privilege must be included in the path to a teacher being race-conscious. The purpose in recognizing White privilege will allow

teachers to examine their own selves and how that knowledge of self affects their craft of teaching. We can only fully appreciate, value, and teach students once we clearly self-identify.

Conceptually, race consciousness is opposite or polar to colorblindness, and Ullucci (2010) defines three dimensions: teachers understand that racism affects schools; they acknowledge and draw on the racial and cultural backgrounds of their students; and they understand the value of culturally relevant pedagogies. This racial consciousness should include a clear understanding of White privilege. The researcher intends to operationalize or measure this racial consciousness using portions of the Multicultural self-efficacy Scale (MES) combined with select items from the White privilege Attitudes Scale (WPAS).

The term "White privilege" is conceptualized as a socially constructed version of reality that places White values as normal (Adair, 2008). Neville, Worthington, and Spanierman (2001) define White privilege as "an expression of power arising from receipt of benefits, rights, and immunities and is characterized by unearned advantages and a sense of entitlement that results in both societal and material dominance by Whites over people of color" (p. 262). The researcher will operationalize White privilege using select items from the WPAS, which is a Likert scale with a range of 1 (Strongly Disagree) to 5 (Strongly Agree). The original instrument will be significantly reduced to 5 questions measuring awareness of white privilege, based on previous factor loadings from research on the scale (Pinterits, Poteat, & Spanierman, 2009). This section, in addition to the MES, is designed to measure teachers' confidence to be effective in teaching students, their attitudes about multiculturalism, experiences with other cultures, and their knowledge of teaching in a multicultural classroom (Guyton & Wesche, 2005). The scale consists of 34 items divided within three subscales: seven items examining their experiences

with multicultural populations, seven items examining attitudes about multicultural populations, and 18 items examining their knowledge.

White studies or Critical White Theory is an extension of CRT to connect multicultural self-efficacy and the importance of race consciousness. The researcher will advance CRT to the extent that awareness of White privilege is an integral component of multicultural self-efficacy that has to date been absent. Further, the researcher will suggest that CRT be a basis for teacher preparation programs in terms of how they prepare students to teach in both curriculum and pedagogies. Limited empirical investigation has examined multicultural self-efficacy of teachers and how that might be predictive of their awareness of White privilege. The absence of critical components of race has rendered much of multicultural education ineffective to meet the needs of the student population.

Brandon (2003) argues for a multicultural education discourse that includes an intentional view of social justice for guiding White educators in the practice of teacher pedagogy in diverse classrooms. Researchers have not measured multicultural self-efficacy by looking at the relationship it has on awareness of White privilege. Cultural competence is defined as a set of values, behaviors, attitudes, and practices within a system, organization, and program or among individuals and which enables them to work effectively cross-culturally. Further, it refers to the ability to honor and respect the beliefs, language, interpersonal styles, and behaviors of individuals and families receiving services, as well as staff who are providing such services. Striving to achieve cultural competence is a dynamic, ongoing, developmental process that requires a long-term commitment (Denboba, 1993). In order for teachers to reach this mark in terms of their cultural competence, a degree of multicultural self-efficacy and awareness of White privilege are integral.

Concerning teachers, self-awareness explains that multicultural competence is a teacher's ability to be aware of his or her own cultural identity so he or she can embrace and gain a worldview perspective and then further develop a culturally responsive curriculum and teaching style (Gay, 2002). With regard to cultural competence, the researcher advocates that White privilege needs to be addressed with teachers because it is foundational in terms of their multicultural self-efficacy. In addition, the broadening of cultural competence over the years has moved to encompass differences of not only race but also religion, sexuality, ability, gender, age, language, and others. This broadening of cultural competence beyond ethnic and racial categories may look on the outside as a move in a progressive and positive direction. Abrams and Moio (2009), however, contend that the cultural competence framework focuses on a broadened group, leaving individuals unequipped to deal with racism and oppression. Proponents of Critical Race Theory suggest that ideologies around critical race are necessary to address these problems associated with the current cultural competence model.

Colleges and universities also bear the responsibility for effectively teaching cultural competence skills to students. It is common for colleges and universities to have courses or programs in place to work with students in multiculturalism and diversity; however, that does not necessarily mean the students are open to learning or have the appropriate "readiness" to become multiculturally self-efficacious in the craft of teaching. Further, the preparation does not guarantee that teachers feel efficacious in terms of multiculturalism nor does it mean they are race-conscious individuals, especially in knowledge of White privilege. Scholars argue that the readiness of individual students to engage in cultural competence education is a major roadblock in the current cultural competence framework. According to Juliá (2000), "Resistance in this context means that students tend to deny their own role in occupying privileged or more

powerful social identity positions, and it may even take the form of outward anger, resentment, or an overwhelming sense of guilt" (p. 279). This phenomenon prohibits individuals from moving forward to becoming multiculturally self-efficacious, as they cannot move past the stage of self-awareness.

The approaches found in the literature to address cultural competence can be generally sorted by knowledge, self-awareness, or skill (Brinson, Brew, & Denby, 2008). In addition to these constructs, the Campinha-Bacote (2002) model includes the additional constructs of cultural encounters and cultural desire. The intersection of these constructs depicts the true process of cultural competence (Campinha-Bacote, 2002). This model expands cultural competency to include desire, which gets at the efficacy of teachers in terms of their cultural competence. There is one common theme in all approaches: "Real life" approaches or scenarios are the most successful in truly developing cultural competence. The cultural encounters portion of the Campinha-Bacote process of cultural competence accounts for the importance of the "real life" experiences (2002). Brinson et al. (2008) report that a multifaceted approach is best in terms of training for cultural competence, but an inclusion of as many "real life" situations and scenarios is most effective. Most individuals have been socially conditioned by the fact that racism exists in society (Brinson et al., 2008). The literature supports the fact that regardless of the tool or program used in teaching cultural competence, the training cannot take place effectively if there is the absence of the discussion of race identity, racism, and White privilege.

Therefore, teacher preparation programs need to employ a multifaceted approach to multicultural education as well as opportunities for meaningful dialogue around White privilege and racial consciousness if indeed the aim is to produce culturally competent teachers. The researcher contends that in preparing culturally competent teachers, the program of study must

include a multifaceted multicultural education piece in which White privilege is included. This approach may then elicit and shape culturally competent teachers. Efficacy is important because if teachers do not perceive that they are culturally competent and truly capable of performing tasks related to multiculturalism, race, and White privilege, then they will not perform those tasks—or at least not with any meaning behind them.

In this study, the specific domain that the researcher will analyze is multicultural self-efficacy and the relationship to or effect on awareness of White privilege. According to Bandura (1994), people with high assurance in their capabilities approach difficult tasks as challenges to be mastered rather than as threats to avoid. This is the position we need teachers to be in when entering the diverse classrooms of today.

Based on the theoretical framework of Critical Race Theory, there is a realized relationship between one's racial consciousness and the extent to which that includes an understanding of White privilege. DeCuir and Dixson (2004) explain:

> Specifically, in order to utilize CRT in education, researchers must remain critical of race, and how it is deployed. CRT implies that race should be the center of focus and charges researcher to critique school practices and policies that are both overtly and covertly racist. (p. 28)

This study aims to put "race" back into the conversation and multicultural education of preservice teachers. This is how the researcher can advance CRT as well as enact social justice and change. Critical race theorists (Delgado & Stefancic, 2001) identify six principles of critical race theory:

1. Racism is salient or a normalized experience.

2. Racism is addressed only when there is an interest convergence between the White majority and people of color.

3. Race is a social construction rather than a biological genetic difference.

4. The recipients of racism, and not the perpetrators, have the authoritative voice to describe the experiences of racism, through narrative and counter narrative storytelling.

5. Differential racialization refers to how the dominant society changes the way it racializes different groups of color over time to serve the political and social needs of the White racial majority.

6. Race is only one way in which our identities intersect; no one belongs to only one demographic group.

These principles bridge the gap between racial consciousness and understanding White privilege and why that is a necessary competency in teacher preparation. The principles further support the important lens of CRT for this study. Through one's racial consciousness and understanding of White privilege, then and only then can a preservice teacher begin to embrace multicultural education. A major component of CRT is the focus on social change. Researchers who use CRT are expected to be cognizant of how their scholarship gives power to the movement of social justice and change.

DeCuir and Dixson (2004) believe that educational researchers should see the importance of critically examining racism in education. Using the framework of CRT, research can begin to identify and analyze the use of racial stereotypes and deficit-based theories in education that further subordinate students of color. A Critical Race Theory in teacher education seeks to identify, analyze, and transform subtle and overt racism in education (DeCuir & Dixson, 2004).

64

Faculty members in teacher education and teacher education programs may have a false pretense of a social justice ideology. In practice, teacher educators may not enact this claimed social justice ideology. Many teacher preparation programs have only one or two sessions in coursework that focus on race and racism; consequently, many teacher education students leave ill-prepared to teach students of color, and students of color become the victims of the lack of multicultural self-efficacy among teachers (Milner, 2008). Through the research in this study, perhaps teacher preparation programs can see the linkages between Critical Race Theory and the preparation of preservice teachers to be multiculturally self-efficacious and aware of White privilege.

Ladson-Billings and Tate (1995) were the first to introduce CRT to the field of education, and CRT has since emerged as a powerful theoretical framework within education research (DeCuir & Dixson, 1994). However, its full potential is yet to be realized in educational research. The focus of CRT and education has been on the principle of "storytelling" and the permanence of racism. According to DeCuir and Dixson (1994), it is important to note the growing interest in the interrogation of Whiteness in educational research and among critical race theorists. In an effort to highlight the importance and relevance of this study, the researcher will expose the importance of an awareness of White privilege and the implications for teachers.

Through using a portion of the White Privilege Attitudes Scale to enhance the Multicultural Self-efficacy Scale, the researcher will show the relationship between one's demographic background and experiences and multicultural self-efficacy and how that may influence and/or predict the awareness of White privilege amongst preservice teachers. The following concept map illustrates the independent and dependent variables as well as the possible relationships that exist.

Conceptual Framework

| Independent Variables | Mediating Variable | Dependent |

Independent Variables

Age

SES (Pell grant eligible)

Gender

Political Affiliation

Residential

Experiences/Encounters

Number of Multicultural
Classes Taken

Program of Study

Mediating Variable

Multicultural
Self-Efficacy

*Attitudes

*Skills

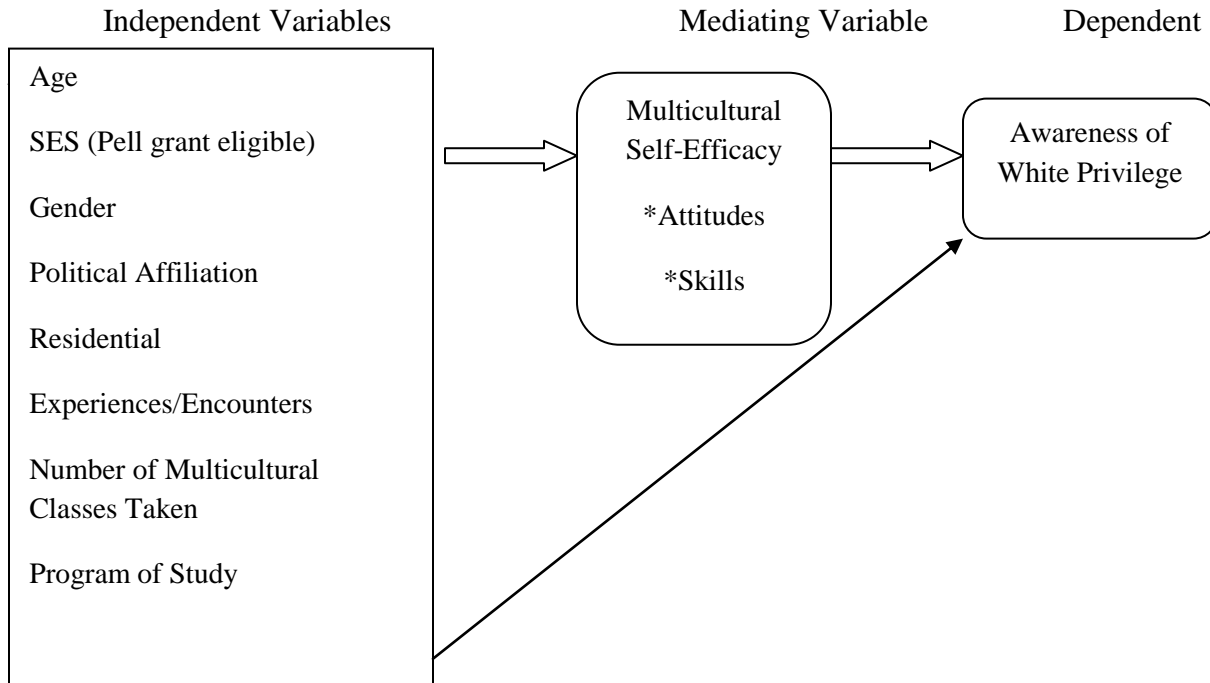**Dependent**

Awareness of
White Privilege

Figure 1. Conceptual Framework

The researcher is interested in the contextual factors of the survey population of
preservice teachers and the relationship between the background factors and influence on their
multicultural self-efficacy and awareness of White privilege. These factors will present as
independent variables and are as follows: age, race, SES, gender, political affiliation, program of
study/college major, political affiliation, residential location, number of multicultural education
courses taken in which White privilege was discussed, multicultural experiences/encounters, and
field-based experience. The mediating variable is multicultural self-efficacy. The dependent
variable is awareness of White privilege.

There will be intersections of these independent variables; for example, those whose
gender is female may also be overwhelmingly elementary education teachers in terms of their
program of study and Democratic in their political affiliation. Those who have a lower SES may

have more exposure and experiences with people of a racial minority group. These are examples of possible intersections that may occur. Through the data analysis, the researcher hopes to learn what demographic variables are predictive of multicultural self-efficacy and awareness of White privilege. Additionally, this will inform the literature further on the demographics of the preservice teaching core and what deficits exist in terms of their multicultural self-efficacy and racial consciousness and the link, if any, to their characteristics.

The conceptual model guided by the theoretical framework will provide a picture of the degree to which background/demographic characteristics influence or are predictive of one's multicultural self-efficacy and awareness of White privilege. Further, it will answer the question of whether multicultural self-efficacy is predictive of one's awareness of White privilege.

Reflexivity, Positionality, and Researching Racial Consciousness

While the role of the researcher as part of the instrumentation is commonplace in qualitative inquiry (Miles & Huberman, 1994), all research is open to subjectivity. Although quantitative studies assume objectivity and deduction reasoning, all researchers shape the context of their study and have an epistemological and methodological leaning. As a building leader, I equip myself with the knowledge, skills, and desire to lead multiculturally self-efficacious teachers who understand racial consciousness and its relationship to the students they teach. There is a direct connection between my contextual factors and leadership theory. Drawing from transformational leadership theory is how I see myself influencing organizations. Effective change occurs by changing the culture of an organization; in order to do this, the culture of the people in the organization needs to change. Through teams, innovations, and productivity, transformational leaders affect the culture among the people of the organization (Russell & Tucker, 2004). Through my research and combined with my leadership style, it is my intention to

provide change and movement in the organization in which I lead. Transformational leaders seek to alter the existing organization and influence people to adopt a new vision (Russell & Tucker, 2004). My vision as a leader is to enact social justice in the educational system through the suggestions of meaningful change at the higher education arena in how we prepare teachers to enter the field of education. Multicultural education needs to truly value culturally competent teaching and translate that to preservice teachers to influence their multicultural self-efficacy and racial consciousness including White privilege. Cultural competence must include a critical study of race and the importance of race consciousness and an understanding of White privilege. If these are attended to, it will be predictive of greater multicultural self-efficacy and awareness of White privilege among teachers, allowing them to educate the masses, including our currently marginalized population of students of color.

Transformational leadership is a process that motivates people by appealing to higher ideals and moral values, defining and articulating a vision of the future, and forming a base of credibility (Tracey & Hinkin, 1998). These higher ideals and moral values are ones of equity and social justice in which *all* students are earning an education free from inequity and bias of the White norms. As a building leader, I must recognize the importance of influencing the culture of the organization. Cultural change is an important part of leadership; when the culture becomes transformational, an environment for effective individual growth and increased performance will occur (Bass & Avolio, 1993). I will lead with a transformational approach and honor Critical Race Theory.

Chapter 3. Methodology

The purpose of the proposed survey study is to explore to what extent preservice teachers are multiculturally self-efficacious and whether multicultural self-efficacy has an effect on or relationship to the awareness of White privilege. The following research questions guide this inquiry:

1. Do preservice teachers perceive themselves as multiculturally self-efficacious?

2. To what extent are preservice teachers aware of White privilege ?

3. A. Is there a relationship between multicultural self-efficacy and White privilege? Do relationships differ based on student background characteristics?

   B. To what extent do student background characteristics, mediated by multicultural self-efficacy, impact awareness of White privilege?

This chapter will provide an explanation of the method, a description of the participant sample used in this study, a description of all measures, and a discussion of analysis.

In order to answer the guiding research questions, the researcher used survey research methodology. The survey allowed the researcher to examine multicultural self-efficacy, racial consciousness, and awareness of White privilege of a sample of the population of preservice teachers. Furthermore, the researcher then generalized the findings back to the population of preservice teachers. According to Isaac and Michael (1997), survey research allows researchers to:

> Answer questions that have been raised, to solve problems that have been posed or observed, to assess needs and set goals, to determine whether or not specific objectives have been met, to establish baselines against which future comparisons can be made, to

analyze trends across time, and generally, to describe what exists, in what amount, and in what context. (p. 136)

The independent variables are age, SES, gender, political affiliation, program of study/college major, political affiliation, residential location, number of multicultural education courses taken in which White privilege was discussed, multicultural experiences/encounters, and field-based experience. The mediating variable is multicultural self-efficacy scale. The dependent variable is awareness of White privilege.

A survey as defined by Kraemer (1993) is simply a tool that will gather information about the characteristics, actions, or opinions of a large group of people. Additionally, surveys are well suited for recording demographic data that are indicative of the sample. Other benefits of survey methodology are the fact that they can be completed online and require minimal funds, and findings can be generalized back to the population. In this study, the researcher is particularly interested in preservice teachers' self-reported multicultural self-efficacy and awareness of White privilege; this would be difficult to measure using observational techniques.

Survey research methods do not come without weaknesses. Bell (1996) explains that biases may occur, as there is the potential for intentional misreporting of behaviors by respondents, which confound the survey results. Another weakness is the potential for people to hide their own behavior or have poor recall of their behavior in a given situation. Every methodology has strengths and weaknesses; it is therefore appropriate for the researcher to be aware of and acknowledge the weaknesses of the proposed method of research.

In terms of survey design, the researcher must select the approach that is used in selecting the sample and in determining how many participants are needed and how the survey will be administered. The researcher sampled preservice teachers at Excel University who have

completed or are currently in a preservice teaching placement. This is a convenience sample because there is access to this group of students. Furthermore, a goal of 150 participants completing the survey has been assumed, as the sample has to be large enough to reduce sampling error. According to Salant and Dillman (1994), survey media includes face-to-face interviews, telephone interviews, and mailed surveys, either postal or electronic. The researcher intends to use Survey Monkey as an electronic format to survey the preservice teachers at Excel University. The participants must have an equal opportunity to participate in the survey and be randomly selected. The researcher will invite all preservice teachers who have embarked on field placement in the past year the opportunity to take the survey.

The degree of precision in the survey data can be measured in two ways. The significance level refers to the amount of Type 1 error that the researcher is willing to accept. The researcher intends to have an alpha of .05. When a null hypothesis is rejected when it is actually true, a Type 1 error has occurred. A confidence interval is the second measure of precision and allows the researcher to quantify in the form of a percentage his or her level of confidence that the corresponding statistic for the population is within a specific range for the sample statistic. The researcher will accept a 95% confidence interval.

The probability that the researcher rejects the null hypothesis assuming that the alternate hypothesis is true is known as statistical power in terms of survey research methodology (Attewell & Rule, 1991). The effect size is the extent to which the distribution of means for the null and alternate hypothesis does not overlap. As cited by Aron and Aron (1997), the greater the difference in the distribution of means, the higher the power. Another determinant of power is the sample size; as the size of the sample increases, the distribution of means becomes narrower and the variance decreases, which then reduces the overlap between the two distributions and

increases the power (Aron & Aron, 1997). It is for this reason that a goal of 150 participants has been set by the researcher.

There are four types of survey: media, written, verbal, and mixed mode. As the researcher, I will use a word processed electronic survey, as it requires minimum resources and will allow the researcher to gain confidential information, as I will not see or hear the respondents. The survey will be distributed using electronic mail. This will protect the anonymity of the sample population.

The development of the survey instrument will be a combination of survey questions taken from those previously used in the field created by experts in the field, in which psychometrics exist. Specifically, the researcher will use portions of the existing Multicultural self-efficacy Scale by Guyton and Wesche (2005) and adapt the demographic section for the purposes of the study. The instrument will then have a second portion of questions that address White privilege. These questions will be adapted from the White Privilege Attitudes Scale by Pinterits et al. (2009). This combination will be used in order to gain the data regarding preservice teachers' perceptions of multicultural self-efficacy and awareness of White privilege.

The researcher will use a pilot group to analyze the reliability and validity of the instrument. The development of the survey instrument will be preceded by creating a carefully designed study. According to Salant and Dillman (1994), the study objectives must be translated into measurable factors that contribute to the development of a clearly defined study. The survey will be administered in a fair and consistent manner. Furthermore, it is important as noted by Levy and Lemeshow (1999) that a statistician has had the opportunity to give input on the survey in order to ensure that the instrument is conducive to easy data processing and manipulation for

analysis. The researcher intends to have statistical supports throughout the process to ensure the integrity of the statistical process, data, and analysis.

The researcher will be conscious of the wording of the questions within the survey instrument. Good survey questions need to be feasible to answer, and respondents must be willing to answer them. Respondents should not be asked questions they have no way of knowing. The survey instrument the researcher intends to use for the proposed study will focus on multicultural self-efficacy and White privilege and is self-reporting in terms of respondents' thoughts around the topic. The respondents will have the knowledge to answer the questions, as the questions are based on their own attitudes and knowledge. Salant and Dillman (1994) caution against biased wording in survey questions, explaining that questions that include a predisposition for or against a perspective are inappropriate in a survey. Furthermore, biased context should be controlled, and the researcher will confront this by using surveys that already exist and were created by experts in the field. Additionally, psychometrics already exists for both surveys that the researcher is adapting. Contextual bias may occur when the survey is long or the questions are placed in a particular order in which the respondent is thinking along certain lines because of previous questions. The respondents themselves can be a source of error. Isaac and Michael (1997) explain that the conduct of a survey by the nature of it being outside the realm of normal for a person's daily routine can be an additional source of bias. This presents the existence of limitations within this methodology. Additionally, the researcher will only be able to generalize the results back to a similar population as the sample population.

Many types of survey questions suit different purposes in terms of survey research methodology. In an open-ended survey question, respondents have the ability to answer in their own words. This style of questioning requires more in-depth thought on the part of the

respondent. This format of questioning is more difficult to analyze than a closed-ended question. I intend to survey using closed-ended questions in which the respondent will choose from a given set of responses. A Likert scale approach will be used, which is effective for respondents to answer and better for the analysis of the data.

The MES was designed to measure teachers' confidence to be effective in teaching diverse students, their attitudes about multiculturalism, experiences with other cultures, and their knowledge of teaching in a multicultural classroom (Guyton & Wesche, 2005). The survey instrument will have seven items examining their experiences with multicultural populations, using a four-point Likert scale ranging from 1 (Never) to 4 (Frequently). Seven items examine attitudes about multicultural populations using a four-point Likert scale ranging from 1 (Agree Strongly) to 4 (Disagree strongly). And 17 items examine their efficacy using a four-point Likert scale ranging from 1 (I do not believe I could do this very well) to 4 (I am quite confident that this would be easy for me to do). The WPAS is also a Likert scale with a range of 1 (Strongly Disagree) to 5 (Strongly Agree). This instrument will be significantly reduced regarding "willingness to confront White privilege" and four questions on "White privilege awareness" based on factor loadings of a previous study by Pinterits et al. (2009).

The researcher administered a pilot study using 24 teachers currently in the field. The teachers were asked to take the survey on an anonymous and volunteer basis. The researcher performed reliability analysis on the data and eliminated questions based on the data results. The researcher then held conversations with five pilot participants to check on clarity of questions and general feedback. Participants noted that the survey took 12 to 15 minutes on average. The participants felt there was one question that was confusing or unclear (i.e., the final question of the survey). Following receipt of this feedback, the researcher checked the internal consistency

of the question, found it was not a reliable item for inclusion, and subsequently eliminated it from the instrument.

In the section titled Experiences and Encounters, there were seven questions. After running reliability statistics, the researcher removed one question ("In the past I chose to read books about people different from me"). In removing that question, the Cronbach's alpha for this section was .818.

Table 1

Pilot: Chronbach's Alpha Experiences and Encounters

Cronbach's alpha	No. of items
.818	6

The section Multicultural Self-Efficacy (Attitude) had seven questions. After running reliability statistics, the researcher removed two questions ("Discussing ethnic traditions and beliefs in school leads to disunity and arguments between students from different cultures" and "Children should be taught mostly by teachers of their own ethnic and cultural background"). In removing these two questions, the Cronbach's alpha for this section was .812.

Table 2

Pilot: Chronbach's Alpha Multicultural Self-Efficacy (Attitude)

Cronbach's alpha	No. of items
.812	5

The section Multicultural Self-Efficacy (Skill) had 18 questions. After running reliability statistics, the researcher did not remove any questions from this section as all components contributed with a Cronbach's alpha of .947.

Table 3

Pilot: Chronbach's Alpha Multicultural Self-Efficacy (Skill)

Cronbach's alpha	No. of items
.947	18

The final section of the instrument Awareness of White privilege had five questions. After running reliability statistics, the researcher removed one question ("Teachers should be 'colorblind' in their approach to educating all children"). In removing this one question, Cronbach's alpha for this section was .755.

Table 4

Pilot: Chronbach's Alpha Awareness of White privilege

Cronbach's alpha	No. of items
.755	4

Analysis

The researcher is using the statistical technique of path analysis, which is series of regression analyses. The researcher will obtain descriptive statistics for independent variables. In treating the dependent variable, the researcher will proceed in the following stages: Stage 1 of analysis is descriptive statistics and will correspond with research questions 1 and 2. Stage 2 of analysis is a factor analysis. Stage 3 of the analysis is the path analysis, which is a series of regression and will allow the researcher to analyze the extent to which background characteristics mediated by the multicultural self-efficacy scale affect awareness of White privilege. Upon the completion of the data analysis, the researcher intends to answer the research questions and offer suggestions for future research and implications for practice in the field of teacher education and educational leadership.

The researcher will attend to validity and reliability in two ways. Initially, both existing instruments have psychometrics already completed by experts in the field. According to Guyton and Wesche (2005) and based on psychometrics, the MES is a useful instrument in research about multicultural education, shown by the factor analysis and the reliability analysis. The WPAS is beneficial in developing more comprehensive and effective training and intervention programs for students (Pinterits et al., 2009). Psychometric support across many studies confirms the reliability and validity of the WPAS.

Secondly, the researcher tested the instrument that includes portions from both the WPAS and the MES on a pilot group of teachers in order to further test for validity and reliability. The pilot study will also indicate the factor loadings that can be expected of the larger study and further guide the data analysis that will be performed on the actual study.

There are many advantages of using a survey approach in this study to analyze student background characteristics, multicultural self-efficacy, and White privilege awareness. First, the survey is capable of gaining information from a large number of people and well suited for gathering extensive demographic data on that large sample. The demographic data become my independent variables and are a key component of the study. The large sample size that the survey will allow the researcher to include will strengthen the study statistically as well as in terms of generalizability. Additionally, because the researcher is looking at attitudes and perceptions, the survey approach can elicit the information that is otherwise difficult to measure using observation.

Survey research does not come without weaknesses, as there are disadvantages to this methodology. One limitation of the data source is the fact that respondents are from one university; although the university is large and representative of the population, the researcher

will still be able to generalize the results back to a population similar to that of the survey

population. Additionally, the respondents are self-reporting, which adds error in that people

could intentionally misreport or have difficulty assessing their own attitudes and behaviors. The

survey is optional, thus, those who have a more stake in the topic may be more likely to take the

survey initially. Another limitation of this study is the absence of observation or follow-up

interviews to add a qualitative component. This information could expand on findings from the

data source; the researcher acknowledges the value of this and recommends adding a qualitative

portion for future research. This study will be quantitative in its methodology.

Participants

The study will use quantitative research methods. In order to gain an adequate sample

size, the researcher will use Excel University preservice teachers who have completed at least

one semester of preservice teaching within the last two years or are in the process of preservice

teaching. Excel University is a four-year public institution located in Michigan. Preservice

teachers who participate in the study will remain anonymous, as the researcher will not have

access to student identity with coding. The researcher will make reasonable efforts to keep the

anonymity of Excel University. There will not be an effort to stratify the sample; however,

demographic information will be recorded as part of the survey for all participants. There are 150

participants in this study.

Instrumentation

The final instrument (see Appendix B) will use portions of the existing Multicultural self-

efficacy Scale by Guyton and Wesche (2005) and adapt the demographic section for the purposes

of the study. The instrument will then have a second portion of questions, which address

awareness of White privilege. These questions will be adapted from the White privilege Attitude

Scale by Pinterits, Poteat, and Spanierman (2009). This combination will be used in order to gain the data regarding preservice teachers' perceptions of multicultural self-efficacy and awareness of White privilege.

Data Collection

During the spring semester 2012 at Excel University, preservice teachers who have participated in a student teaching placement in the past two years will be asked to take the survey. Survey data will be collected from the sample of Excel University preservice teachers who choose to participate in the survey. The researcher used Survey Monkey to administer the survey. Participants were asked to provide consent electronically in taking the survey. Human subjects research approval was granted prior to sending out electronic survey.

Chapter 4. Results

Descriptive Data Analysis

The sample population for this study was made up of 150 preservice teachers from Excel University. The following descriptive statistics will describe the population survey. Appendix C provides complete summary statistics. The participants of the study were 79% (n= 118) female and 21% (n=32) male; this gender disparity is reflective of the current teaching population. The sample population in this study in terms of gender of participants is representative of the teaching population nationally. As noted in Chapter 1, 75% of teachers in the United States are female and 25% are male (National Center for Education Statistics [NCES], 2010). This sample is a convenience sample of preservice teachers who have completed their field-based experience from Fall 2010 to Spring 2012. The age of the participants was 79% (n=119) in the 20-30 range with the remaining 11% (n=31) over 30. Socioeconomic status in this study was measured by Pell Grant eligible and Not Pell Grant eligible; 44% (n=66) of participants were Pell Grant eligible and 56% (n= 84) were not Pell Grant eligible. Elementary preservice teachers made up 58% (n=87) of the study, and secondary preservice teachers made up 42% (n= 63) of the study. With regard to residency, 95% (n=142) of the responders lived off campus: 11% in rural setting, 21% urban, and 67% suburban. Eighty-eight percent (n=132) of the participants had taken 0-4 multicultural courses, and the remaining 12% (n=18) had taken more than four multicultural courses. However, within those courses 33% of responders reported that the concept of White privilege was taught never or rarely, 40% occasionally, and 27% frequently. When asked about applying knowledge of White privilege with confidence, 41% of responders believed they could do that.

The "experiences and encounters" section of the survey asked responders to reflect on past experiences and encounters with people from a different race/ethnicity from their own. In all but two questions, the percentage of responders who occasionally and frequently had experiences and encounters with someone racially different from them was higher than *never* and *rarely* combined. The two questions in which *never* and *rarely* had a higher percentage than *occasionally* and *frequently* were "Diverse people lived in my neighborhood when I was a child growing up" and "A diverse person was one of my role models when I was younger."

Frequent experiences would be rated a 4; occasionally, 3; rarely, 2; and never, 1. When looking at each question individually the two highest means were 2.9 and 3.0. The mean score for the statement "As a child I played with people different from me" was a 2.9, which falls nearly at *occasionally*. The highest mean was attributed to the statement, "In the past, I chose to watch TV shows and movies about people different from me." This will prove to be an interesting factor in the latter part of this data analysis.

Table 5

"Experiences and Encounters" Survey Results

Question	Response, Valid Percent (%)			
	Never	Rarely	Occasionally	Frequently
As a child I played with people different from me.	9.5	23.6	33.1	33.8
I went to school with diverse students as a teenager.	18.9	20.3	20.9	39.9
Diverse people lived in my neighborhood when I was a child growing up.	25.0	31.8	22.3	20.9
A diverse person was one of my role models when I was younger.	29.0	31.0	24.1	15.9
In the past I chose to watch TV shows and movies about people different from me.	7.5	14.3	40.1	38.1
As a teenager, I was on the same team and/or club with diverse students.	18.9	20.9	27.7	32.4

The "Multicultural Self-efficacy-Attitude" section of the survey asked responders to agree strongly (1), agree somewhat (2), disagree somewhat (3), or disagree strongly (4). The attitudes of respondents were very positive with regard to multicultural self-efficacy. Over 70% of respondents "agreed strongly" to every question in this section of the survey. In fact, 98.7% either agreed strongly or agreed somewhat that "It is essential to include the perspectives of diverse groups while teaching things about American history that are common to all Americans."

Desirable answers on this section would be in the agree range. Respondents' answers were

desirable in that the means fell between 1.1 and 1.3. Respondents were most agreeable to the

statement that "teachers should provide opportunities for children to share cultural differences in

food, dress, family life, and beliefs" but were least agreeable to the statement "teachers should

adapt lesson plans to reflect the different cultures represented in the classroom."

Table 6

"Multicultural Self-Efficacy (Attitude)" Survey Results

Question	Response, Valid Percent (%)			
	Agree strongly	Agree somewhat	Disagree somewhat	Disagree strongly
Teachers should adapt lesson plans to reflect the different cultures represented in the classroom.	72.8	23.8	2.0	1.4
Teachers should provide opportunities for children to share cultural differences in foods, dress, family life, and beliefs.	85.0	12.9	1.4	0.7
It is essential to include the perspectives of diverse groups while teaching things about American history that are common to all Americans.	83.7	15.0	0	1.4
Curricula and textbooks should include the contributions of most, if not all, cultural groups in our society.	76.9	17.0	4.8	1.4
The classroom library should reflect the racial and cultural differences in the class.	82.9	14.4	0.7	2.1

The "Multicultural Self-Efficacy (Skill)" section of the survey asked responders to assess

their own ability to do various tasks. The choices ranged from the most desirable "I am quite

confident that this would be easy for me to do" (4) to the least desirable "I do not believe I could

do this very well" (1). The results of this were not as positive as the multicultural self-efficacy (attitude) portion. For example, 18% of responders reported they could not do this very well or that it would be difficult to do when responding to the statement "I can help students to examine their own prejudices." Nearly 17% of responders reported they could not do this very well or that it would be difficult to do when responding to the statement "I can provide instructional activities to help students to develop strategies for dealing with racial confrontations." The two highest means for this section were 3.3 ("I can develop materials appropriate for the multicultural classroom") and 3.4 ("I can get students from diverse groups to work together").

Table 7

"Multicultural Self-Efficacy (Skill)" Survey Results

Question	Response, Valid Percent (%)			
	I do not believe I could do this very well.	I could probably do this if I had to, but it would be difficult for me.	I believe that I could do this reasonably well, if I had time to prepare.	I am quite confident that this would be easy for me to do.
I can provide instructional activities to help students to develop strategies for dealing with racial confrontations.	5.6	11.3	59.9	23.2
I can adapt instructional methods to meet the needs of learners from diverse groups.	5.6	2.1	49.0	43.4
I can develop materials appropriate for the multicultural classroom.	5.6	2.1	48.3	44.1

I can develop instructional methods that dispel myths about diverse groups.	4.2	11.2	53.1	31.5
I can analyze instructional materials for potential stereotypical and/or prejudicial content.	4.9	7.7	44.8	42.7
I can help students to examine their own prejudices.	4.2	14.0	44.8	37.1
I can present diverse groups in our society in a manner that will build mutual respect.	3.5	4.9	45.5	46.2
I can develop activities that increase the self-confidence of diverse students.	6.3	4.2	42.0	47.6
I can provide instruction showing how prejudice affects individuals.	4.3	7.1	49.6	39.0
I can provide instructional activities to reduce prejudice towards diverse groups.	6.3	7.7	52.4	33.6
I can identify cultural biases in commercial materials used in teaching.	4.9	5.6	42.0	47.6
I can help students work through problem situations caused by stereotypical and/or prejudicial attitudes.	5.6	8.4	45.5	40.6

I can get students from diverse groups to work together.	5.6	4.2	34.3	55.9
I can identify school practices that may harm diverse students.	6.3	9.8	42.0	42.0
I can identify solutions to problems that may arise as the result of diversity.	5.0	9.2	50.4	35.5
I can identify ways in which various groups contribute to our pluralistic society.	4.9	9.9	39.4	45.8
I can help students take on the perspective of ethnic and cultural groups different from their own.	4.9	8.4	53.8	32.9
I can involve students in making decisions and clarifying their values regarding multicultural issues.	4.2	5.6	56.6	33.6

The "Awareness of White Privilege" section of the survey asked respondents four statements regarding White privilege; answers ranged from Strongly Agree to Strongly Disagree. The neutral section had fairly high percentages; perhaps respondents who were unsure or uncomfortable with the concept of White privilege used the neutral category as a response. One statement that I was particularly interested in was "Our social structure system promotes White privilege": 17.6% of responders either disagreed or strongly disagreed to this statement. This leads me to believe that responders have not yet made the connection that our public schools are part of our social structure or they do not understand the inherent privilege of White students in schools. This is worrisome, as literature continues to show the increased diversity in public

schools. Another statement that had fairly negative responses was "Plenty of people of color are more privileged than Whites": 28% of responders either agreed strongly or agreed to this statement. This finding again leads me to believe that there is not awareness among those responders of White privilege.

To the statement, "Everyone has equal opportunity, so this 'so called' white privilege is really White-bashing," the mean score was a 3.7, which shows that responses fell between *neutral* and *disagree*. I was surprised that the mean was not higher, as I expected it to fall more between *disagree* and *strongly disagree*. To the statement, "White people have it easier than people of color," the mean score was 2.5, which falls between *agree* and *neutral*. For "Our social structure system promotes White privilege," the mean score was 2.4, again falling between *agree* and *neutral.* To the last statement, "Plenty of people of color are more privileged than Whites," the responders were generally neutral as the mean was 3.1. The means on this section are somewhat surprising as they indicate a lack of awareness of White privilege that research would support is important for teaching in a multicultural setting.

Table 8

"Awareness of White Privilege" Survey Results

Question	Response, Valid Percent (%)				
	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Everyone has equal opportunity, so this "so called" white privilege is really White-bashing.	4.9	9.1	24.5	30.8	30.8
White people have it easier than people of color do.	18.9	41.3	15.4	16.8	7.7
Our social structure system promotes White privilege.	20.4	40.1	21.8	12.7	4.9
Plenty of people of color are more privileged than Whites.	4.9	23.1	32.9	32.2	7.0

Factor Analysis

In conducting the factor analysis, Principal Component Analysis was the extraction method used. Varimax with Kaiser Normalization was the rotation method used. The Factors are reported using a Rotated Component Matrix including all questions from the survey instrument. The data broke down into seven clear factors (see Table 9). The factors are as follows: Multicultural Self-Efficacy (Skill), Experiences and Encounters, Multicultural Self-Efficacy (Attitude), Awareness of White Privilege, Coursework (two-item factor), Number of Multicultural Education Courses Taken (one-item factor), and Media (one-item factor). The Kaiser-Meyer-Olkin measure verified the sampling adequacy for the analysis, and all KMO values were well above the acceptable limit of .5, with the exception of the one-item factor of Media, which is .495.

As a result of the factor analysis, number of courses proved to be a one-question factor. The question on the survey, "How many multicultural courses have you taken?" had a factor loading of .589 and did not load closely with any other factors. Number of courses is now an independent variable.

As a result of the factor analysis, "media" proved to be a one-question factor. The question on the survey, "In the past I chose to watch TV shows and movies about people different from me" had a factor loading of .495 and did not load closely with any other factors. "Media" is now an independent variable. Table 9 is the factor analysis component matrix.

Table 9

Overall Factor Analysis Component Matrix

Question	Response				
	Multicultural Self-efficacy (Attitudes)	Multicultural Self-efficacy (Skills)	Awareness of White privilege	Experiences and Encounters	Coursework
In my multicultural course work, the concept of white privilege was taught.					.810
In my multicultural course work, I can apply knowledge of white privilege.					.810
As a child I played with people different from me.				0.843	
I went to school with diverse students as a teenager.				0.787	
Diverse people lived in my neighborhood when I was a child growing up.				0.825	
A diverse person was one of my role models when I was younger.				0.699	

As a teenager, I was on the same team and/or club with diverse students.			0.854
Teachers should adapt lesson plants to reflect the different cultures represented in the classroom.	0.752		
Teachers should provide opportunities for children to share cultural differences in foods, dress, family life, and beliefs.	0.786		
It is essential to include the perspectives of diverse groups while teaching things about American history that are common to all Americans.	0.780		
Curricula and textbooks should include the contributions of most, if not all, cultural groups in our society.	0.884		
The classroom library should reflect the racial and cultural differences in the class.	0.851		
I can provide instructional activities to help students to develop strategies for dealing with racial confrontation.		0.820	
I can adapt instructional methods to meet the needs of learners from diverse groups.		0.792	
I can develop materials appropriate for the multicultural classroom.		0.812	
I can develop instructional methods that dispel myths about diverse groups.		0.789	
I can analyze instructional materials for potential stereotypical and/or prejudicial content.		0.799	
I can help students to examine their own prejudices.		0.755	

I can present diverse groups in our society in a manner that will build mutual respect.	0.830
I can develop activities that increase the self-confidence of diverse students.	0.848
I can provide instruction showing how prejudice affects individuals.	0.820
I can plan instructional activities to reduce prejudice towards diverse groups.	0.829
I can identify cultural biases in commercial materials used in teaching.	0.807
I can help students work through problem situations caused by stereotypical and/or prejudicial attitudes.	0.853
I can get students from diverse groups to work together.	0.817
I can identify school practices that may harm diverse students.	0.814
I can identify solutions to problems that may arise as the result of diversity.	0.834
I can identify ways in which various groups contribute to our pluralistic society.	0.807
I can help students take on perspectives of ethnic and cultural groups different from their own.	0.815
I can involve students in making decisions and clarifying their values regarding multicultural issues.	0.827
Everyone has equal opportunity, so this "so called" white privilege is really White-bashing.	0.854

White people have it easier than people of color.	0.851
Our social structure system promotes White privilege.	0.855
Plenty of people of color are more privileged than Whites.	0.791

Reliability

Reliability for the Multicultural Self-Efficacy (Attitudes) section of this survey was good, with a Cronbach's Alpha of .868. There are five questions in this section that gauge the responders' attitude regarding statements about multicultural teaching and learning. The component matrix (see Table 9) indicates the level that the particular item contributes to the factor being measured. All questions contributed highly to the factor; however, the last two items in this section contributed the highest in this section. In other words, "curricula and textbooks should include the contribution of most, if not all, cultural groups in our society" and "the classroom library should reflect the racial and cultural differences in the class" contributed highly to the factor of Multicultural Self-Efficacy (Attitudes).

When converting the section totals into a score, the desired score would be a low score; the lowest possible score would be a 5, with the highest possible score being 20. With a 95% confidence interval, the mean score in the Multicultural Self-Efficacy (Attitudes) section is 6, the median is 5, and the standard deviation is 2. There was one extreme outlier in this data set, scoring a 20, reporting that they disagreed strongly on every question in the section. Certainly, these two outliers are troubling because they disagreed strongly with very fundamentally sound and important ideas regarding multicultural education. Aside from that, the more telling information is that the average score on this section was a 6, meaning that the attitudes that preservice teachers hold is very positive and reflective of how teachers should provide for

children in an educational setting. An interesting finding is that the attitudes toward curriculum textbooks and library contribute the most to this attitude scale.

Reliability for the Multicultural Self-Efficacy (Skill) section of this survey was very high, with a Cronbach's Alpha of .971. As indicated in Table 9, this section of 18 questions asked responders to assess their own efficacy with regard to skills related to teaching in a multicultural classroom. The component matrix (see Table 3) indicates that all 18 components were contributing highly to the factor. The two highest contributing statements read, "I can develop activities that increase the self-confidence of diverse students" and "I can help students work through problem situations caused by stereotypical and/or prejudicial attitudes." An interesting finding in this data set is that attitudes toward curriculum textbooks and library contribute the most to this attitude scale (.851).

In the Multicultural Self-Efficacy (Skill) section, the desired score would be a high score and the highest possible score would be a 72, with the lowest possible score being 18. With a 95% confidence interval, the mean score in the Multicultural Self-Efficacy (Skill) section is 57.8, the median is 60, and the standard deviation is 11. There were six outliers in this data set, scoring near 20, reporting that they did not believe they could do the task very well on nearly every question in the section. It is statistically interesting that the average score is a 57.8, which is relatively high given a highest possible score of 72. Preservice teachers believed in themselves and were confident in carrying out a number of tasks deemed important in multicultural education.

Reliability for the Awareness of White Privilege section of this survey was very high, with a Cronbach's Alpha of .858. This section of four questions asked responders to assess their awareness of White privilege. As indicated in Table 9, all four questions in the component

matrix showed high contributions to the factor: .855 was the highest, and that statement was "Our social structure system promotes White privilege." The other high contributor to the awareness of White privilege factor was .854, reading, "Everyone has equal opportunity, and so this 'so-called' white privilege is really White bashing."

In the Awareness of White Privilege section, the desired score would be a high score and the highest possible score would be a 20, with the lowest possible score being 4. With a 95% confidence interval, the mean and median score in the Awareness of White Privilege section is 14 with a standard deviation of 3.7. There were two outliers in this data set, scoring near 5.

Experiences and Encounters component matrix shows that all items are making a significant contribution in measuring the factor of Experiences and Encounters. As indicated in Table 9, the one item that contributed the least was "a diverse person was one of my role models when I was younger": .699 indicates that this statement contributed less than the other statements with regard to the factor of experiences and encounters.

The Coursework factor is a two-question factor, which caused the low reliability rating. The Cronbach's alpha for this factor was .447. However, as indicated in Table 9, both questions contributed highly to the Coursework factor. The statements reflect the concept of White privilege being taught in multicultural education courses taken as well as being able to apply knowledge of White privilege.

Regression

The first step in running the regression data was to "dummy code" the categorical independent variables. Dummy coding allowed the research to use categorical predictor variables in regression. Dummy coding uses only ones and zeros to convey all of the necessary information on group membership. The reference group was assigned a value of 0 for each code

variable, the group I was interested in comparing to the reference group was assigned a value of 1 for its specified code variable, and all other groups were assigned 0 for that particular code variable. The dummy-coded variables are as follows: age, male, poverty, Republican, independent, rural, urban, experiences, number of multicultural education courses taken, secondary education, math/science program of study, vocational program of study, media, and coursework.

The researcher makes the following underlying assumptions with regard to regression. First, I assumed that on average the errors balance out. Second, I assumed that the independent variables are non-random. For this non-experimental work, this will need to be assumed directly along with the assumption that the independent variables have finite variances. Third, I assumed that the independent variables are linearly independent. That is, no independent variable can be expressed as a (non-zero) linear combination of the remaining independent variables. The failure of this assumption, known as *multicollinearity*, clearly makes it infeasible to disentangle the effects of the supposedly independent variables.

In considering the underlying assumptions for regression, the researcher checked for intercorrelations using Pearson correlation. Predictor variables were uncorrelated; see Appendix F. The underlying assumptions of regressions are:

1. The sample is representative of the population for the inference prediction.

2. The error is a random variable with a mean of zero conditional on the explanatory variables.

3. The errors are uncorrelated.

4. The variables are normally distributed

5. The predictors are linearly independent.

6. The variance of the error is constant across observations (homoscedasticity).

Additionally, the researcher checked for normal underlying variables by looking at histograms and bar charts; see Appendix G and H. All variables appeared normal with the exception of the Multicultural Self-Efficacy (Attitudes) variable. The researcher did transform the variable using an exponential treatment and showed a normal underlying variable; see Appendix G.

The researcher is using the statistical technique of path analysis, which is series of regression analyses. The first regression analyses were run using all IV (see Figure 2).

Age
SES (Pell grant eligible)
Gender
Political Affiliation
Residential
Experiences/Encounters
Number of Multicultural Classes Taken
Program of Study
Field-based Experiences
Media
Coursework

Figure 2. Independent Variables

All IV were then regressed backward on the DV of Multicultural Self-Efficacy (Attitude); see Table 10. The three top predictors in this model were coursework, male (negative),

Republican (negative), and the media (in the past I chose to watch TV shows and movies about people different form me). This is an interesting regression, which shows that the willingness to watch forms of media has led to a positive attitude regarding multiculturalism. In addition, it is pleasing that coursework does give students a positive attitude regarding multicultural education. The information that males and Republicans had more negative attitudes around multiculturalism is interesting but not surprising, and existing literature supports the fact that Republicans and males are less favorable to a host of diversity initiatives. The political affiliation of being Republican had a negative effect on one's multicultural self-efficacy attitudes. As a researcher, I can draw upon the common knowledge that the Republican party has blocked legislation such as The Dream Act, a bipartisan piece of legislation originally introduced by Senators Dick Durbin and Orrin Hatch, that would allow young illegal immigrants to become legal residents of the U.S. by either going to school or serving in the armed forces and staying out of trouble. It is the consistent opposition of the Republican party that has blocked this legislation. Additionally, males have consistently been opposed to affirmative action legislation in this country. These are just two examples of how *male* and *Republican* remain in the model as negative contributors to multicultural self-efficacy attitudes. On the adverse side, looking at the history of the feminization of the teaching core, it is explained on many levels how the gender trait of female has positive effects on one's attitudes of multicultural self-efficacy.

Table 10

Regression: MCSE (Attitudes) (Adj. R-Squared=.236)

Model	Beta	t	Sig
Coursework	.272	3.679	.000
Male	-.164	-2.231	.027
Republican	-.152	-2.031	.044
No TV with Diversity	-.321	-4.349	.000

The second backward regression ran all IVs on the DV of Multicultural Self-Efficacy (Skill), see Table 11. In this regression table, I was surprised to see that the only two variables that remained were urban and media.

It is telling that the media statement, "In the past I chose to watch TV shows and movies about people different from me," was a predictor of one's MCSE Skills. The literature of Cortes and the impact of our media on students' stereotypes and generalizations reflect the fact that this media factor would bear some relationship to one's multicultural self-efficacy skills. The media continues to provide both generalizations and stereotypes of social groups. This factor would be interesting to explore in a future study to examine the impact of mass media on one's multicultural skills and attitudes.

The second finding of an urban residence is not surprising. The finding that urban living bears some relationship to multicultural skill is consistent with literature regarding inclusion in an environment as important for skill building (Bandura 1997). The skills may be better, as those living in an urban environment are practicing and developing skills in everyday interactions in an urban environment. Perhaps immersion of student teachers in an urban placement or living experience prior to student teaching would be a step toward higher skill development among preservice teachers. Skill developments are hampered by not living in a diverse environment as opposed to time in courses. For example, the researcher expected those who live in an urban setting versus rural or suburban are more likely to be more skillful in terms of multiculturalism since they interact with diverse people on a daily basis.

Table 11

Regression: MCSE (Skills) (Adj. R-Squared=0.83)

Model	Beta	t	Sig
Urban	.212	2.577	.011
No TV with Diversity	-.227	-2.762	.007

Last, the researcher ran a backward regression using all IVs, including MCSE (Skill) and

MCSE (Attitudes) on the DV of Awareness of White privilege. The two independent variables

that best predicted awareness of white privilege were Coursework and Multicultural Self-

Efficacy (Attitudes). It is surprising that the MCSE (Skills) fell out as a predictor of awareness of

White privilege. It is very meaningful that Coursework remained a strong predictor of the

awareness of White privilege. This finding speaks to the importance of educating preservice

teachers on the meaning of White privilege and how it affects our students in school.

Table 12

Regression: Awareness of White Privilege (Adj. R-Squared=.232)

Model	Beta	t	Sig
Coursework	.343	4.432	.000
Self-Efficacy (Attitudes)	.269	3.474	.001

Interaction effects represent the combined effects of variables on the criterion or

dependent measure. When an interaction effect is present, the impact of one variable depends on

the level of the other variable. Commonly, interactions are considered in regression analysis.

An interaction may arise when considering the relationship among three or more variables and

describes a situation in which the simultaneous influence of two variables on a third is not additive. The presence of interactions can have important implications for the interpretation of statistical models. For example, if two variables of interest, such as gender and political affiliation, interact, the relationship between each of the interacting variables and a third "dependent variable" such as Multicultural self-efficacy attitude depends on the value of the other interacting variable. In practice, this makes it more difficult to predict the consequences of changing the value of a variable.

Chapter 5. Discussion

The purpose of this quantitative survey study is to examine preservice teachers' perceived multicultural self-efficacy awareness of White privilege. The researcher used a quantitative survey approach to gain insight into the perceptions of preservice teachers who have completed at least one semester of field placement, practicing their teaching under the guidance of an experienced teacher.

The first research question asks "Do preservice teachers perceive themselves as multiculturally self-efficacious?" The data were clear that most preservice teachers believed that both in attitude and skill they were muticulturally self-efficacious. Skills did lag behind attitudes as overall, preservice teachers' attitudes were more positive than their skills. The researcher acknowledges the distinction between theory and practice with regard to preservice teachers' multicultural attitudes and skills or lack thereof. For example, a preservice teacher may be very efficacious with his or her multicultural attitude and skills however; "in practice" the result may be that there is a gap when putting the theory into practice in the classroom.

With regard to the skill section of multicultural self-efficacy, it is statistically interesting that the average score is a 57.8, which is relatively high given a highest possible score of 72. Preservice teachers believed in themselves and were confident about carrying out a number of tasks deemed important in multicultural education. The attitudes of preservice teachers around multicultural self-efficacy were very positive as well. In the attitudes section, the desired score would be a low score, and the lowest possible score would be a 5 with the highest possible score being 20. With a 95% confidence interval, the mean score in the Multicultural Self-Efficacy (Attitudes) section is 6, the median is 5, and the standard deviation is 2. It is evident that the majority of preservice teachers' attitudes are positive.

A valid percentage in the Self-Efficacy (attitude) section is the fact that 85% of respondents strongly agreed that "teachers should provide opportunities for children to share cultural differences in food, dress, family life, and beliefs." However, 72% strongly agreed that "teachers should adapt lesson plans to reflect the different cultures represented in the classroom." This finding aligns with Banks' five approaches to multicultural education described in the literature. Teachers being agreeable to including opportunities of food, culture, dress, and so on would fall at the second stage of Banks' continuum "Heroes and Holidays." The latter would move teachers further down the continuum at Stage 4 "Structural Reform." This evidence in the study further validates the fact that preservice teachers fall short in their cultural competence and efficacy in providing a multicultural education.

The second research question asks "To what extent are preservice teachers aware of White privilege?" In this study, the literature review of research speaks to the importance of the awareness of White privilege as an integral result of a preservice teacher and their skills and attitudes of multicultural education. In the Awareness of White Privilege section, the desired score would be a high score, and the highest possible score would be a 20 with the lowest possible score being 4. The median score in the Awareness of White Privilege section is 14, with a standard deviation of 3.7. On the whole this mean, although not horrible, is less positive than those of multicultural awareness and skill. As I break down the "Awareness of White Privilege" section, it is telling to look at the questions individually. It is clear from this data set that there is a population who does not understand or value the aspect of White privilege in multicultural education. Nearly 20% of responders believed that everyone has equal opportunity and White privilege is really "White bashing." This is a troubling statistic for a person of any career, but even more so for individuals who plan on a career teaching students of any race/ethnicity. The

statement "Our social structure system promotes white privilege" is one of the most important questions because schools are a social structure that is reflective of our larger society. Nearly 18% of the responders either disagreed or strongly disagreed to this statement. The researcher would suggest that an individual who does not understand how White privilege affects a school system would find themselves at the basic levels of Banks' stages of multicultural education. The awareness of Whiteness, in the researcher's opinion, allows a teacher to move from a contributions approach to a transformative approach to multicultural education. Twenty-eight percent of responders either agreed or strongly agreed that "plenty of people of color are more privileged that Whites." This too is a worrisome statistic, because it leads me to believe that those individuals do not understand White privilege as it relates to our public school systems and its integral part of multicultural education.

The third question was "Is there a relationship between multicultural self-efficacy and White privilege? Do relationships differ based on student background characteristics?" As presented in Figure 3, there is a positive relationship between one's multicultural self-efficacy with regard to attitude and awareness of White privilege. Multicultural self-efficacy skills did not present as a significant relationship to awareness of White privilege. Relationships did exist between some student background characteristics. The demographic characteristic of gender proved interesting as males had a more negative attitude than females regarding multicultural self-efficacy. Additionally, Republicans had a more negative attitude than Democrats regarding multicultural self-efficacy. The amount of multicultural education coursework positively impacted multicultural self-efficacy attitudes. Multicultural self-efficacy skill was positively affected by being an urban resident. Most interesting is the relationship between media (gauged by the question "In the past I chose to watch TV shows and movies about people different from

me"). Those who chose to watch TV shows and movies about people different from themselves had a positive effect on both multicultural skill and attitude. Figure 3 illustrates those characteristics that were significant and remained in the model.
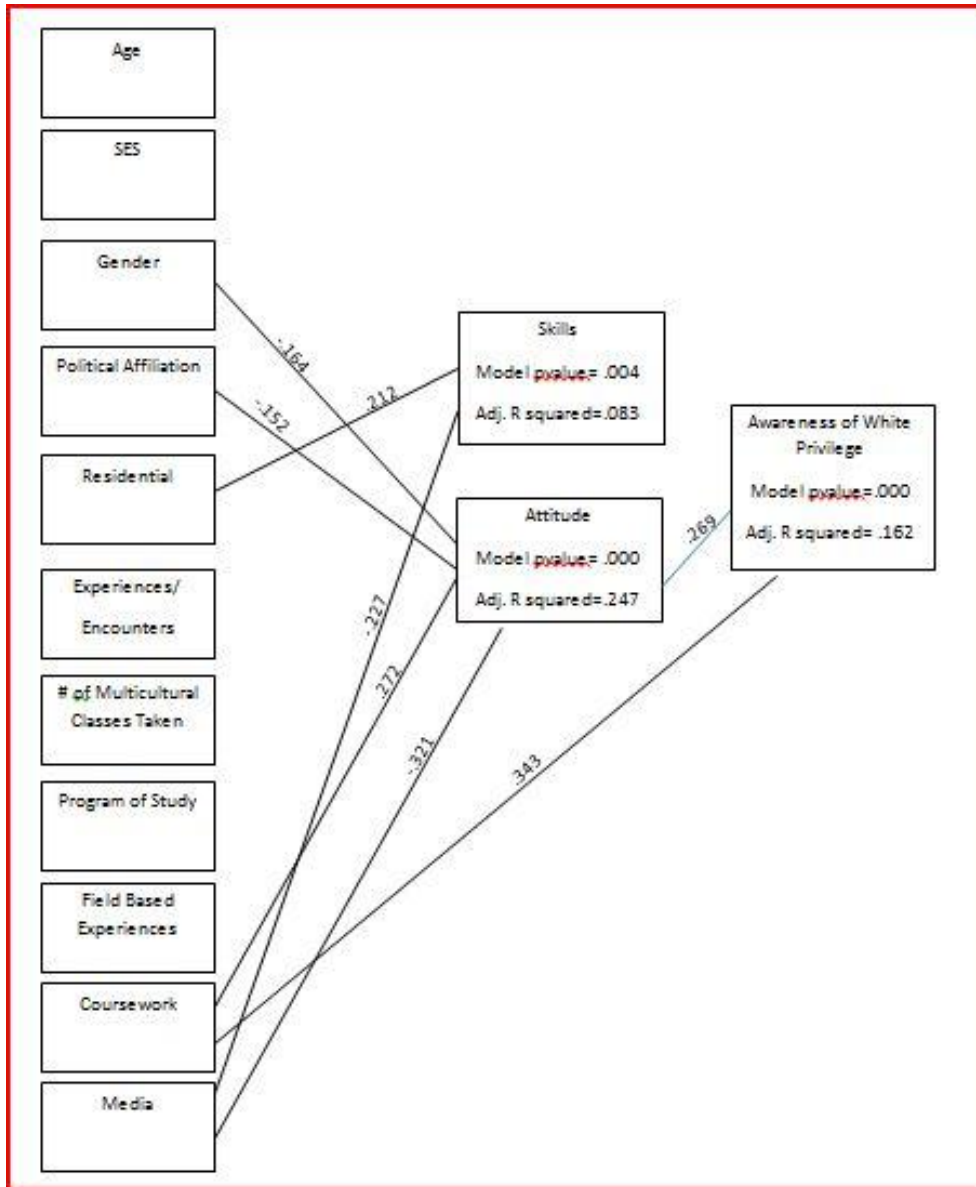
Figure 3. Multiple Regression: Influence of Variables on Awareness of White Privilege.

The last question was "To what extent are student background characteristics mediated by multicultural self-efficacy? Does multicultural self-efficacy predict the odds of awareness of White privilege?" The regression analysis showed that the two main predictors of one's awareness of White privilege is his or her multicultural self-efficacy regarding attitude and the coursework he or she took. Those who had a more positive attitude were likely to be more aware of White privilege. Those who had taken more courses in which White privilege was discussed proved to be more aware on the survey. Multicultural self-efficacy skill did not predict awareness of White privilege. It is possible that people can view themselves as multiculturally self-efficacious and believe that they have the skills to be effective in a multicultural classroom; however, they might not understand or respect the embedded importance of the awareness of White privilege. Therefore, it is not surprising that one's skill did not predict one's awareness of White privilege. Table 14 further describes the prediction of Attitudes, Skills, and Awareness of White Privilege, significant at .05 level.

Table 13

Predicting Attitudes, Skills, and Awareness with Multiple Regression

Model (n=153)	Regression Models		
Dependent variable	Attitudes	Skills	Awareness
Adjusted R^2	.236	.083	.232
Male	-.164*		
Republican	-.152*		
Urban		.212*	
No TV with Diversity	-.321***	-.227**	
Coursework	.272***		.343***
Attitudes	XXX	XXX	.269**

Limitations

The sample size of this study is a limitation: 150 participants allow the research to be generalized to similar populations. A larger stratified sample would allow the researcher to generalize further to national population of preservice teachers. A larger sample size may be valuable in affirming this study or adding additional knowledge regarding preservice teachers' multicultural self-efficacy and the relationship to their awareness of White privilege. Although many of the causal implications played out as I expected based on literature, the statistical proof of a causal relationship is a limitation of this study. Additionally, the study was limited to fixed-response questions; this is a limitation in that it forces a response as opposed to open-ended questioning.

Conclusions and Implications

Preservice teachers perceive themselves multiculturally self-efficacious with regard to both attitude and skill. Preservice teachers were moderately aware of White privilege. Those preservice teachers who scored more positively in the multicultural self-efficacy attitude section and had more multicultural coursework were more aware of White privilege. Media was an important positive factor in both multicultural self-efficacy skill and awareness. Perhaps those who are interested in people from a different ethnic group and explore that through TV and movies, then foster a better understanding of White privilege as well, as grow to have a more positive attitude around multiculturalism. The fact that coursework has a positive relationship with both multicultural self-efficacy attitude and awareness of White privilege is important as colleges and universities look to prepare students for the multicultural classroom.

The theory base for this study is Critical Race Theory, and per the literature it is instrumental for preservice teachers to have an awareness of White privilege to be effective in

the multicultural classroom. There are implications of the variables that did not remain in the model. For example, age, SES, experiences and encounters, and the program of study did not have a significant effect on any of the dependent variables. These variables were not predictive of one's multicultural self-efficacy skills or attitude or awareness of White privilege. The most surprising out of those is "experiences and encounters." I had expected that more experiences and encounters with diversity would have been predictive of multicultural self-efficacy.

It is important to note that multicultural self-efficacy and attitude, but not skill, predicted awareness of White privilege. The implications of this finding further validate the need for education research to embrace critical race theory. The "skills" that our preservice students are learning are not translating to the awareness and importance of White privilege in classrooms and schools. In this study, students proved to be very positive toward their skill level; however, this did not further predict their awareness of White privilege. This disconnect is important to look at in future research.

This study does highlight the lack of coursework in which White privilege was discussed. It also validates that those preservice teachers who took more coursework in the area were not only more informed on the topic of White privilege but also had a more positive attitude regarding multicultural self-efficacy. The implication for theory is that CRT is valid and would be beneficial in playing a larger role in the field of education. As our schools diversify and the achievement gap grows with regard to race, it is apparent that CRT has a place in preservice teacher preparation.

Perhaps the most useful implication is "in practice." The study would highlight that preservice teachers are coming out of college with a perceived positive attitude and level of skill with regard to multicultural education; however, whether those perceptions lead to reality once in

their own classroom is left to be studied. The literature around skill development by Bandura (1994) does support the fact that attitude support is a precursor to skill. It is a positive finding that the attitudes of preservice teachers were good; however, universities have the task to move preservice teachers further along the continuum and foster that efficacy into skills as that is "in practice" where the gains of multicultural education will be made.

Based on this study, in practice colleges and universities preparing preservice teachers should require education coursework in which White privilege is a focus. In those classrooms, the depth and extent to which White privilege is being addressed is important. Racism, privilege, and Whiteness are particularly thorny issues that may be being avoided in multicultural education curriculum. These uncomfortable and often unpopular discussions may be avoided out of a lack of efficacy by the professor themselves or as a result of the push back from students on the topics. Additionally, special attention should be paid to those demographic characteristics that seem to inhibit a positive multicultural self-efficacy attitude and work to move past those barriers. Additionally, if barriers exist that cannot be overcome, it may be important to organize out those individuals who are not able to move in a more positive direction with regard to multicultural education.

Implications for research are the importance of building upon and continuing to study multicultural self-efficacy and awareness of White privilege to learn more about the relationship. Preservice teachers are a great resource and study population to measure how well teacher preparation programs are preparing preservice teachers for diversity in their classroom. Additionally, the implication that background characteristics and demographics of students does influences their knowledge, attitude, and skill of multiculturalism as well as awareness of White privilege is an important valid finding.

There are certainly implications for my own professional as well as personal growth. This research has given me a great appreciation for both quantitative research as well as a compelling drive to enhance the quantitative nature of this study with qualitative components in the future. Additionally, I further understand and respect critical race theory and its emergent importance in the field of education. As an elementary school principal myself, I find the implications of this study great. I am acutely aware of the need for not only preservice teachers but experienced teachers as well to grow their multicultural skills. I truly believe the awareness of White privilege will allow teachers to be more effective teachers of all student populations. Personally, the implication "in practice" for me as a building principal is the acknowledgement that not only preservice teachers but potentially teachers in practice lack multicultural self-efficacy and an awareness of White privilege. As a practitioner, I see myself being a curricular leader in which multicultural curriculum and pedagogy are important aspects of leadership. Additionally, in the professional development and hiring practices I establish as a building principal, I will make efforts to develop and hire teachers who are multicultrally self-efficacious and aware of White privilege. I do believe that my background as an advocate of multicultural education does matter in my position as the researcher.

In order to enact second order change, as an administrator I need to hold expectations that teachers are appropriately differentiating material and pedagogy. I do believe that for teachers to see the value in differentiation as a means to multicultural education, the theory of interest convergence applies. As discussed at length in the literature review, interest convergence is an argument that suggests that things in the larger culture change only when the interests of the controlling groups and the dominated groups converge. Teachers are increasingly evaluated by the academic growth of their students. It is in teachers' best interests to provide the best

education for all students. The goals of a multicultural education are to reduce prejudice against oppressed groups and to work toward social justice for all groups so that all students can achieve academically. Multicultural education is transformative because the major goal is to "change variables in the school such as, – its culture, its power relationships, the curriculum and materials, and the attitudes and beliefs of the staff – so that educational equality from diverse groups is promoted" (Banks, J., 2010). To achieve these goals, teachers can implement differentiated instruction.

In reaching back to the literature of Causey et al. (2000), we know that prevalent among prospective teachers are the attitudes of naive egalitarianism. That is, they believe each person is created equal, should have access to equal resources, and should be treated equally. These beliefs can cause prospective teachers to deny the privileges they may enjoy because of their skin color and social class and to discount past and present discrimination. This study highlights the importance of dismantling the superior notions of Whiteness and acknowledging Whiteness as a property right. The only option in addressing the inequity is to dismantle White privilege. This will be an uphill battle for me as an administrator as the understanding of White privilege is so shallow in teacher education. Colleges and universities "in practice" need to accept this charge as well.

This study encouraged the fact that multicultural self-efficacy and awareness of White privilege are both necessary qualities of a teacher of diverse students. The study explored those independent variables that were predictive of multicultural self-efficacy and awareness of White privilege. With this information, colleges and universities have research-based evidence to validate that coursework that includes meaningful discussion around White privilege is important. Further, the research shows that factors such as gender influence the attitudes around

multicultural self-efficacy. This may impress upon males the need to explore multiculturalism and White privilege deeper in order to affect their negative attitudes. Future education research grounded in critical race theory will, we hope, continue to put race in the forefront of multicultural education as an important factor in preparing preservice teachers who are both multiculturally self-efficacious and aware of White privilege. The degree to which teacher preparation institutions prepare preservice teachers to develop these qualities before they go in to the classroom is important.

Recommendations for Future Research

The following suggestions for future research were identified in conducting the study. The study represents a small sample of preservice teachers. Future research could run a more robust study using a larger population. Perhaps a national study of preservice teachers would show regional differences as well. In terms of independent variables, future research with a larger sample could include even more variables such as race, religious affiliation, sexual orientation, and so on, to see if there are more variables that bear relationship to the dependent variables.

The addition of a qualitative portion of this study, in which after the initial survey participants could be asked some open-ended questions, would further clarify and add value to the respondents' perceptions of their multicultural efficacy skills and attitude and awareness of White privilege. Last, in future research, it would be beneficial if there were one more dependent variable or a more comprehensive tool that encompasses "Cultural Competence" for educators including multicultural self-efficacy and awareness of White privilege. The research could then analyze the background characteristics, multicultural self-efficacy and awareness of White privilege, and its relationship to an overall cultural competence.

References

Abrams, L. S., & Gibson, P. (2007). Reframing multicultural education: Teaching white privilege in the social work curriculum. *Journal of Social Work Education, 43*(1), 147-160. doi: 10.5175/JSWE.2007.200500529

Abrams, L. S., & Moio, J. A. (2009). Critical race theory and the cultural competence dilemma in social work education. *Journal of Social Work Education, 45*(2), 245–261. doi: 10.5175/JSWE.2009.200700109

Adair, J. (2008). White pre-service teachers and "de-privileged spaces." *Teacher Education Quarterly, 35,* 189. Retrieved from http://www.eric.ed.gov:80/PDFS/EJ838708.pdf

Allen, R. L. (2004). Whiteness and critical pedagogy. *Educational Philosophy and Theory, 36*(2), 121–136. doi: 10.1111/j.1469-5812.2004.00056.x

Angus, D. L. (2001). Professionalism and the public good. A brief history of teacher certification. Washington, DC: Thomas B. Fordham Foundation.

Anti-defamation League (2011) retrieved from http://www.adl.org/education/mdc/, 2011).

Aron, A., & Aron, E. N. (1997). *Statistics for the behavioral and social sciences: A brief course.* Upper Saddle River, NJ: Prentice Hall.

Atkinson, D. R., Morten, G., & Sue, D. W. (1989). *Counseling American minorities: A cross-cultural perspective* (3rd ed.). Dubuque, IA: Brown.

Attewell, P., & Rule, J. B. (1991). Survey and other methodologies applied to IT impact research: Experiences from a comparative study of business computing. In K. L. Kraemer (Ed.), *The Information Systems Research Challenge: Survey Research Methods* (Vol. 3). Cambridge, MA: Harvard Business School Press.

Aud, S., Hussar, W., Planty, M., Snyder, T., Bianco, K., Fox, M., Frohlich, L., Kemp, J., Drake,
L. (2010). *The Condition of Education 2010* (NCES 2010-028). National Center for
Education Statistics, Institute of Education Sciences, U.S. Department of Education.
Washington, DC.

Baldwin, B. (2009). Colorblind diversity: The changing significance of "race" in the post-Bakke
era. *Albany Law Review, 72*(4), 863–890.

Bandura, A. (1994). Self-efficacy. In V. S. Ramachaudran (Ed.), *Encyclopedia of human
behavior* (Vol. 4, pp. 71–81). New York: Academic Press.

Bandura, A. (1997). *Self-efficacy: The exercise of control.* New York: W. H. Freeman.

Banks, J. (1993). Approaches to multicultural curriculum reform. In J. Banks and C. Banks
(Eds.), <u>Multicultural education: Issues and perspectives</u>. Boston: Allyn & Bacon.

Banks, J. A. (2000). *Cultural diversity and education: Foundation, curriculum, and teaching*
(4th ed.). Boston: Allyn & Beacon.

Banks, J. A., & McGee Banks, C. A. (2010). *Multicultural education: Issues and perspectives*
(7th ed.). Hoboken, NJ: Wiley.

Bass, B., & Avolio, B. (1993). Transformational leadership and organizational culture. Public
Administration Quarterly, 17, 112-121.

Bell, D. A., Jr. (2000). Property rights in whiteness: Their legal legacy, their economic costs. In
R. Delgado & J. Stefancic (Eds.), *Critical race theory: The cutting edge* (2nd ed., pp. 71–
79). Philadelphia: Temple University Press.

Bell, S. (1996). *Learning with information systems: Learning cycles in information systems
development.* New York: Routledge.

Bell, D. A. (1995). Racial realism. In K. Crenshaw, N. Gotanda, G. Peller, & K. Thomas (Eds.), *Critical race theory: The key writings that formed the movement* (pp. 302–312). New York: The New Press.

Bell, D. A. (1992). *Faces at the bottom of the well: The permanence of racism*. New York: Basic Books.

Bonilla-Silva, E. (2003). The central frames of color-blind racism. In *Racism without racists: Color-blind racism and the persistence of racial inequality in the United States* (pp. 25–52)*. Lanham, MD: Rowman & Littlefield.

Boyd, D., Goldhaber, D., Lankford, H., & Wyckoff, J. H. (2007). The effect of certification and preparation on teacher quality. *The Future of Children*, *17*(1), 45. doi: 10.1353/foc.2007.0000

Boyd, D., Lankford, H., Loeb, S., Rockoff, J. E., & Wyckoff, J. H. (2008). The narrowing gap in New York City teacher qualifications and its implications for student achievement in high-poverty schools (National Bureau of Economic Research Working Paper No. 14021). Cambridge, MA: National Bureau of Economic Research.

Brandon, W. (2003). Toward a white teachers' guide to playing fair: Exploring the cultural politics of multicultural teaching. *International Journal of Qualitative Studies in Education*, *16*(1), 31–50. doi:10.1080/0951839032000033518

Brinson, J. A., Brew, L., & Denby, R. (2008). Real scenarios and complementary lectures: A classroom training approach to increase counselor awareness, knowledge, and skill. *Journal of Counseling & Development, 86*(1)*, 11–17.

Browne, M. N., & Keeley, S. M. (1998). *Asking the right questions: A guide to critical thinking* (5th ed.). Upper Saddle River, NJ: Prentice Hall.

Campinha-Bacote, J. (1999). A model and instrument for addressing cultural competence in

      health care. *Journal of Nursing Education, 38*(5), 203–207.

Campinha-Bacote, J. (2002). The process of cultural competence in the delivery of healthcare

      services: A model of care. *Journal of Transcultural Nursing, 13*(3), 181–184.

Carter, D. J. (2008). Cultivating a critical race consciousness for African American school

      success. *Educational Foundations, 22*(1-2), 11–28. Retrieved from

      http://www.thefreelibrary.com

Carter, R. T., & Goodwin, A. L. (1994). Racial identity and education. *Review of Research in

      Education, 20,* 291–336.

Carter, S. B. (1989). Incentives and rewards to teaching. In D. Warren (Ed.), *American teachers:*

      Histories of a profession at work. (pp. 49–62). New York: Macmillan.

Carter, S. B., Gartner, S. S., Haines, M. R., Olmstead, A. L., Stutch, R., & Wright, G. (Ed)

      (2006). *Historical statistics of the United States.* Cambridge, MA: Cambridge University

      Press.

Causey, V. E., Thomas, C. D., & Armento, B. J. (2000). Cultural diversity is basically a foreign

      term to me: The challenges of diversity for preservice teacher education. *Teaching and*

      Teacher Education, 16(1)*,* 33–45. doi: 10.1016/S0742-051X(99)00039-6

Choi, J. (2008). Unlearning colorblind ideologies in education class. *Educational Foundations,*

      22(3-4), 53–71.

Clifford, G. J. (1989). Man/woman/teacher: Gender, family, and career in American educational

      history. In D. Warren (Ed.), *American teachers: Histories of a profession at work* (pp.

      293–343)*.* New York: Macmillan.

Cochran-Smith, M. (2000). Blind vision: Unlearning racism in teacher education. *Harvard Educational Review, 70*(2), 157–190.

Cortes, C. E. (2001). Helping students understand stereotyping. *Education Digest*, *66*(8), 4-11.Creswell, J. W. (1994). *Research design: Qualitative and quantitative approaches.* Thousand Oaks, CA: Sage.

Cross, B. (2003). Learning or unlearning racism: Transferring teacher education curriculum to classroom practices. *Theory into Practice, 43*(3), 203–209.

Davila, E. R., & Peterson, R. R. (2011). Are the walls of injustice tumbling down? *Educational Foundations*, *25*(3-4), 37+. Retrieved from http://go.galegroup.com.ezproxy.emich.edu/ps/i.do?id=GALE%7CA274700486&v=2.1&u=lom_emichu&it=r&p=GPS&sw=w

DeCuir, J. T., & Dixson, A. D. (2004). "So when it comes out, they aren't that surprised that it is there": Using critical race theory as a tool of analysis of race and racism in education. *Educational Researcher, 33*(5), *26–31.*

Delgado, R. (2000). Storytelling for oppositionists and others: A plea for narrative. In. R. Delgado & J. Stefancic (Eds.), *Critical race theory: The cutting edge* (2nd ed., pp. 60–70). Philadelphia: Temple University Press.

Delgado, R., & Stefancic, J. (2001). *Critical race theory: An introduction.* New York: New York University Press.

Delpit, L. (1995). *Other people's children: Cultural conflict in the classroom.* New York: New Press.

Denboba, D. (1993). *MCHB/DSCSHCN guidance for competitive applications: Maternal and child health improvement projects for children with special health care needs.* Rockville,

MD: Health Resources and Services Administration, U.S. Department of Health and

Human Services.

Dixson, A. D., & Rousseau, C. K. (Eds.) (2006). *Critical race theory in education: All God's*

children got a song. New York: Routledge.

Feagin, J. R. Social justice and sociology: Agendas for the twenty-first century. *American*

Sociological Review 66.1 (2001): 1. *General OneFile*. Web. 8 Oct. 2011.

Ford, C. W. (1994). *We can all get along: 50 steps you can take to help end racism.* New York:

Dell.

Ford, T. N., & Quinn, L. (2010). First year teacher education candidates: What are their

perceptions about multicultural education? *Multicultural Education, 17*(4), 18. Retrieved

from http://0-www.eric.ed.gov.novacat.nova.edu/PDFS/EJ915267.pdf

Fowler, J., & Floyd, J. (1995). *Improving survey questions: Design and evaluation* (Vol. 38).

Thousand Oaks, CA: Sage.

Frankenberg, R. (1993). *White women, race matters: The social construction of whiteness.*

Minneapolis: University of Minnesota Press.

Gatlin, D. (2009). A pluralistic approach to the revitalization of teacher education. *Journal of*

Teacher Education, 60(5), 469–477.doi: 10.1177/0022487109348597

Gay, G. (1986). Multicultural teacher education. In J. Banks & J. Lynch (Eds.), *Multicultural*

education in western societies (pp. 154–177). New York: Praeger.

Gay, G. (1993). Building cultural bridges: A bold proposal for teacher education. *Education and*

Urban Society, 25, 285–299.

Gay, G. (2002). Preparing for culturally responsive teaching. *Journal of Teacher Education,*

53(2), 111.

Gibson, C. (2004). Multicultural pre-service education: Promising multicultural pre-service

    teacher education initiatives. *Radical Pedagogy, 6*(1). Retrieved from

    http://radicalpedagogy.icaap.org/content/issue6_1/gibson.html

Graham, S., & Weiner, B. (1996). Theories and principles of motivation. In D. C. Berliner & R.

    C. Calfee (Eds.), *Handbook of Educational Psychology.* New York: Simon & Schuster

    Macmillan.

Graves, S. L., Stevenson, T. N., & Zamani-Gallaher, E. M. (under review). A needle in a

    haystack: The search for African American female teachers in K–12 education. In E. M.

    Zamani-Gallaher & V. C. Polite (Eds.), *Pride, pain and promise: Addressing challenges*

    and nurturing the future of African American females. East Lansing: Michigan State

    University Press.

Grossman, P. (2008). Responding to our critics: From crisis to opportunity in research on teacher

    education. *Journal of Teacher Education, 59,* 10–23. doi: 10.1177/0022487107310748

Guyton, E. M., & Wesche, M. V. (2005). The multicultural self-efficacy multicultural self-

    efficacy scale: Development, item selection, and reliability. *Multicultural Perspectives,*

    7(4), 21–29.

Holcomb-McCoy, C., & Myers, J. E. (1999). Multicultural competence and counselor training: A

    national survey. *Journal of Counseling and Development, 77*(3), 294–302.

Holcomb-McCoy, C., Harris, P., Hines, E. M., & Johnston, G. (2008) School counselors'

    multicultural self-efficacy: A preliminary investigation. *Professional School Counseling,*

    11(3), 166–178. doi: 10.5330/PSC.n.2010-11.166

Holvino, E. (2010). Intersections: The simultaneity of race, gender and class in organization studies. *Gender, Work & Organization, 17*(3), 248–277. doi: 10.1111/j.1468-0432.2008.00400.x

Howard, G. (1999). *We can't teach what we don't know: White teachers, multiracial schools*. New York: Teachers College Press.

Isaac, S., & Michael, W. B. (1997). *Handbook in research and evaluation: A collection of principles, methods, and strategies useful in the planning, design, and evaluation of studies in education and the behavioral sciences* (3rd ed.). San Diego, CA: Educational and Industrial Testing Services.

Jay, M. (2003). Critical race theory, multicultural education, and the hidden curriculum of hegemony. *Multicultural Perspectives, 5*(4), 7. doi: 10.1207/S15327892MCP0504_2

Johnson, S. (2008). *The status of male teachers in public education today* (Education Policy Brief, Vol. 6(4)). Retrieved from Indiana University, Center for Evaluation & Education Policy website: http://www.ceep.indiana.edu/projects/PDF/PB_V6N4_Winter_2008_EPB.pdf

Jones, H. (2004). A research-based approach on teaching to diversity. *Journal of Instructional Psychology, 31,* 12–19.

Juliá, M. (2000). Student perceptions of culture: An integral part of social work practice. *International Journal of Intercultural Relations, 24*(2), 279–289.

Kardong-Edgren, S., & Campinha-Bacote, J. (2008). Cultural competency of graduating US Bachelor of Science nursing students. *Advances in Contemporary Transcultural Nursing (2nd ed.), 28*(1-2), 37–44. doi: 10.5172/conu.673.28.1-2.37

King, S. E. (1994). Winning the race against racism. *Journal of Physical Education, Recreation & Dance, 65*(9), 69–74.

Kleinman, A. (1978). Concepts and a model for comparison of medical systems as cultural systems. *Social Science & Medicine. Part B: Medical Anthropology, 12,* 85–93. doi: 10.1016/0160-7987(78)90014-5

Kraemer, K. L. (1991). *The Information Systems Research Challenge: Survey Research Methods* (Vol. 3). Cambridge, MA: Harvard Business School Press.

Ladson-Billings, G., & Tate, W. (1995). Toward a critical race theory of education. *Teachers College Record, 97*(1), 47–67.

Lattanzi, J. B., & Purnell, L. D. (2006). *Developing cultural competence in physical therapy practice.* Philadelphia: Davis.

Leonardo, Z. (2004). The color of supremacy: Beyond the discourse of "white privilege." *Educational Philosophy and Theory, 36*(2), 137–152. doi: 10.1111/j.1469-5812.2004.00057.x

Levy, P. S., & Lemeshow, S. (1999). *Sampling of populations: Methods and applications* (3rd ed.). New York: Wiley.

Lipman, P. (1996). The missing voice of culturally relevant teachers in school restructuring. *The Urban Review, 28*, 41–62.

Lucas, H. C., Jr. (1991). Methodological issues in information systems survey research. In K. L. Kraemer (Ed.), *The Information Systems Research Challenge: Survey Research Methods* (Vol. 3). Cambridge, MA: Harvard Business School Press.

Marx, S. (2004). Regarding whiteness: Exploring and intervening in the effects of white racism in teacher education. *Equity & Excellence in Education, 37*(1)*,* 31–43. doi: 10.1080/10665680490422089

McIntosh, P. (1988). *White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies* (Working Paper 189). Retrieved from Indiana University Bloomington website: http://www.iub.edu/~tchsotl/part2/McIntosh%20White%20Privilege.pdf

McIntosh, P. (1989, July-August). White privilege: Unpacking the invisible knapsack. *Peace and Freedom,* 10–12.

McIntyre, L. J. (1999). *The practical skeptic: Core concepts in sociology.* Mountain View, CA: Mayfield.

Miles, M. B., & Huberman, A. M. (1994). Qualitative Data Analysis (2nd edition). Thousand Oaks, CA: Sage Publications.

Milner, H. R., IV. (2008). Critical race theory and interest convergence as analytic tools in teacher education policies and practices. *Journal of Teacher Education*, *59*(4), 332–346. doi: 10.1177/0022487108321884

Milner, H. R., IV. (2010). *What does teacher education have to do with teaching? Implications for diversity studies. Journal of Teacher Education*, 61(1-2), 118-131.

National Center for Education Statistics. (2009). *Characteristics of public school districts in the United States: Results from the 2007–08 schools and staffing survey* (NCES Publication No. 2009320). Washington, DC: Author.

National Center for Education Statistics. (2010). *Characteristics of public school districts in the United States: Results from the 2009–10 schools and staffing survey* (NCES Publication No. 2010320). Washington, DC: Author.

National Commission on Excellence in Education. (1983). *A nation at risk: The imperative for educational reform.* Washington, DC: Government Printing Office.

National Council for the Accreditation of Teacher Education. (2002). *Standards, procedures, and policies for the accreditation of professional educational units*. Washington, DC: Author.

Neville, H. A., Worthington, R. L., & Spanierman, L. B. (2001). Race, power, and multicultural counseling psychology: Understanding white privilege and color-blind racial attitudes. In J. G. Ponterotto, J. M. Casas, L. A. Suzuki, & C. M. Alexander (Eds.), *Handbook of Multicultural Counseling* (pp. 257–288). Thousand Oaks, CA: Sage.

Nieto, S., & Bode, P. (2008). *Affirming diversity: The sociopolitical context of multicultural education* (5th ed.). New York: Allyn & Bacon.

Noddings, N. (1992). *The challenge to care in schools: An alternative approach to education.* New York: Teachers College Press.

Page, M. (Fall 2009). Pedagogy of privilege: white preservice teachers learn about whiteness. *Teaching and Learning*, 24, 1. p.3(19). Retrieved June 23, 2011, from General OneFile via Gale: http://find.galegroup.com.ezproxy.emich.edu/gps/start.do?prodId=IPS&userGroupName=lom_emichu

Picower, B. (2009). The unexamined Whiteness of teaching: How White teachers maintain and enact dominant racial ideologies. Race, Ethnicity & Education, *12*(2), 197-215.

Pinsonneault, A., & Kraemer, K. L. (1993). Survey research methodology in management information systems: An assessment. *Journal of Management Information Systems, 10*, 75–105.

Pinterits, E. J., Poteat, V. P., & Spanierman, L. B. (2009). The white privilege attitudes scale: Development and initial validation. *Journal of Counseling Psychology, 56*(3), 417–429. doi: 10.1037/a0016274

Pohan, C. A. (1995, November). *Examining traits about diversity: Applications for teacher training*. Paper presented at the fifth annual meeting of the National Association for Multicultural Education, Washington, DC.

Randall, C. (2010, July 8). Whites need to deepen understanding of race. *The Portland Tribune.* Retrieved from

http://www.portlandtribune.com/opinion/story.php?story_id=127853648029241100

Romanello, M. L., & Holtgrefe, K. (2009). Teaching for cultural competence in non-diverse environments. *The Internet Journal of Allied Health Sciences and Practice, 7*(4).

Rothenberg, P. S. (2007). *Race, class, and gender in the United States* (7th ed.). New York: Worth.

Rubie-Davies, C., Hattie, J., & Hamilton, R. (2006). Expecting the best for students: Teacher expectations and academic outcomes. *British Journal of Educational Psychology, 76*, 429–444. doi:10.1348/000709905X53589

Rury, J. L. (1989). Who became teachers?: The social characteristics of teachers in American history. In D. Warren (Ed.), *American teachers: Histories of a profession at work* (pp. 9–48). New York: Macmillan.

Russell, R. F., & Tucker, B. A. (2004). The influence of the transformational leader. *Journal of Leadership & Organizational Studies*, *10*(4), 103–111. doi: 10.1177/107179190401000408

Ryan, C. L., & Dixson, A. D. (2006). Rethinking pedagogy to re-center race: Some reflections. *Language Arts, 84*(2), 181.

Salant, P., & Dillman, D. A. (1994). *How to conduct your own survey.* New York, NY: Wiley.

Sattler, J. (2008). *Assessment of Children* (5th ed.) San Diego, CA: Sattler.

Scholfield, J. W. (2001). *The colorblind perspective in schools: Causes and consequences* (4th ed.). New York: John Wiley.

Schwarz, N. (1999). Cognitive research into survey measurement: Its influence on survey methodology and cognitive theory. In M. G. Sirken, D. J. Herrmann, S. Schechter, N. Schwarz, J. M. Tanur, & R. Tourangeau (Eds.), *Cognition and survey research.* New York: Wiley.

Shapiro, T. M. (2004). *Hidden costs of being African American: How wealth perpetuates inequality*. New York: Oxford University Press.

Simon, M. K., & Francis, J. B. (1998). *The dissertation cookbook: A practical guide to start and complete your dissertation* (2nd ed.). Dubuque, IA: Kendall/Hunt.

Smith, D. L. (1993). Let our people go. *Black Scholar, 23*, 75–76.

Smith, T. B.; Constantine, M. G.; Dunn, T. W.; Dinehart, J. M.; Montoya, J. A. Multicultural education in the mental health professions: A meta-analytic review. *Journal of Counseling Psychology*, *53*(1), 132-145. doi: 10.1037/0022-0167.53.1.132

Sodowsky, G. R., Taffe, R. C., & Gutkin, T. B. (1991, July). *Development and applications of the multicultural counseling inventory*. Paper presented at the annual convention of the American Psychological Association, San Francisco.

Solórzano, D. G., & Yosso, T. J. (2001). From racial stereotyping and deficit discourse toward a critical race theory in teacher education. *Multicultural Education, 9*(1), 2–8.

Tate, W. F. (1997). Critical race theory and education: history, theory, and implications. *Review of Research in Education, 22*, 195–247.

Thompson, A. (1998). Not the color purple: Black feminist lessons for educational caring. *Harvard Educational Review, 68*(4), 522–554.

Titone, C. (1998). Educating the white teacher as ally. In J. L. Kincheloe, S. R. Steinberg, N. M. Rodriguez & R. E. Chennault (Eds.), *White reign: Deploying whiteness in America.* pp. 34-39. NewYork: St. Martin's Press.

Tourangeau, R. (1999). Interdisciplinary survey methods research. In M. G. Sirken, D. J. Herrmann, S. Schechter, N. Schwarz, J. M. Tanur, & R. Tourangeau (Eds.), *Cognition and survey research.* New York: Wiley.

Tracey, J., & Hinkin, T. (1998). Transformational leadership or effective managerial practices? *Group & Organization Management, 23,* 220–236.

Ullucci, K. (2010). What works in race-conscious teacher education? Reflections from educators in the field. *Teacher Education Quarterly*, *37*(2), 137. Retrieved from http://0-www.eric.ed.gov.novacat.nova.edu/PDFS/EJ896074.pdf

Vanneman, A., Hamilton, L., Anderson, J., & Rahman, T. (2009). *Achievement gaps: How black and white students in public schools perform in mathematics and reading on the National Assessment of Educational Progress* (NCES Publication No. 2009455). Retrieved from

National Center for Education Statistics website:

http://nces.ed.gov/nationsreportcard/pdf/studies/2009455.pdf

Walsh, K., & Jacobs, S. (2007). *Alternative certification isn't alternative.* Washington, DC:

Thomas B. Fordham Institute and National Council on Teacher Quality.

West, C. (1992, August 2). Learning to talk of race. *New York Times Magazine*, pp. 24, 26.

Wise, T. (2005). *White like me: Reflections on race from a privileged son.* Brooklyn, NY: Soft

Skull Press.

Wise, T. (2010). *Colorblind: The rise of post-racial politics and the retreat from racial equity.*

San Francisco, CA: City Lights Publishers.

Appendices

Appendix A

INFORMED CONSENT

Title of Study: An Exploration of Preservice Teachers' Multicultural Self-efficacy and Awareness of White privilege

Participation

You are invited to be in a research study in which the purpose is to explore preservice teachers' multicultural self-efficacy and awareness of white privilege. You have been selected as a participant because you have completed at least one semester of field-based experience in a teaching placement. This study is being conducted by Angela Jefferson, Ed.D. student at Eastern Michigan University in the field of Educational Leadership.

Background Information

The goal of the proposed quantitative survey study is to examine preservice teachers' multicultural self-efficacy and the relationship to their awareness of white privilege. The researcher will use a quantitative survey approach to gain insight as to the perceptions of preservice teachers who have completed at least one semester of field placement.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
1. Please read all information and give consent electronically to participate in the study.
2. Participate by taking one electronic survey, with an estimated time of under 30 minutes.

Expected Risks/Benefits: There is minimal to no foreseeable risks to you in participating in this study. There may be costs in terms of a short commitment of time to participate in the study. . The benefits to participation are advancing knowledge to departments of education about how multicultural self-efficacy and awareness of white privilege may influence the role of teachers.

Compensation:

There is no monetary compensation for participating in this project.

Confidentiality:

The records of this study will be kept private. You will not be asked to provide any identifying information in the participation of this study. The dissertation or any subsequent reporting of findings will not include any identifying information. Participants desiring a summary of the findings can follow up with the PI, Angela Jefferson at ajefferson@emich.edu.

Voluntary Nature of the Study:

Participation in this study is voluntary. Refusal to participate will involve no penalty or loss of benefits. Subjects may discontinue participation at any time.

Use of Research Results: Results will be presented in aggregate form only. No names or individually identifying information will be revealed. Results will be used to satisfy the requirements for the doctorate in Educational Leadership. Additionally, findings may be shared at conferences or in future publications.

Contacts and Questions:
The primary investigator conducting this study is Angie Jefferson ajefferson@emich.edu.
This study is being conducted under the direction of Dr. Zamani-Gallaher (dept. advisor)
<ezamani@emich.edu>. This research and informed consent document has been reviewed and
approved by the Eastern Michigan University Human Subjects Review Committee for use from -
--- to -----. If you have questions about the approval process, please contact Dr. Deb de Laski-
Smith (734)487-0042, Interim Dean of the Graduate School and Administrative Co-Chair of
UHSCR, at human.subjects@emich.edu.

Statement of Consent:
☐ By checking this box, I acknowledge that I have read the information regarding this study,
including the research procedures, possible risks, and the likelihood of any benefit to me. I
understand the aims, content, and meaning of this information. I hereby consent and do
voluntarily offer to follow the study requirements and take part in the study.

Appendix B

Survey Instrument

Informed Consent-

Title of Study - An Exploration of Preservice Teachers' Multicultural Self-efficacy and Awareness of White privilege

Participation

You are invited to be in a research study in which the purpose is to explore preservice teachers' multicultural self-efficacy and awareness of white privilege. You have been selected as a participant because you have completed at least one semester of field-based experience in a teaching placement. This study is being conducted by Angela Jefferson Ed.D. Student at Eastern Michigan University in the field of Educational Leadership.

Background Information

The goal of the proposed quantitative survey study is to examine preservice teachers' multicultural self-efficacy and the relationship to their awareness of white privilege. The researcher will use a quantitative survey approach to gain insight as to the perceptions of preservice teachers who have completed at least one semester of field placement.

Procedures:

If you agree to be in this study, I would ask you to do the following things:
1. Please read all information and give consent electronically to participate in the study.
2. Participate by taking one electronic survey, with an estimated time of under 15 minutes.

Expected Risks/Benefits: There is minimal to no foreseeable risks to you in participating in this study. There may be costs in terms of a short commitment of time to participate in the study. The benefits to participation are advancing knowledge to departments of education about how multicultural self-efficacy and awareness of white privilege may influence the role of teachers.

Compensation: There is no monetary compensation for participation in this project.

Confidentiality:

The records of this study will be kept private. You will not be required to provide any identifying information in the participation of this study. The dissertation or any subsequent reporting of findings will not include any identifying information. Participants desiring a summary of the findings can follow up with the PI, Angela Jefferson at ajefferson@emich.edu.

Voluntary Nature of the Study:

Participation in this study is voluntary. Refusal to participate will involve no penalty or loss of benefits. Subjects may discontinue participation at any time.

Use of Research Results: Results will be presented in aggregate form only. No names or individually identifying information will be revealed. Results will be used to satisfy the requirements for the doctorate in Educational Leadership. Additionally, findings may be shared at conferences or in future publications.

Contacts and Questions:

The primary investigator conducting this study is Angie Jefferson ajefferson@emich.edu.

An Exploration of Preservice Teachers' Multicultural Self-Efficacy and

This study is being conducted under the direction of Dr. Zamani-Gallaher (dept. advisor) ezamani@emich.edu. This research and informed consent document has been reviewed and approved by the Eastern Michigan University Human Subjects Review Committee. If you have questions about the approval process, please contact Dr. Deb de Laski-Smith (734)487-0042, Interim Dean of the Graduate School and Administrative Co-Chair of UHSCR, at human.subjects@emich.edu.

*1. I acknowledge that I have read the information regarding this study, including the research procedures, possible risks, and the likelihood of any benefit to me. I understand the aims, content, and meaning of this information. I hereby consent and do voluntarily offer to follow the study requirements and take part in the study.

   I agree

Demographic Information

*2. Gender

☐ Male

☐ Female

*3. Age

☐ 20-25 ☐

26-30 ☐

31-35 ☐ >35

*4. Socio Economic Status

☐ Pell Grant Eligible

☐ Not Pell Grant Eligible

*5. How many multicultural course have you taken?

☐ 0-2 ☐

3-4 ☐ 5-6

☐ >6

✱6. In my multicultural course work, the concept of white privilege was taught

- never

- rarely

- occasionally

- frequently

✱7. In my multicultural course work, I can apply knowledge of white privilege

- not at all, I am uncomfortable with the topic

- I can apply my knowledge of white privilege in a limited way

- I am confident in applying my knowledge of white prvilege

✱8. Program of study

- Elementary

- Secondary

Secondary

✱9. If Secondary, what is your teachable major?

- ELA

- Math

- Social Studies

- World Language

- Physical Education

- Science

- Special education

- Music

- Business

- Art

- Technology

Industrial Arts

other

*10. Political affiliation

- Republican
- Democrat
- Independent
- other

*11. Residence

- on campus
- off campus

Off Campus

*12. Residence - off campus

- Rural
- Urban
- Suburban

Experiences and Encounters

13. The researcher intends the terms "diversity" and "people different from me" to include people of different races and/or ethnic group. Please choose the word that best describes your experience with people different from you by choosing the most appropriate choice.

	Never	Rarely	Occasionally	Frequently
As a child I played with people different from me.	⊡	⊡	⊡	⊡
I went to school with diverse students as a teenager.	⊡	⊡	⊡	⊡
Diverse people lived in my neighborhood when I was a child growing up.	⊡	⊡	⊡	⊡
A diverse person was one of my role models when I was younger.	⊡	⊡	⊡	⊡
In the past I chose to watch TV shows and movies about people different from me.	⊡	⊡	⊡	⊡
As a teenager, I was on the same team and/or club with diverse students.	⊡	⊡	⊡	⊡

Multicultural Self-efficacy-Attitude

14. Please respond to each statement by choosing one answer that best describes your reaction to it. The researcher is gauging your attitude regarding the statements; therefore there is no right or wrong answers.

	Agree strongly	Agree somewhat	Disagree somewhat	Disagree strongly
Teachers should adapt lesson plans to reflect the different cultures represented in the classroom.				
Teachers should provide opportunities for children to share cultural differences in foods, dress, family life, and beliefs				
It is essential to include the perspectives of diverse groups while teaching things about American history that are common to all Americans.				
Curricula and textbooks should include the contributions of most, if not all, cultural groups in our society.				
The classroom library should reflect the racial and cultural differences in the class.				

Multicultural Self-efficacy-Skill

15. To the best of your knowledge, self-assess your own ability to do the various items listed below.

	I could probably do this if I had to, but it would be very well. difficult for me.	I believe that I could do this this very well.	reasonably well, if I had time to prepare.	I am quite confident that would be easy for me to do.
I can provide instructional activities to help students to develop strategies for dealing with racial confrontations.				
I can adapt instructional methods to meet the needs of learners from diverse groups.				
I can develop materials appropriate for the multicultural classroom.				
I can develop instructional methods that dispel myths about diverse groups.				
I can analyze instructional materials for potential stereotypical and/or prejudicial content.				
I can help students to examine their own prejudices				
I can present diverse groups in our society in a manner that will build mutual respect.				
I can develop activities that increase the self-confidence of diverse students.				
I can provide instruction showing how prejudice affects individuals				
I can plan instructional activities to reduce prejudice towards diverse groups.				
I can identify cultural biases in commercial materials used in teaching.				
I can help students work through problem situations caused by stereotypical and/or prejudicial attitudes.				
I can get students from				

diverse groups to work
together.

I can identify school practices
that may harm diverse
students.

I can identify solutions to
problems that may arise as the
result of diversity.

I can identify ways in which
various groups contribute to our
pluralistic society.

I can help students take on the
perspective of ethnic and cultural
groups different from their own.

I can involve students in
making decisions and
clarifying their values
regarding multicultural issues.

16. Please respond by honestly reflecting your awareness of white privilege. White privilege defined as: An expression of power arising from receipt of benefits, rights, and immunities and is characterized by unearned advantages and a sense of entitlement that results in both societal and material dominance by Whites over people of color.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Everyone has equal opportunity, so this "so called" white privilege is really White-bashing.					
White people have it easier than people of color.					
Our social structure system promotes White privilege					
Plenty of people of color are more privileged than Whites					

Incentiv

17. In order to enter in the drawing for a $200 visa gift card please enter in the last 4 digits of your Eagle identification Number (EID)

Disagree

Thank you for your time.

Appendix C

Complete Frequency Tables of Original Independent Variables

Table C1

Frequency of Gender

		Frequency	Percent (%)
Valid	Male	32	21.3
	Female	118	78.7
	Total	150	100.0
Missing		3	
Total		153	

Table C2

Frequency of Age

		Frequency	Percent (%)
Valid	20-25	85	56.7
	26-30	34	22.7
	31-35	17	11.3
	35 and Above	14	9.3
	Total	150	100.0
Missing		3	
Total		153	

Table C3

Frequency of Socio-Economic Status

		Frequency	Percent (%)
Valid	Pell Grant Eligible	66	44.0
	Not Pell Grant Eligible	84	56.0
	Total	150	100.0
Missing		3	
Total		153	

Table C4

Frequency of Number of Multicultural Courses Taken

		Frequency	Percent (%)
Valid	0-2	84	56.0
	3-4	48	32.0
	5-6	14	9.3
	6 and above	4	2.7
	Total	150	100.0
Missing		3	
Total		153	

Table C5

Frequency of Concept of White privilege Being Taught in Multicultural Coursework

		Frequency	Percent (%)
Valid	Never	15	10.0
	Rarely	34	22.7
	Occasionally	61	40.7
	Frequently	40	26.7
	Total	150	100.0
Missing		3	
Total		153	

Table C6

Frequency of Applying Knowledge of White privilege in Multicultural Coursework

		Frequency	Percent (%)
Valid	Not at all, I am uncomfortable with the topic	12	8.0
	I can apply my knowledge of white privilege in a limited way	76	50.7
	I am confident in applying my knowledge of white privilege	62	41.3
	Total	150	100.0
Missing		3	
Total		153	

Table C7

Frequency of Program of Study

		Frequency	Percent (%)
Valid	Elementary	87	58.0
	Secondary	63	42.0
	Total	150	100.0
Missing		3	

| Total | 153 |

Table C8

Frequency of Teachable Majors if Program of Study Is Secondary

		Frequency	Percent (%)
Valid	ELA	5	7.9
	Math	9	14.3
	Social studies	13	20.6
	World language	9	14.3
	Physical education	8	12.7
	Science	5	7.9
	Special education	3	4.8
	Music	7	11.1
	Business	1	1.6
	Art	2	3.2
	Other	1	1.6
	Total	63	100.0
Missing		90	
Total		153	

Table C9

Frequency of Political Affiliation

		Frequency	Percent (%)
Valid	Republican	34	22.7
	Democrat	58	38.7
	Independent	26	17.3
	Other	32	21.3
	Total	150	100.0
Missing		3	
Total		153	

Table C10

Frequency of Residence

		Frequency	Percent (%)
Valid	On campus	8	5.3
	Off campus	142	94.7
	Total	150	100.0
Missing		3	
Total		153	

Table C11

Frequency of Off-Campus Residents

		Frequency	Percent (%)
Valid	Rural	16	11.3
	Urban	30	21.3
	Suburban	95	67.4
	Total	141	100.0
Missing		12	
Total		153	

Table C12

Means for Gender

		Attitudes	Skills	Awareness
Female	N	115	108	112
	Mean	0.09453	-0.01077	-0.0346189
	Std. deviation	0.87035	0.91256	0.96653
Male	N	31	30	30
	Mean	-0.36485	-0.04442	0.10543
	Std. deviation	1.34221	1.32212	1.12877
Total	N	146	138	142
	Mean	-0.003	-0.018089	-0.00503
	Std. deviation	1.0019	1.01026	1.0004

Table C13

Means for Political Affiliation

		Attitudes	Skills	Awareness
Not Republican	N	112	106	110
	Mean	0.13417	0.01518	0.12637
	Std. deviation	0.86863	1.013769	1.01953
Republican	N	34	32	32
	Mean	-0.454898	-0.12831	-0.45675
	Std. deviation	1.2643	1.0065	0.790633
Total	N	146	138	142
	Mean	-0.003	-0.018089	-0.00503
	Std. deviation	1.0019	1.010257	1.00038

Table C14

Means for Media

		Attitudes	Skills	Awareness
Media1	N	11	10	11
	Mean	-1.5004	-0.83768	-0.81319
	Std. deviation	1.9391	1.54909	1.24931
Media2	N	21	21	21
	Mean	-0.10481	0.088388	-0.016357
	Std. deviation	1.2215	0.597176	0.77906
Media3	N	59	54	56
	Mean	0.28336	-0.11024	0.15676
	Std. deviation	0.505357	0.9721778	0.747897
Total	N	145	137	141
	Mean	-0.00407	-0.0264	-0.01094
	Std. deviation	1.0053	1.009	1.00145

Note. Where Media1 indicates that in the past, the respondent NEVER chose to watch TV shows and movies about people different from his/herself, Media2 that in the past the respondent RARELY chose to watch TV shows and movies about people different from his/herself, and Media 3 that the respondent OCCASIONALLY chose to watch TV shows and movies about people different from his/herself.

Table C15

Means for Residence

		Attitudes	Skills	Awareness
On campus	N	7	8	8
	Mean	-0.50623	-0.92369	-0.38306
	Std. deviation	2.5624	1.66168	1.16965
Off campus	N	139	130	134
	Mean	0.022334	0.03764	0.017538
	Std. deviation	0.86935	0.9381318	0.98987
Total	N	146	138	142
	Mean	-0.003	-0.018089	-0.00503
	Std. deviation	1.0019	1.010257	1.00038

Appendix D

Valid Percent for Experiences and Encounters, Multicultural Self-Efficacy (Skill), Multicultural Self-Efficacy

(Attitudes), and Awareness of White privilege

Table D1

"Experiences and Encounters" Survey Results

Question	Response, Valid Percent (%)			
	Never	Rarely	Occasionally	Frequently
As a child I played with people different from me.	9.5	23.6	33.1	33.8
I went to school with diverse students as a teenager.	18.9	20.3	20.9	39.9
Diverse people lived in my neighborhood when I was a child growing up.	25.0	31.8	22.3	20.9
A diverse person was one of my role models when I was younger.	29.0	31.0	24.1	15.9
In the past I chose to watch TV shows and movies about people different from me.	7.5	14.3	40.1	38.1
As a teenager, I was on the same team and/or club with diverse students.	18.9	20.9	27.7	32.4

Table D2

"Multicultural Self-Efficacy (Attitude)" Survey Results

Question	Response, Valid Percent (%)			
	Agree strongly	Agree somewhat	Disagree somewhat	Disagree strongly
Teachers should adapt lesson plans to reflect the different cultures represented in the classroom.	72.8	23.8	2.0	1.4
Teachers should provide opportunities for children to share cultural differences in foods, dress, family life, and beliefs.	85.0	12.9	1.4	0.7
It is essential to include the perspectives of diverse groups while teaching things about American history that are common to all Americans.	83.7	15.0	0	1.4
Curricula and textbooks should include the contributions of most, if not all, cultural groups in our society.	76.9	17.0	4.8	1.4
The classroom library should reflect the racial and cultural differences in the class.	82.9	14.4	0.7	2.1

Table D3

"Multicultural Self-Efficacy (Skill)" Survey Results

Question	Response, Valid Percent (%)			
	I do not believe I could do this very well.	I could probably do this if I had to, but it would be difficult for me.	I believe that I could do this reasonably well, if I had time to prepare.	I am quite confident that this would be easy for me to do.
I can provide instructional activities to help students to develop strategies for dealing with racial confrontations.	5.6	11.3	59.9	23.2
I can adapt instructional methods to meet the needs of learners from diverse groups.	5.6	2.1	49.0	43.4
I can develop materials appropriate for the multicultural classroom.	5.6	2.1	48.3	44.1
I can develop instructional methods that dispel myths about diverse groups.	4.2	11.2	53.1	31.5
I can analyze instructional materials for potential stereotypical and/or prejudicial content.	4.9	7.7	44.8	42.7
I can help students to examine their own prejudices.	4.2	14.0	44.8	37.1
I can present diverse groups in our society in a manner that will build mutual respect.	3.5	4.9	45.5	46.2
I can develop activities that increase the self-confidence of diverse students.	6.3	4.2	42.0	47.6
I can provide instruction showing how prejudice affects individuals.	4.3	7.1	49.6	39.0

I can provide instructional activities to reduce prejudice towards diverse groups.	6.3	7.7	52.4	33.6
I can identify cultural biases in commercial materials used in teaching.	4.9	5.6	42.0	47.6
I can help students work through problem situations caused by stereotypical and/or prejudicial attitudes.	5.6	8.4	45.5	40.6
I can get students from diverse groups to work together.	5.6	4.2	34.3	55.9
I can identify school practices that may harm diverse students.	6.3	9.8	42.0	42.0
I can identify solutions to problems that may arise as the result of diversity.	5.0	9.2	50.4	35.5
I can identify ways in which various groups contribute to our pluralistic society.	4.9	9.9	39.4	45.8
I can help students take on the perspective of ethnic and cultural groups different from their own.	4.9	8.4	53.8	32.9
I can involve students in making decisions and clarifying their values regarding multicultural issues.	4.2	5.6	56.6	33.6

Table D4

"Awareness of White privilege" Survey Results

Question	Response, Valid Percent (%)				
	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Everyone has equal opportunity, so this "so called" white privilege is really White-bashing.	4.9	9.1	24.5	30.8	30.8
White people have it easier than people of color.	18.9	41.3	15.4	16.8	7.7
Our social structure system promotes White privilege.	20.4	40.1	21.8	12.7	4.9
Plenty of people of color are more privileged than Whites.	4.9	23.1	32.9	32.2	7.0

Table D5

Frequencies and Percentages for Experiences and Encounters

	Never		Rarely		Occasionally		Frequently	
	Freq.	%	Freq.	%	Freq.	%	Freq.	%
As a child I played with people different from me. (Total=148)	14	9.5	35	23.6	49	33.1	50	33.8
I went to school with diverse students as a teenager. (Total=148)	28	18.9	30	20.3	31	20.9	59	39.9
Diverse people lived in my neighborhood when I was a child growing up. (Total=148)	37	25.0	47	31.8	33	22.3	31	20.9
A diverse person was one of my role models when I was younger. (Total=145)	42	29.0	45	31.0	35	24.1	23	15.9
In the past I chose to watch TV shows and movies about people different from me. (Total=147)	11	7.5	21	14.3	59	40.1	56	38.1
As a teenager, I was on the same team and/or club with diverse students. (Total=148)	28	18.9	31	20.9	41	27.7	48	32.4

Appendix E

Overall Factor Analysis Component Matrix

Overall Factor Analysis Component Matrix

| Question	Response				
	Multicultural Self-efficacy (Attitudes)	Multicultural Self-efficacy (Skills)	Awareness of White privilege	Experiences and Encounters	Coursework
In my multicultural course work, the concept of white privilege was taught.					.810
In my multicultural course work, I can apply knowledge of white privilege.					.810
As a child I played with people different from me.				0.843	
I went to school with diverse students as a teenager.				0.787	
Diverse people lived in my neighborhood when I was a child growing up.				0.825	
A diverse person was one of my role models when I was younger.				0.699	
As a teenager, I was on the same team and/or club with diverse students.				0.854	
Teachers should adapt lesson plants to reflect the different cultures represented in the classroom.	0.752				
Teachers should provide opportunities for children to share cultural differences in foods, dress, family life, and beliefs.	0.786				
It is essential to include the perspectives of diverse groups while teaching things about American history that are common to all Americans.	0.780				
Curricula and textbooks should include the contributions of most, if not all, cultural groups in our society.	0.884				
The classroom library should reflect the racial and cultural differences in the class.	0.851				
I can provide instructional activities to help students to develop strategies for dealing with racial confrontation.		0.820			

I can adapt instructional methods to meet the needs of learners from diverse groups.	0.792
I can develop materials appropriate for the multicultural classroom.	0.812
I can develop instructional methods that dispel myths about diverse groups.	0.789
I can analyze instructional materials for potential stereotypical and/or prejudicial content.	0.799
I can help students to examine their own prejudices.	0.755
I can present diverse groups in our society in a manner that will build mutual respect.	0.830
I can develop activities that increase the self-confidence of diverse students.	0.848
I can provide instruction showing how prejudice affects individuals.	0.820
I can plan instructional activities to reduce prejudice towards diverse groups.	0.829
I can identify cultural biases in commercial materials used in teaching.	0.807
I can help students work through problem situations caused by stereotypical and/or prejudicial attitudes.	0.853
I can get students from diverse groups to work together.	0.817
I can identify school practices that may harm diverse students.	0.814
I can identify solutions to problems that may arise as the result of diversity.	0.834
I can identify ways in which various groups contribute to our pluralistic society.	0.807
I can help students take on perspectives of ethnic and cultural groups different from their own.	0.815
I can involve students in making decisions and clarifying their values regarding multicultural issues.	0.827

Everyone has equal opportunity, so this "so called" white privilege is really White-bashing.	0.854
White people have it easier than people of color.	0.851
Our social structure system promotes White privilege.	0.855
Plenty of people of color are more privileged than Whites.	0.791

Appendix F

Correlations

Correlations

		SE_Skills	White privilege	Coursework	SE_Attitudes
SE Skills	Pearson corr.	1	0.121	0.114	0.201*
	N	138	137	138	137
White privilege	Pearson corr.	0.121	1	0.419*	0.407*
	N	137	142	142	141
Coursework	Pearson corr.	0.114	0.419*	1	0.292*
	N	138	142	150	146
SE Attitudes	Pearson corr.	0.201*	0.407*	0.292*	1
	N	137	141	146	146

*Correlation is significant at the 0.05 level (2 tailed)

Appendix G

Histograms

Figure G1

Experiences

Mean = -.01235
Std. Dev. = 1.00107
N = 145

Figure G2

Coursework

Mean = -5.55E-17
Std. Dev. = 1.00000
N = 150
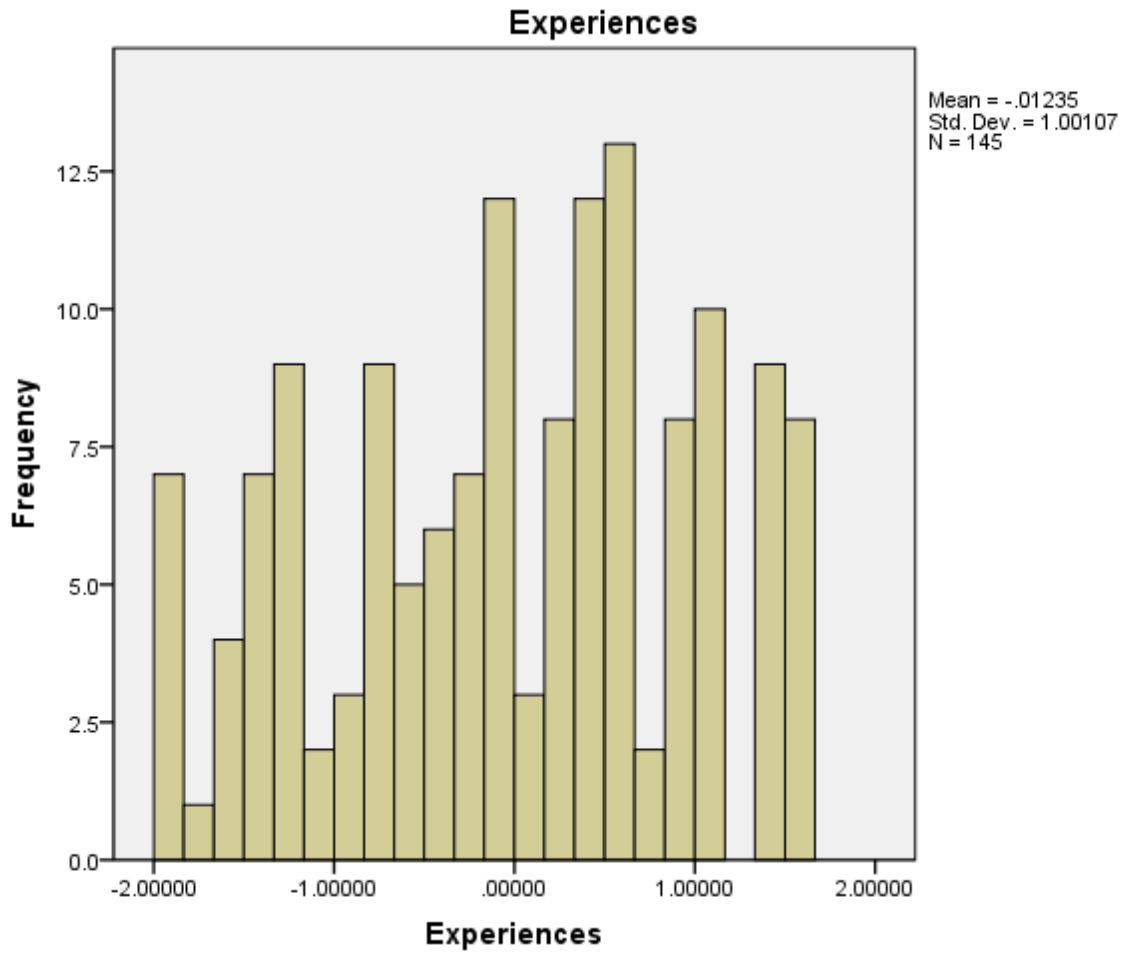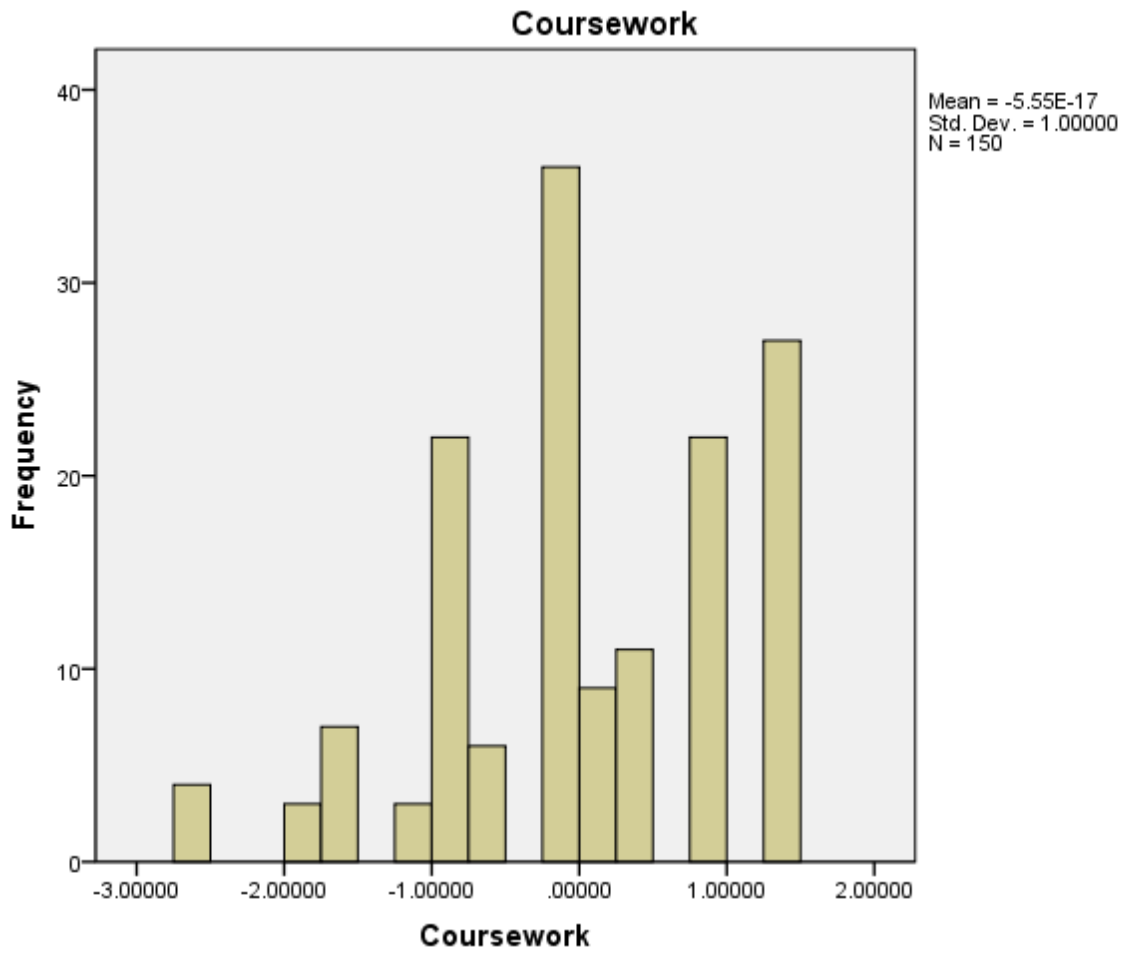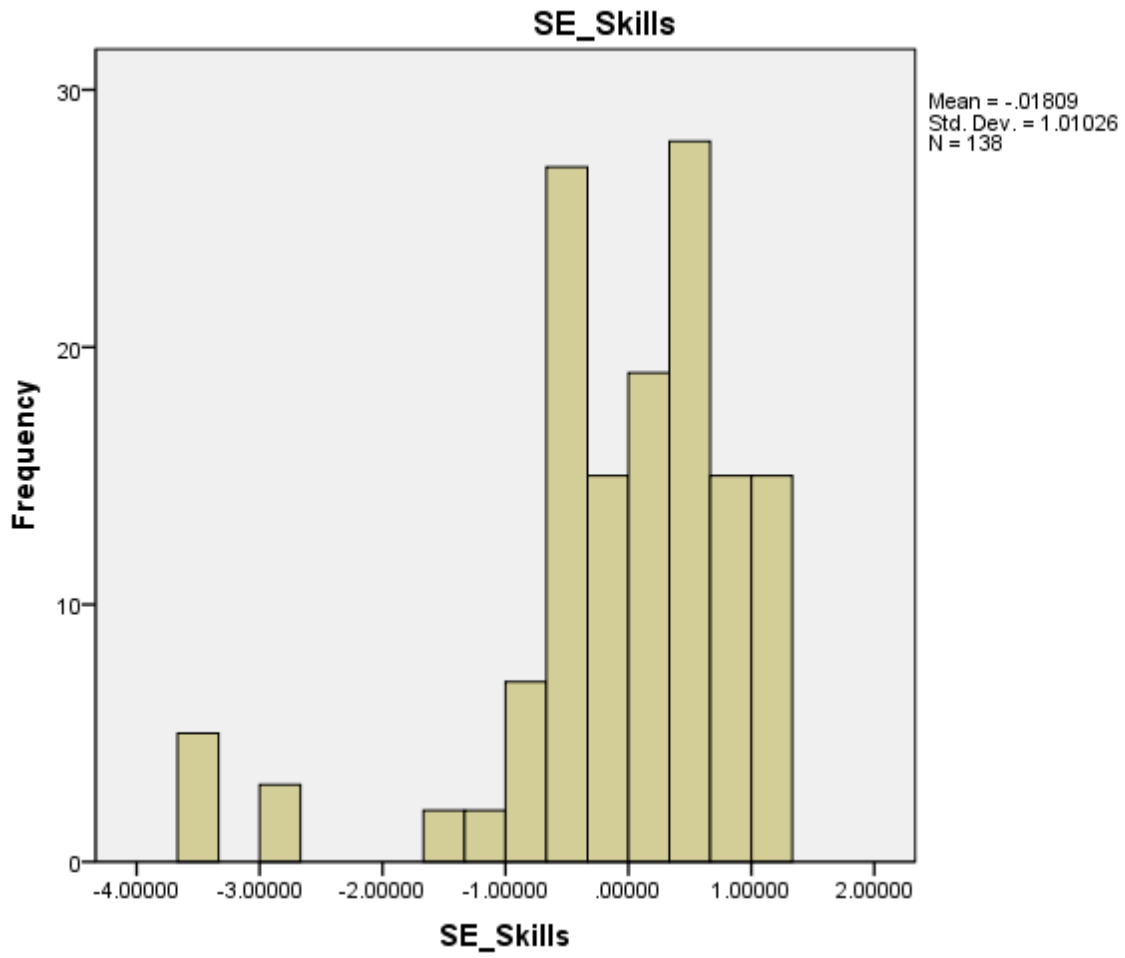
Figure G3

Figure G4
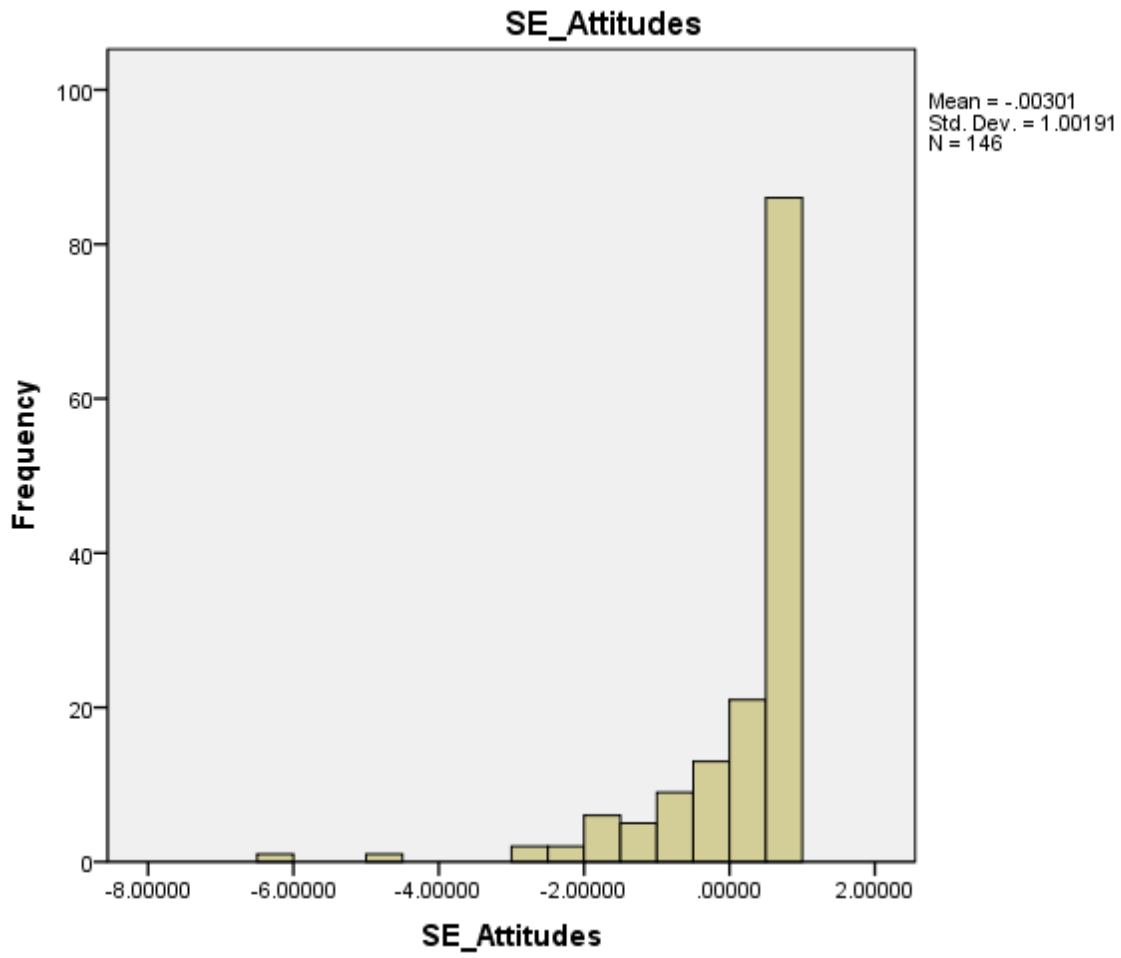
Appendix H

Bar Chart for all Variables
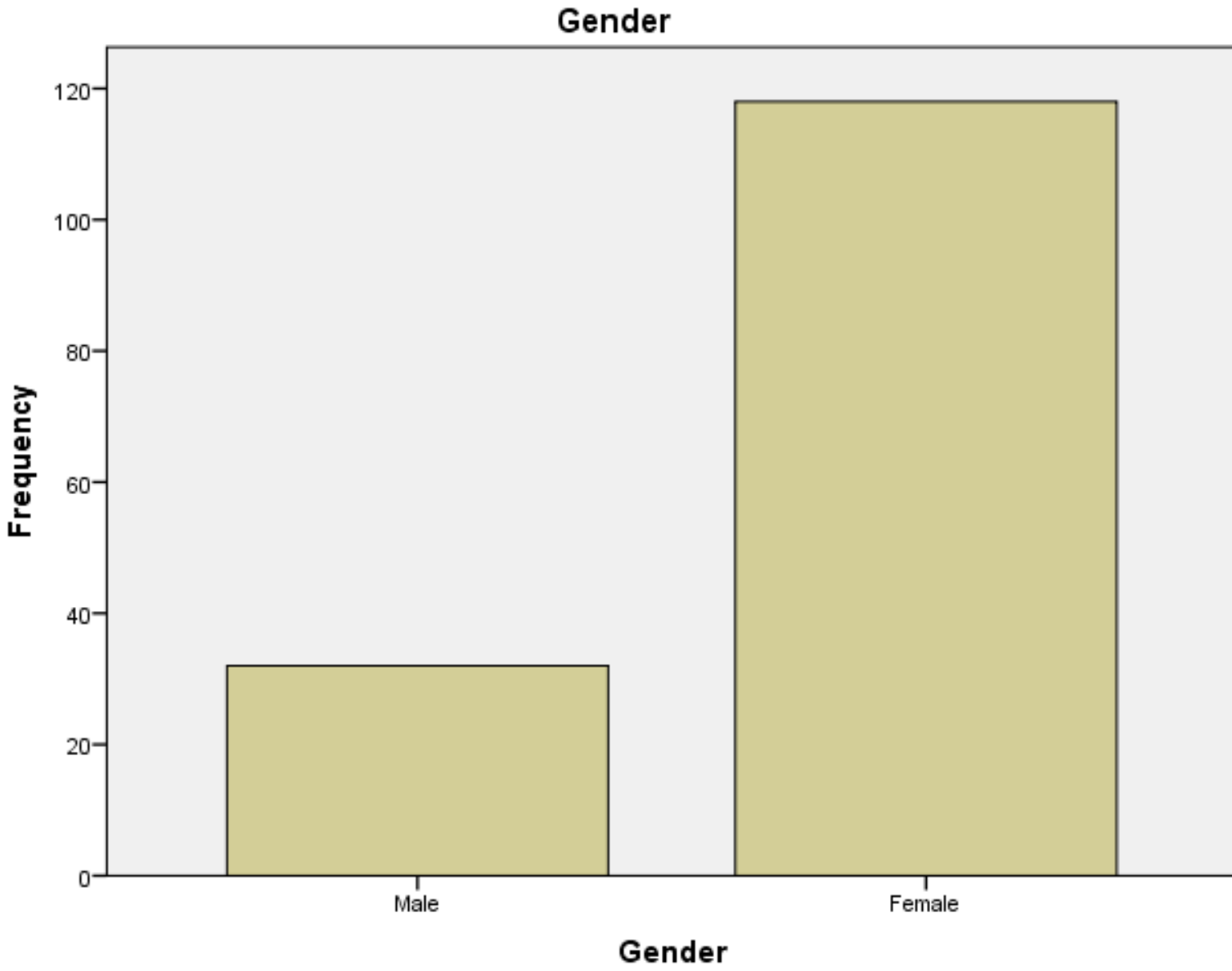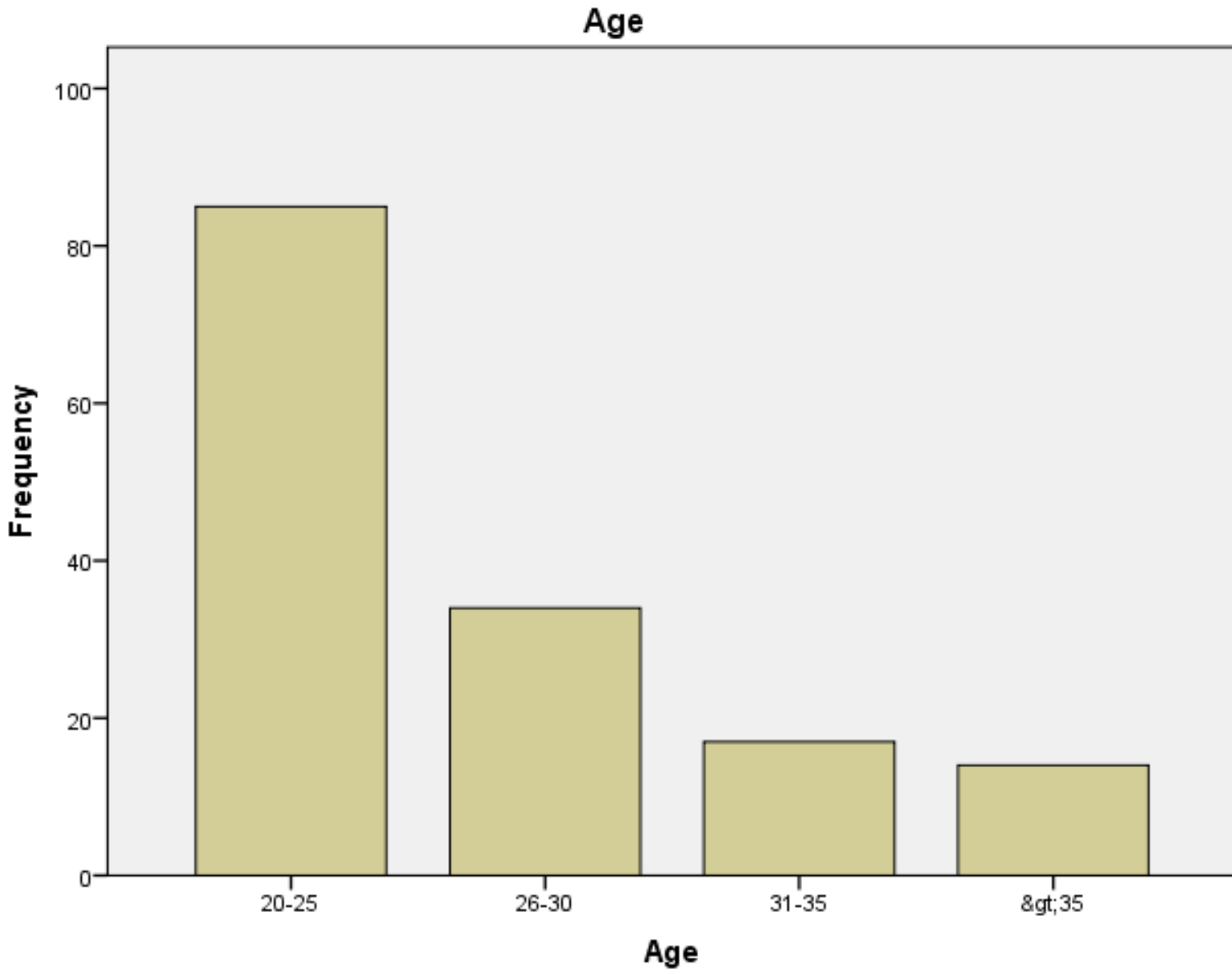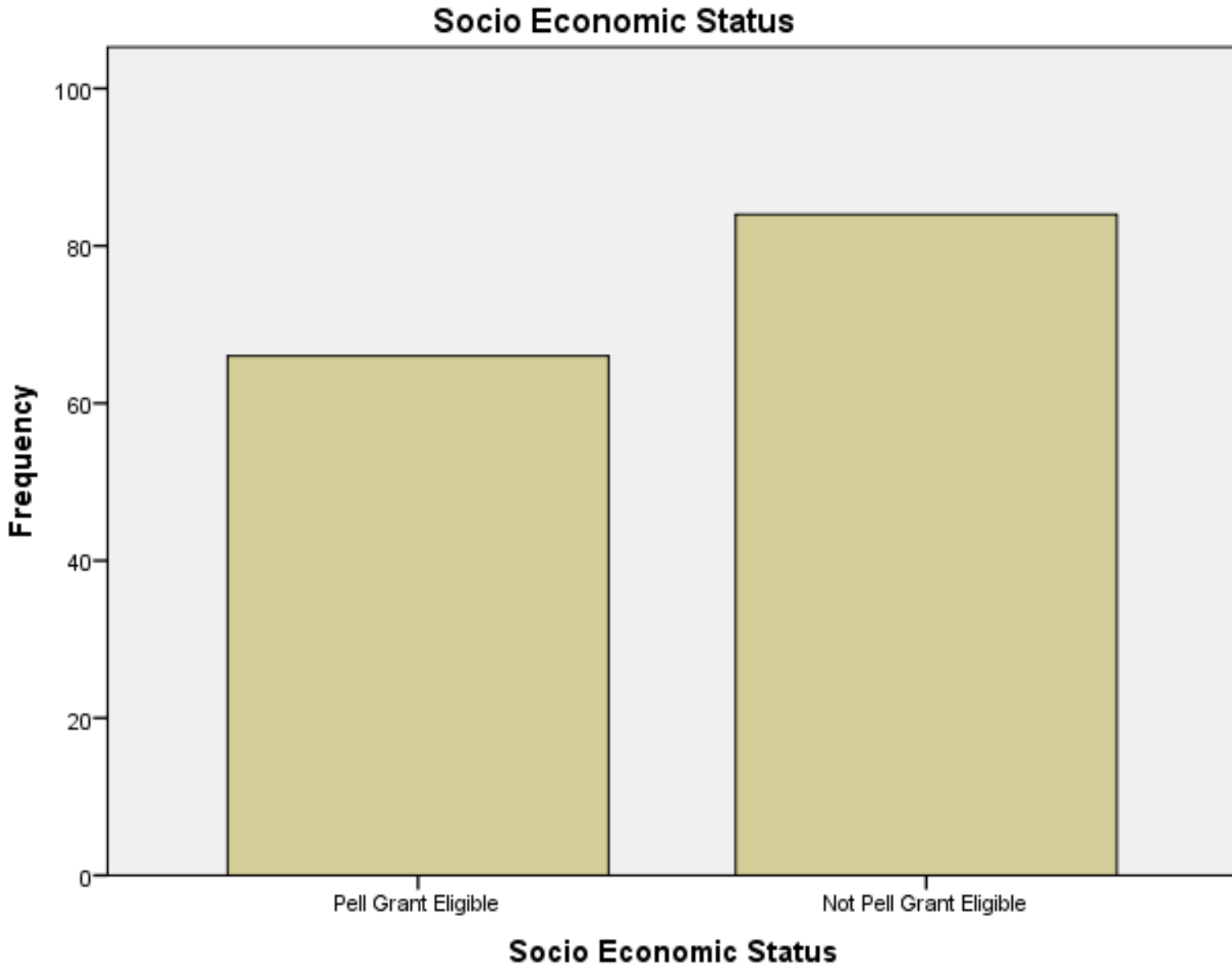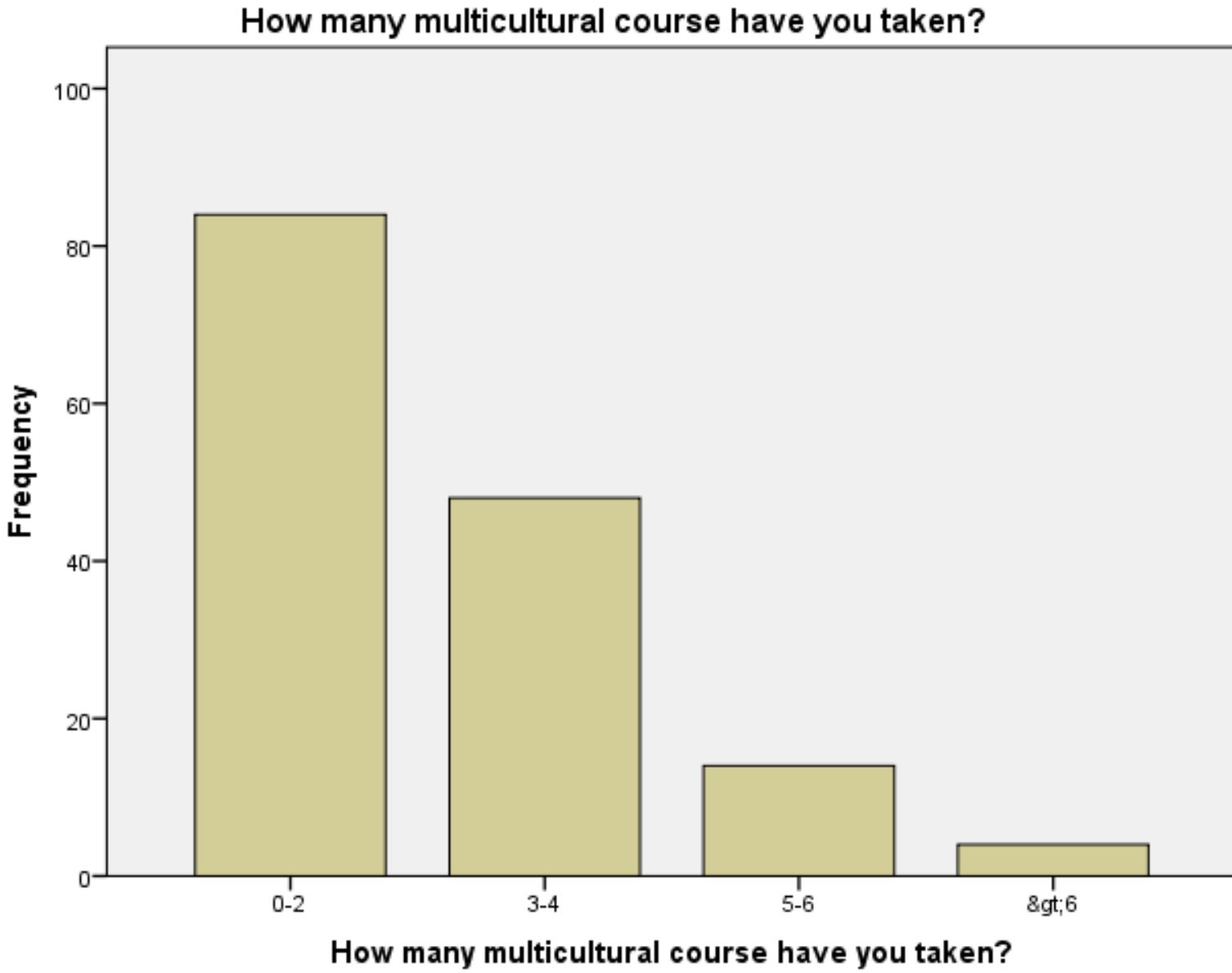
Gender

Age

Socio Economic Status

How many multicultural course have you taken?

How many multicultural course have you taken?

In my multicultural course work, the concept of white privilege was taught
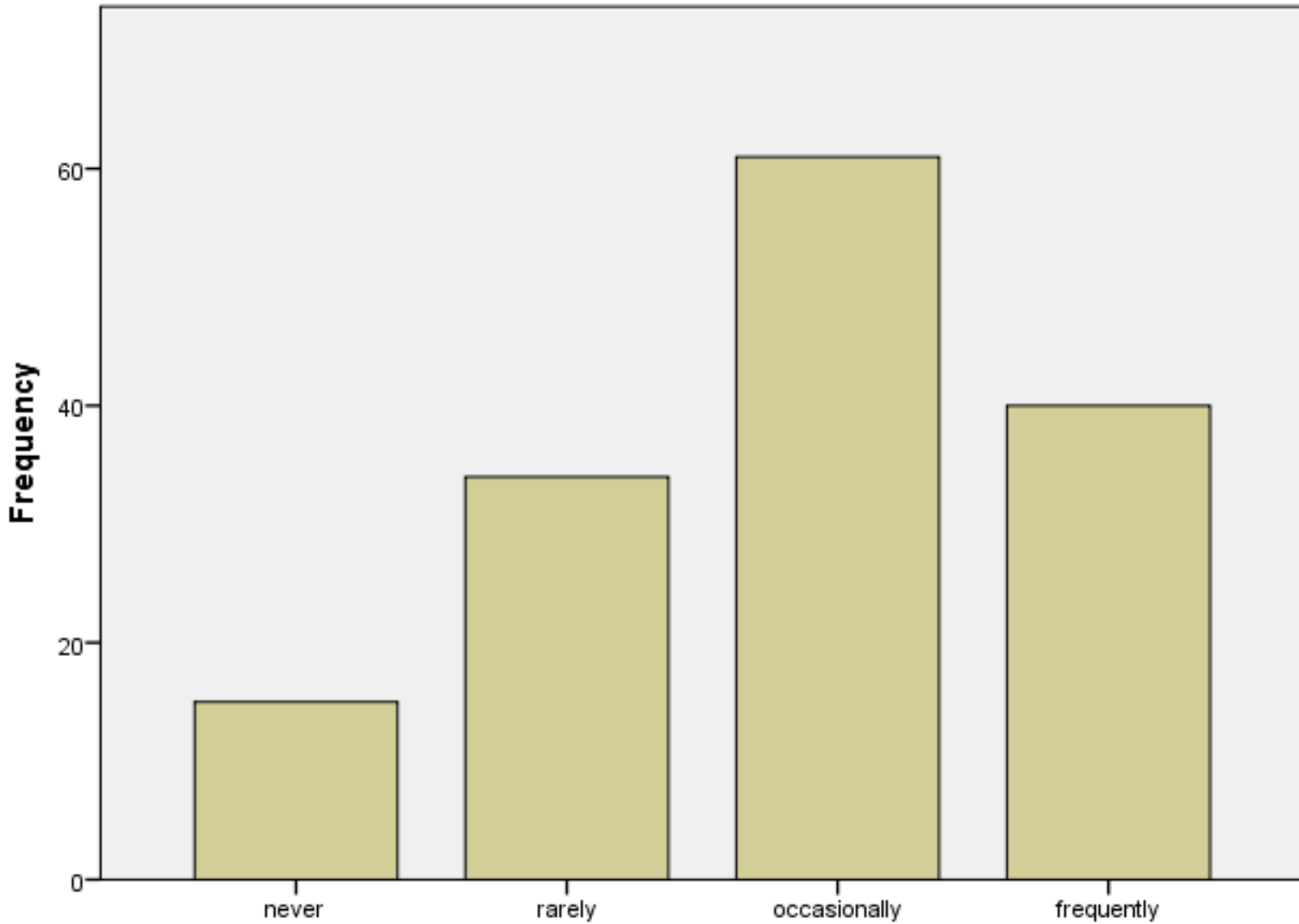
In my multicultural course work, the concept of white privilege was taught

In my multicultural course work, I can apply knowledge of white privilege

In my multicultural course work, I can apply knowledge of white privilege

Program of study
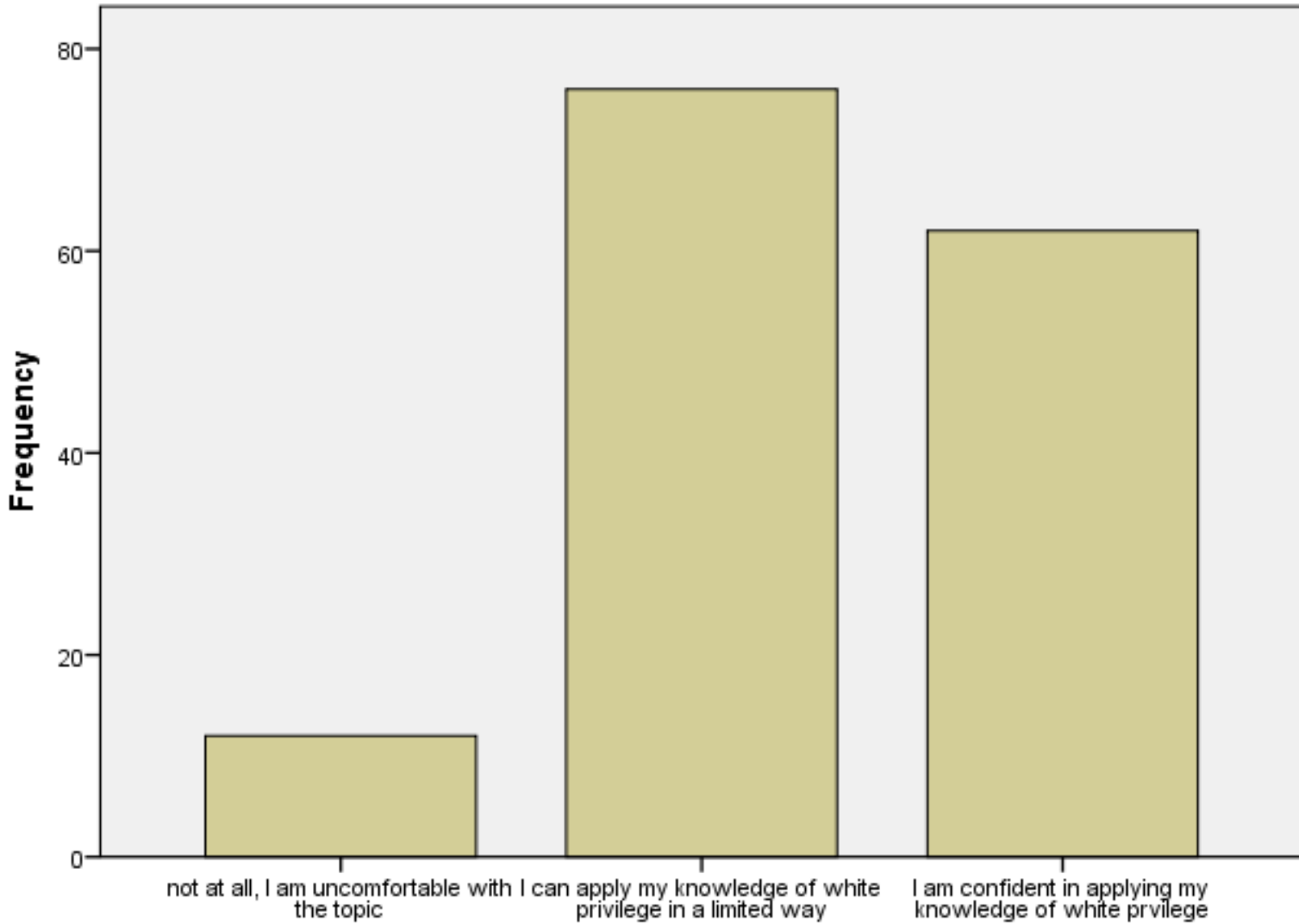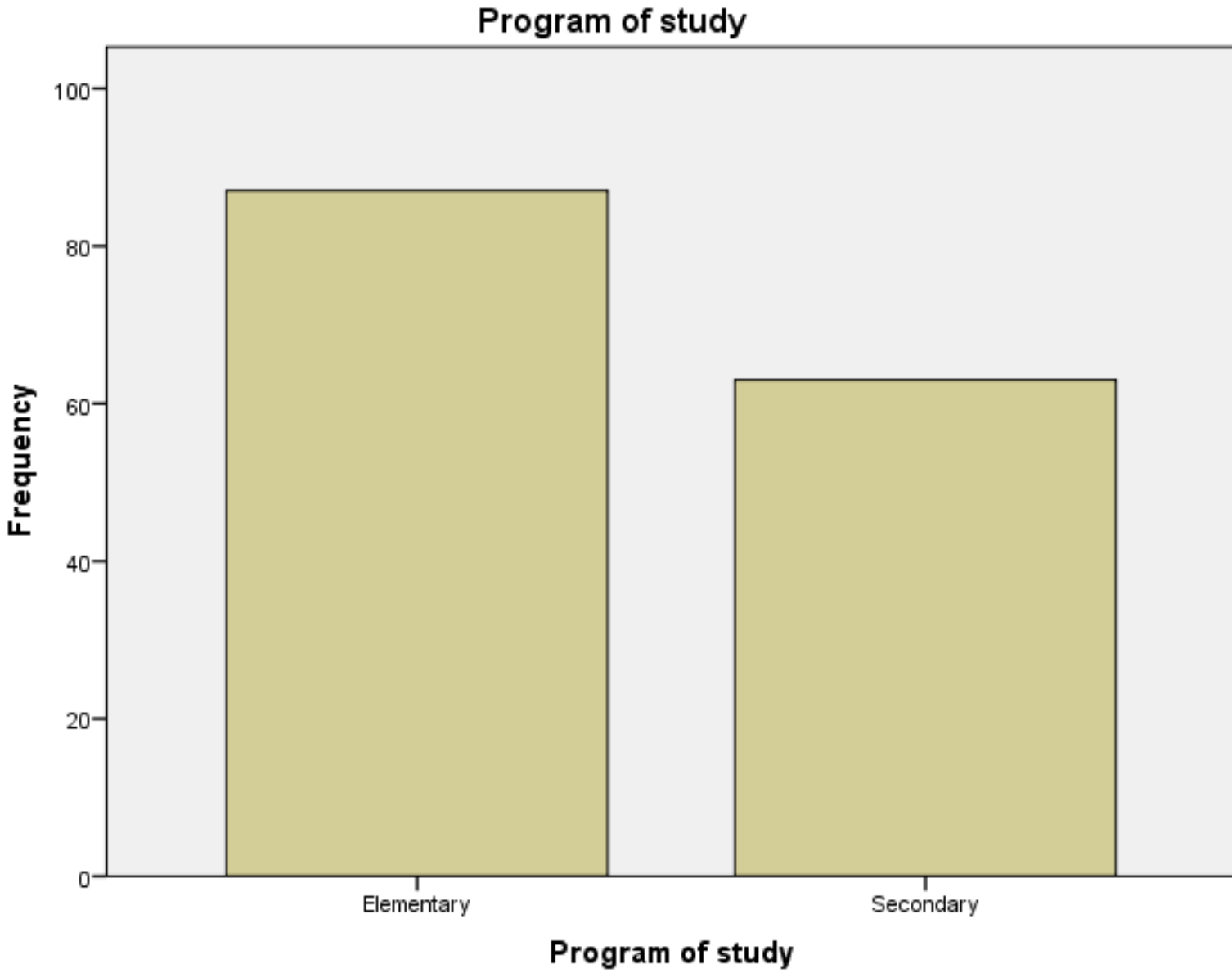
If Secondary, what is your teachable major?

If Secondary, what is your teachable major?

Political affiliation

Residence

Residence - off campus
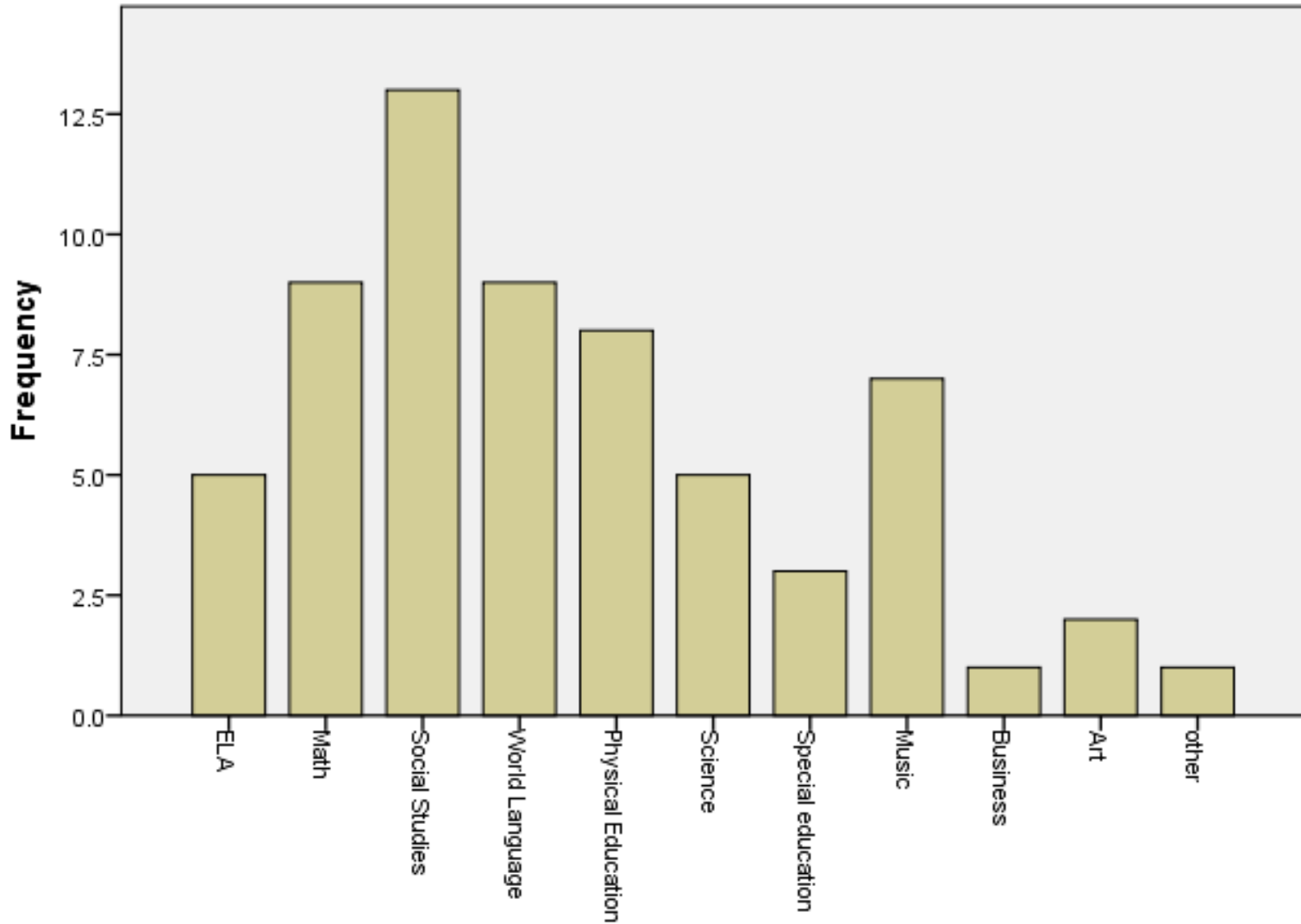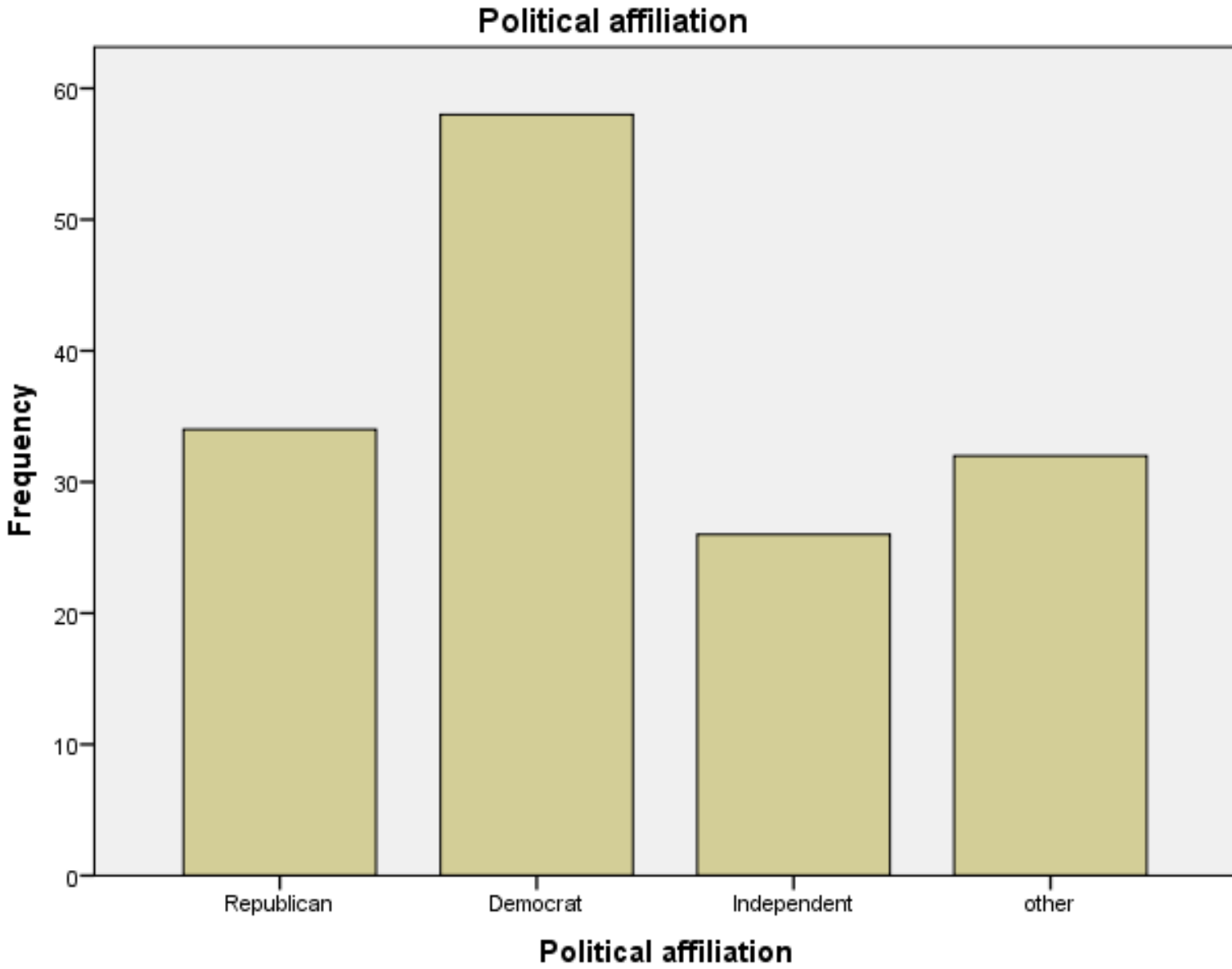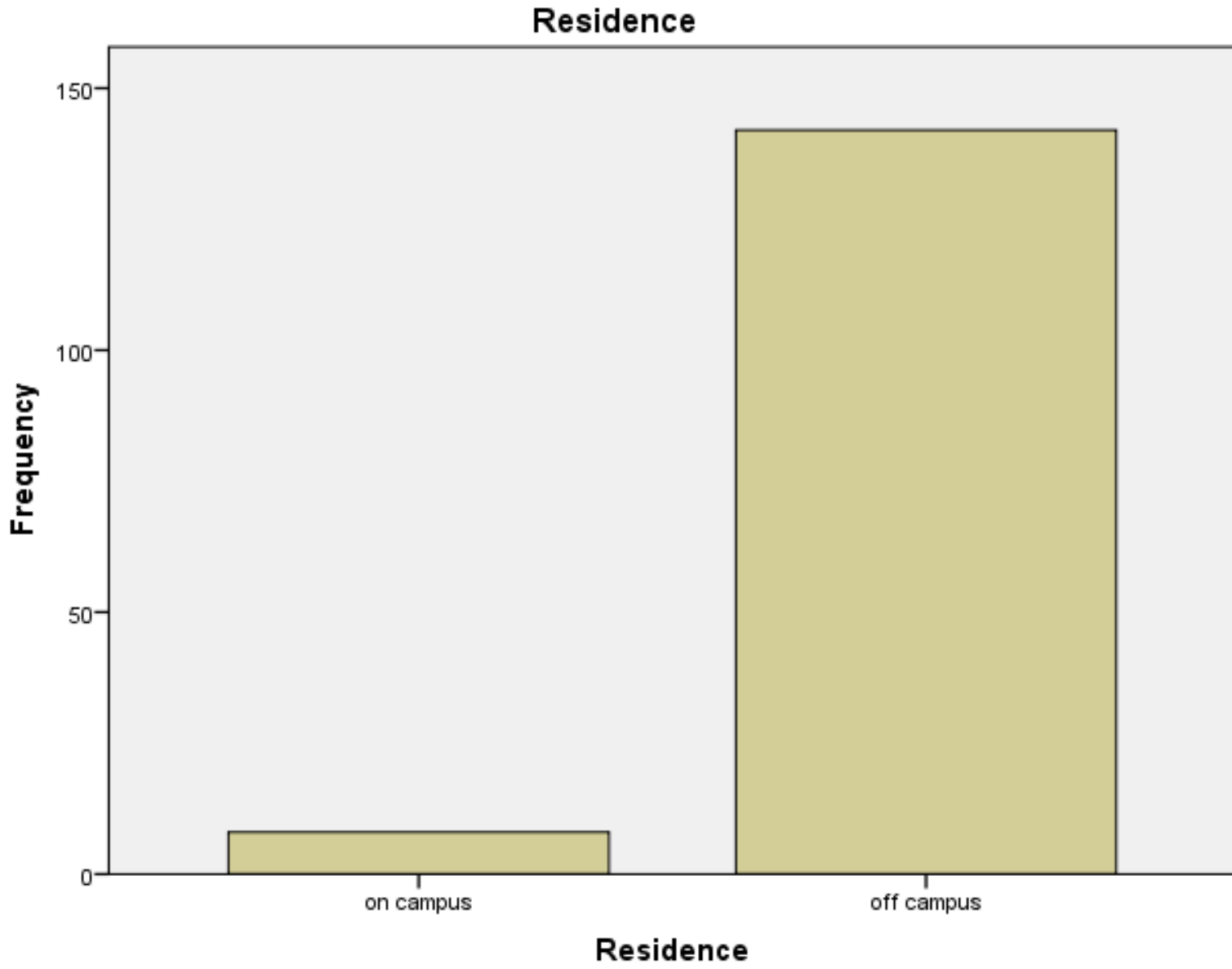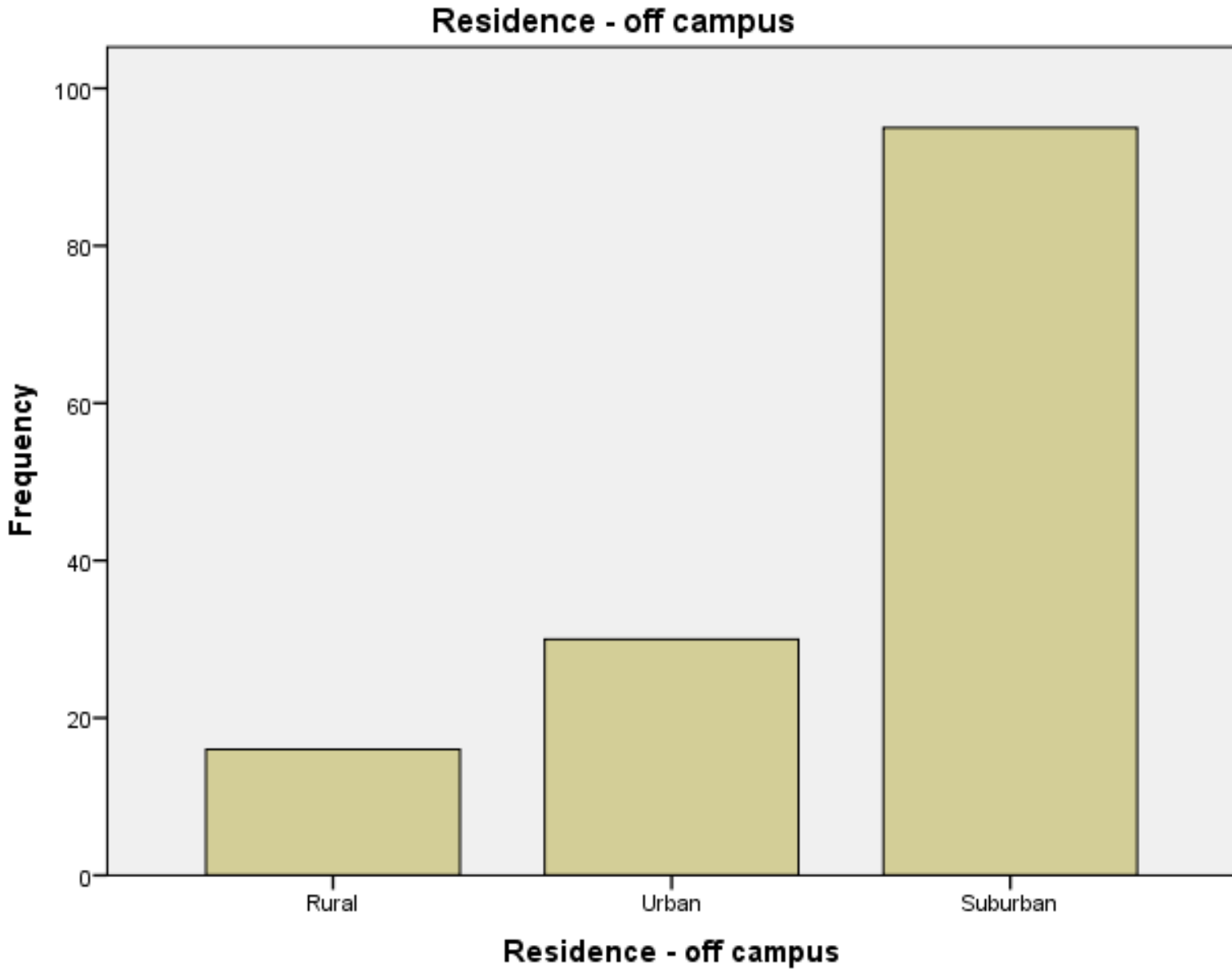
As a child I played with people different from me.

As a child I played with people different from me.
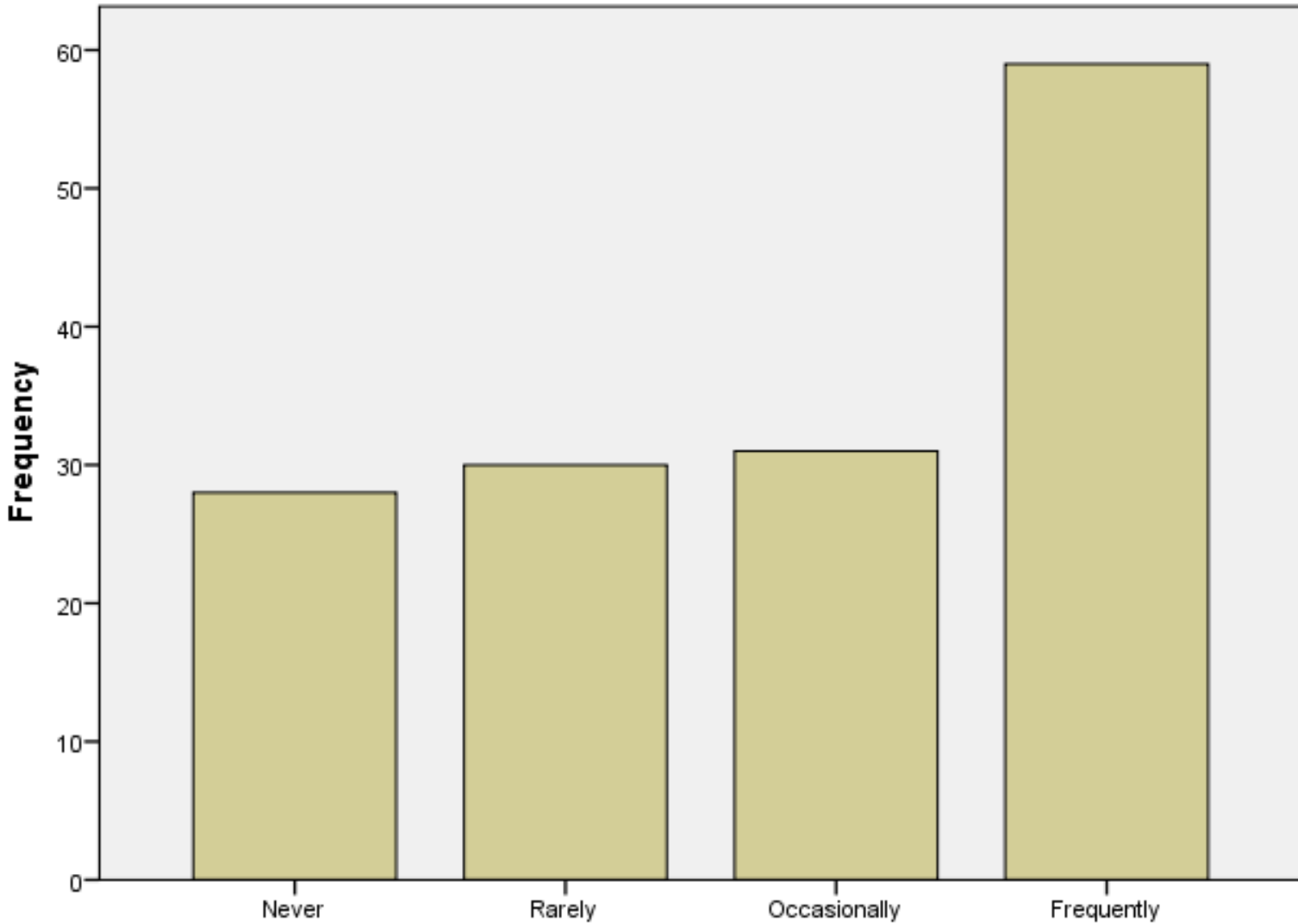
I went to school with diverse students as a teenager.

Diverse people lived in my neighborhood when I was a child growing up.
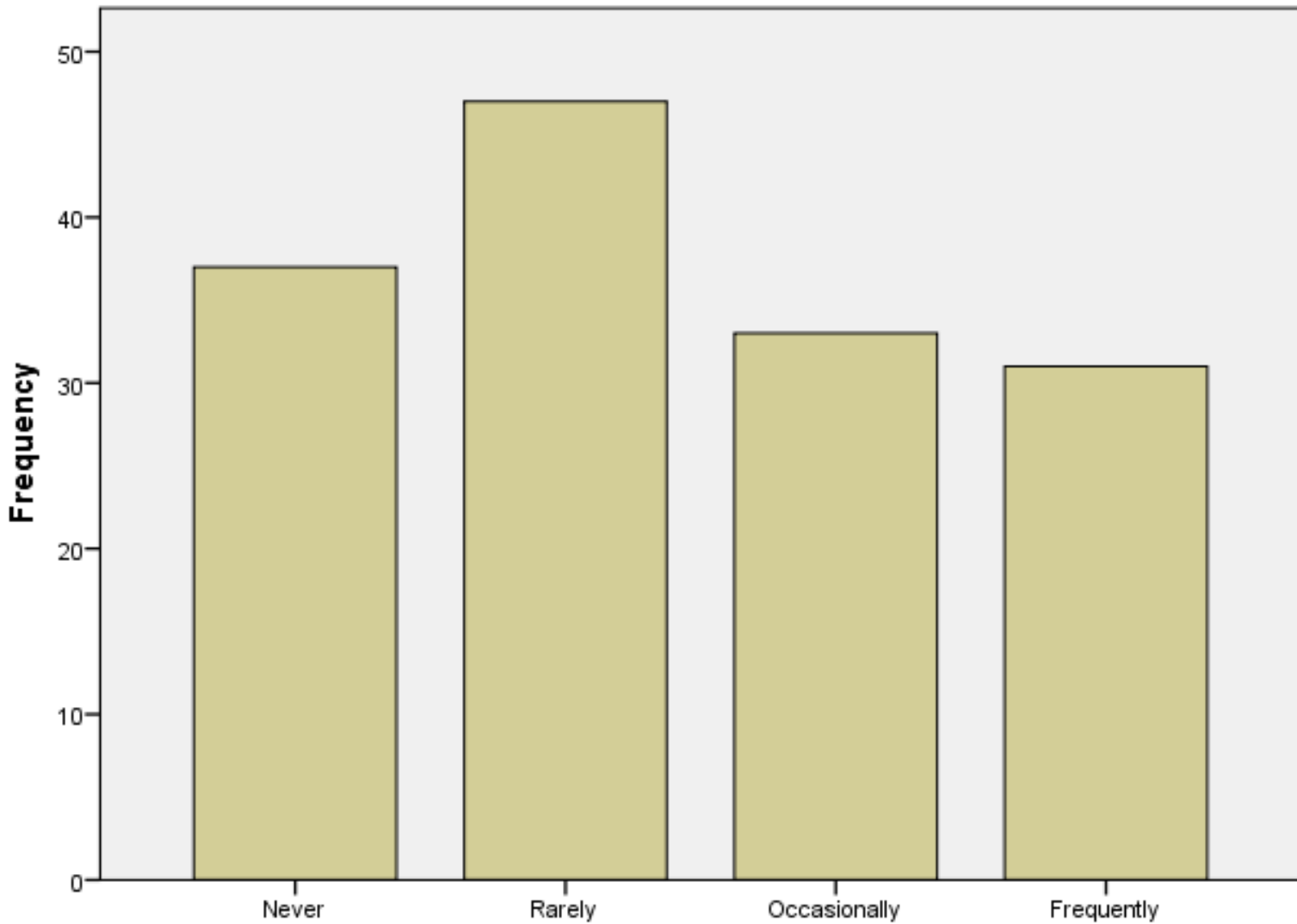
Diverse people lived in my neighborhood when I was a child growing up.

A diverse person was one of my role models when I was younger.
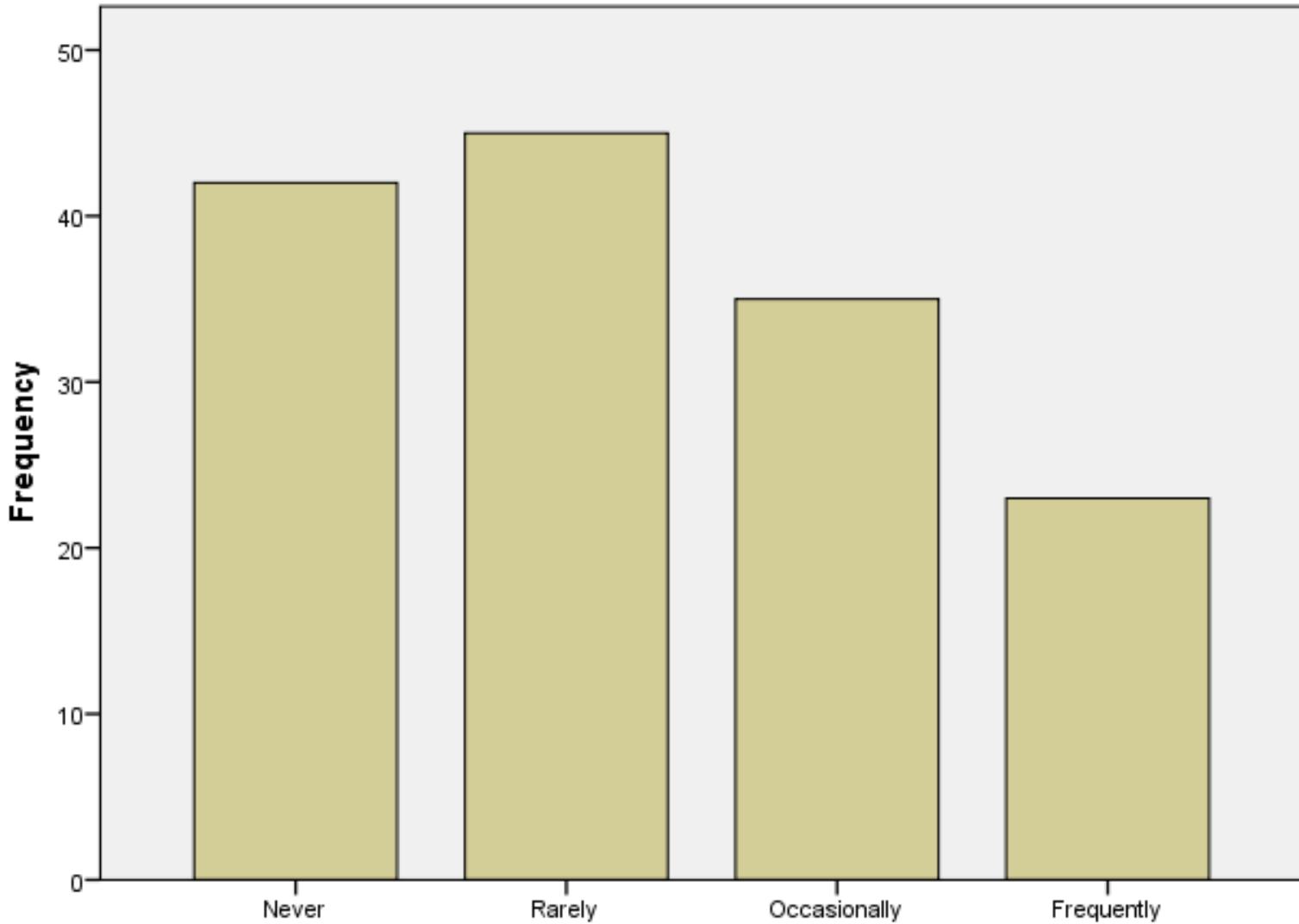
A diverse person was one of my role models when I was younger.

In the past I chose to watch TV shows and movies about people different from me.
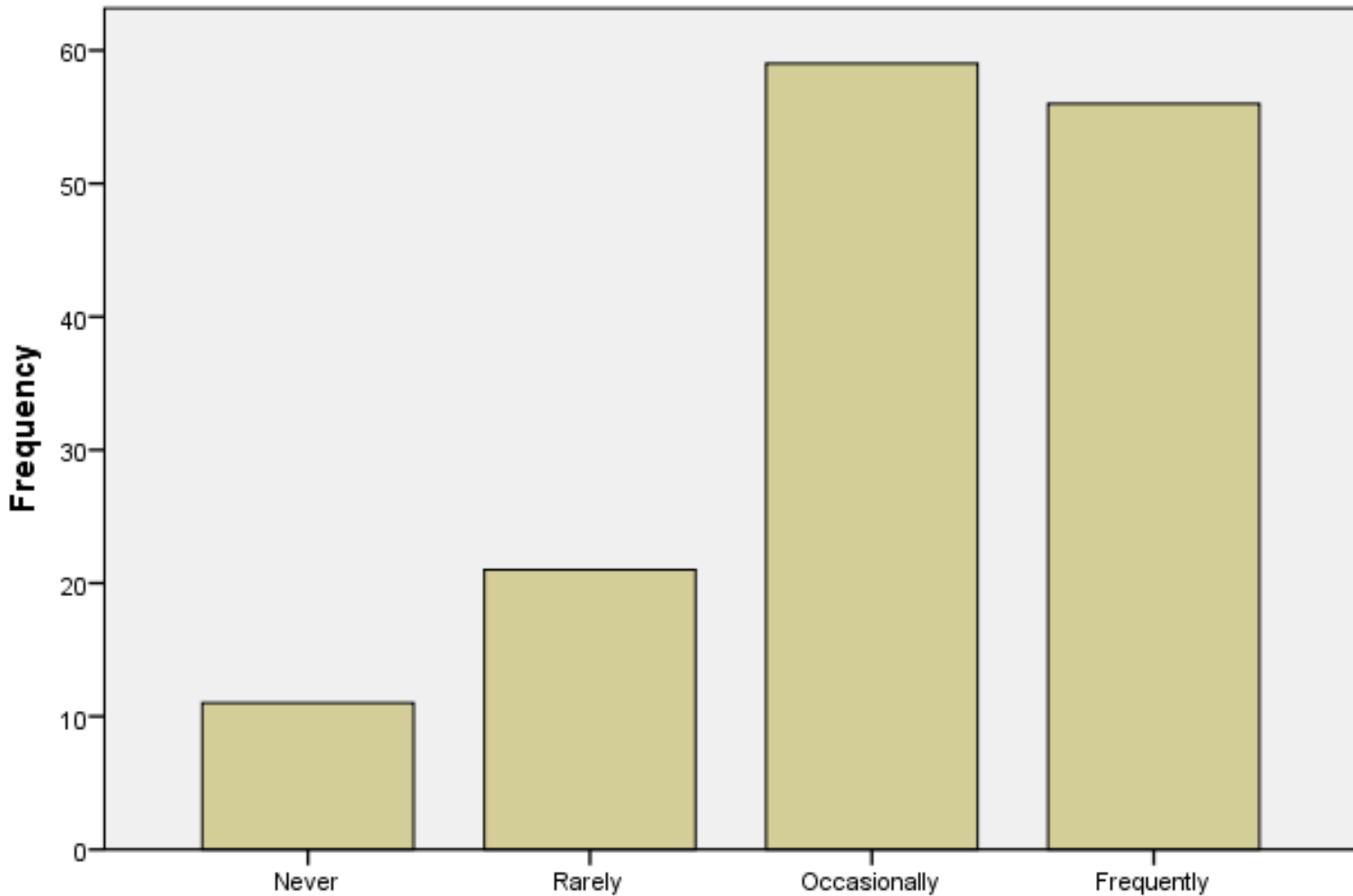
In the past I chose to watch TV shows and movies about people different from me.

As a teenager, I was on the same team and/or club with diverse students.
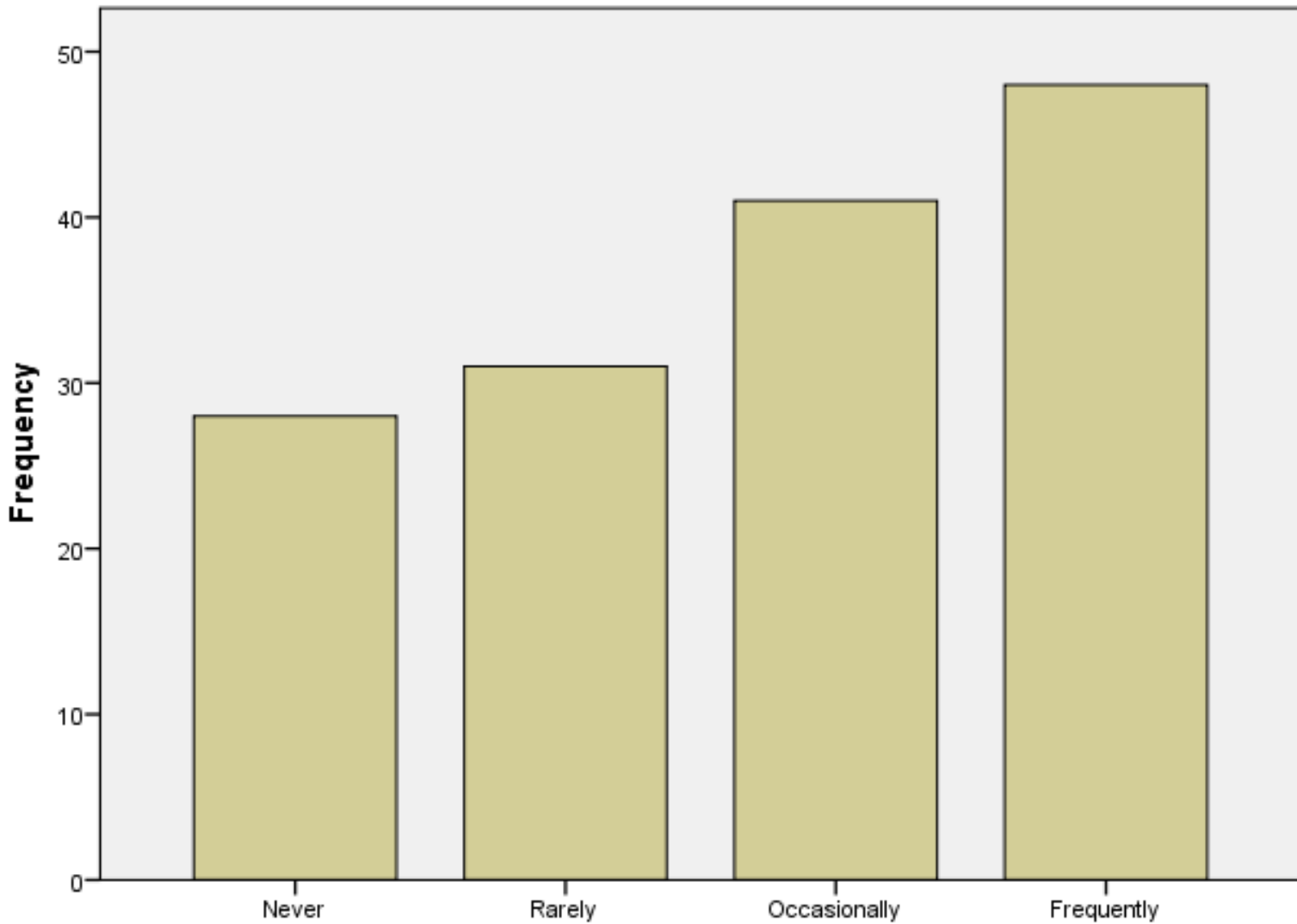
As a teenager, I was on the same team and/or club with diverse students.

Teachers should adapt lesson plans to reflect the different cultures represented in the classroom.

Teachers should adapt lesson plans to reflect the different cultures represented in the classroom.
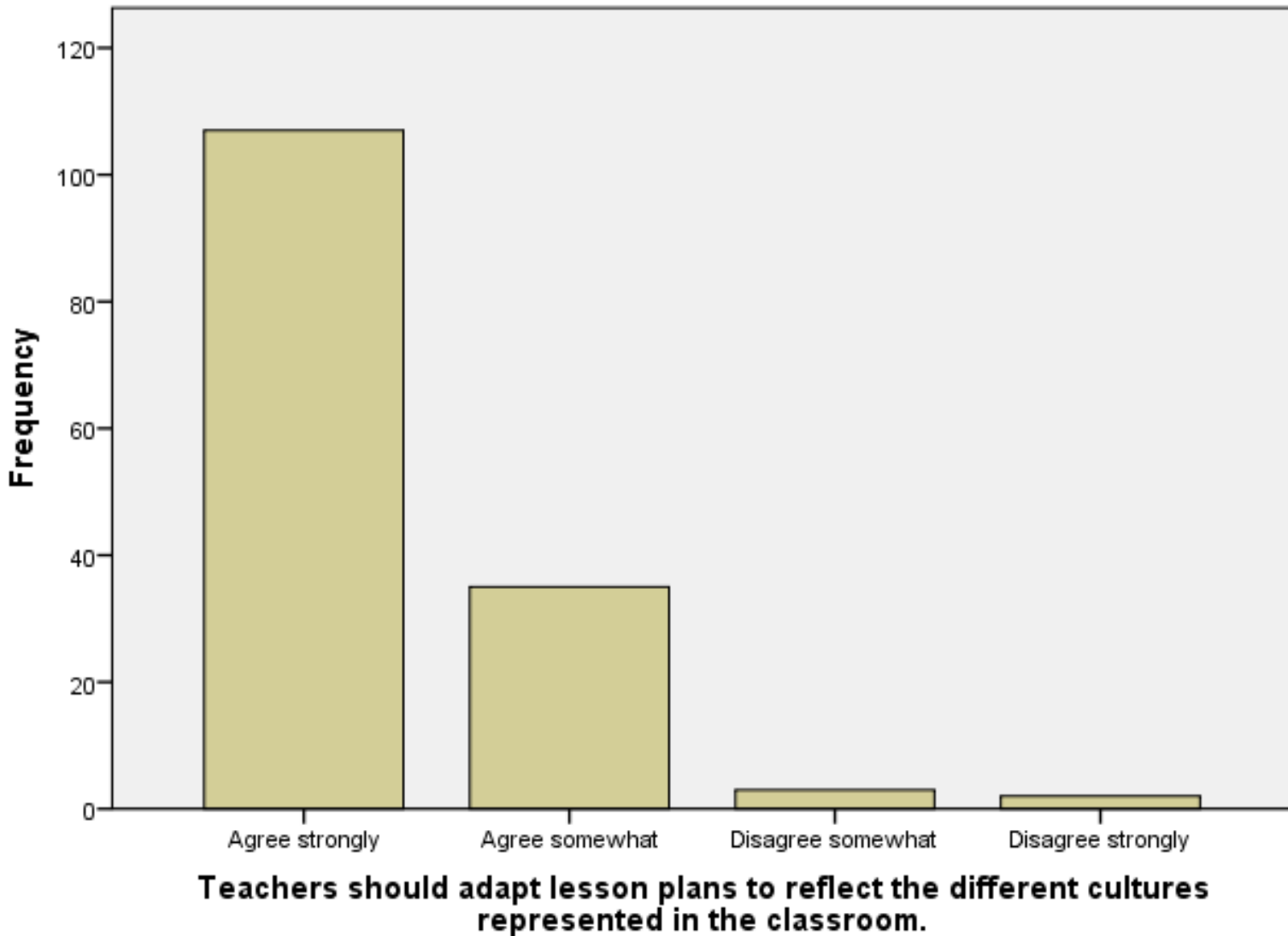
Teachers should provide opportunities for children to share cultural differences in foods, dress, family life, and beliefs
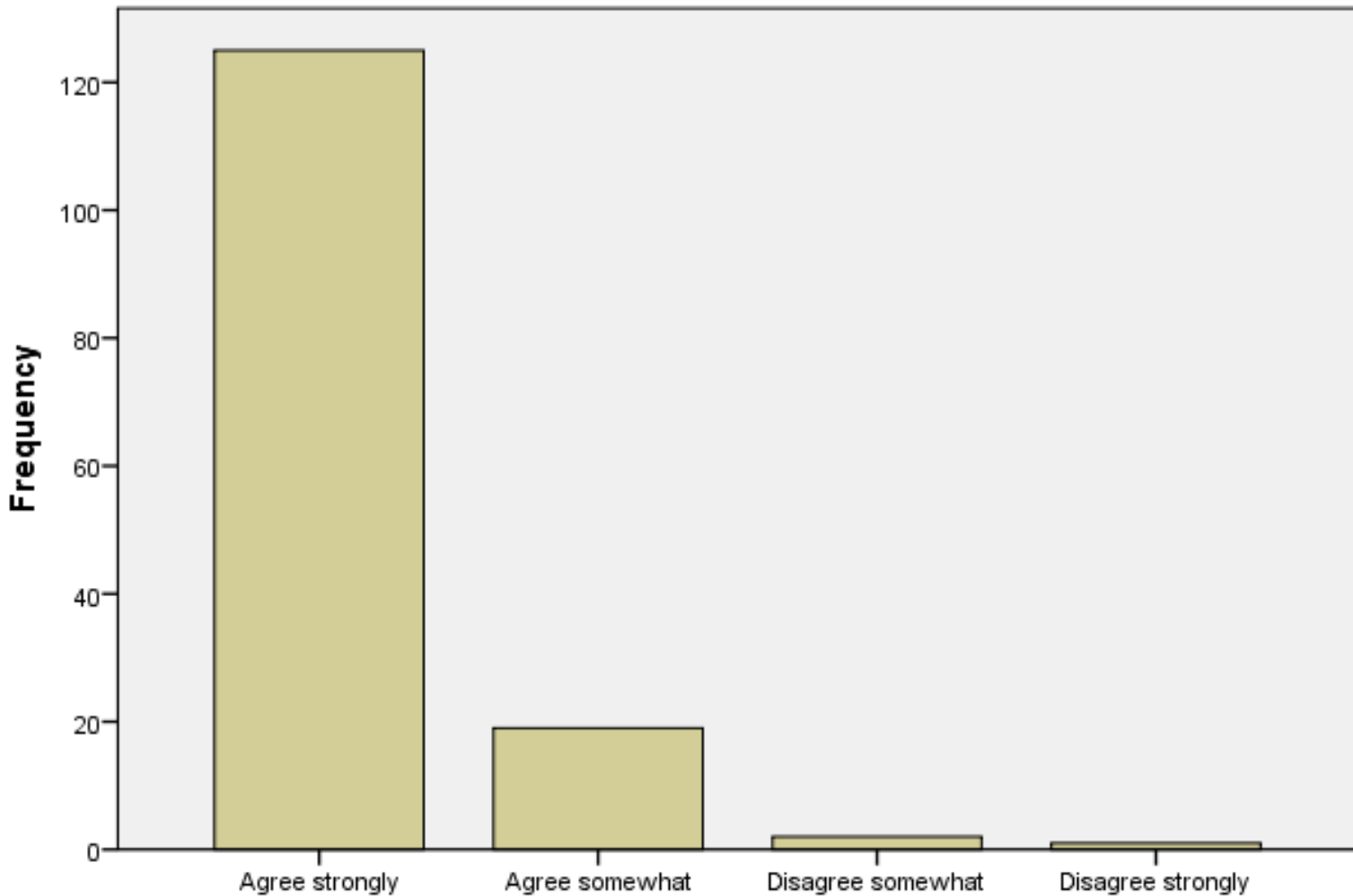
Teachers should provide opportunities for children to share cultural differences in foods, dress, family life, and beliefs

It is essential to include the perspectives of diverse groups while teaching things about American history that are common to all Americans.

It is essential to include the perspectives of diverse groups while teaching things about American history that are common to all Americans.

Curricula and textbooks should include the contributions of most, if not all, cultural groups in our society.

Curricula and textbooks should include the contributions of most, if not all, cultural groups in our society.

The classroom library should reflect the racial and cultural differences in the class.
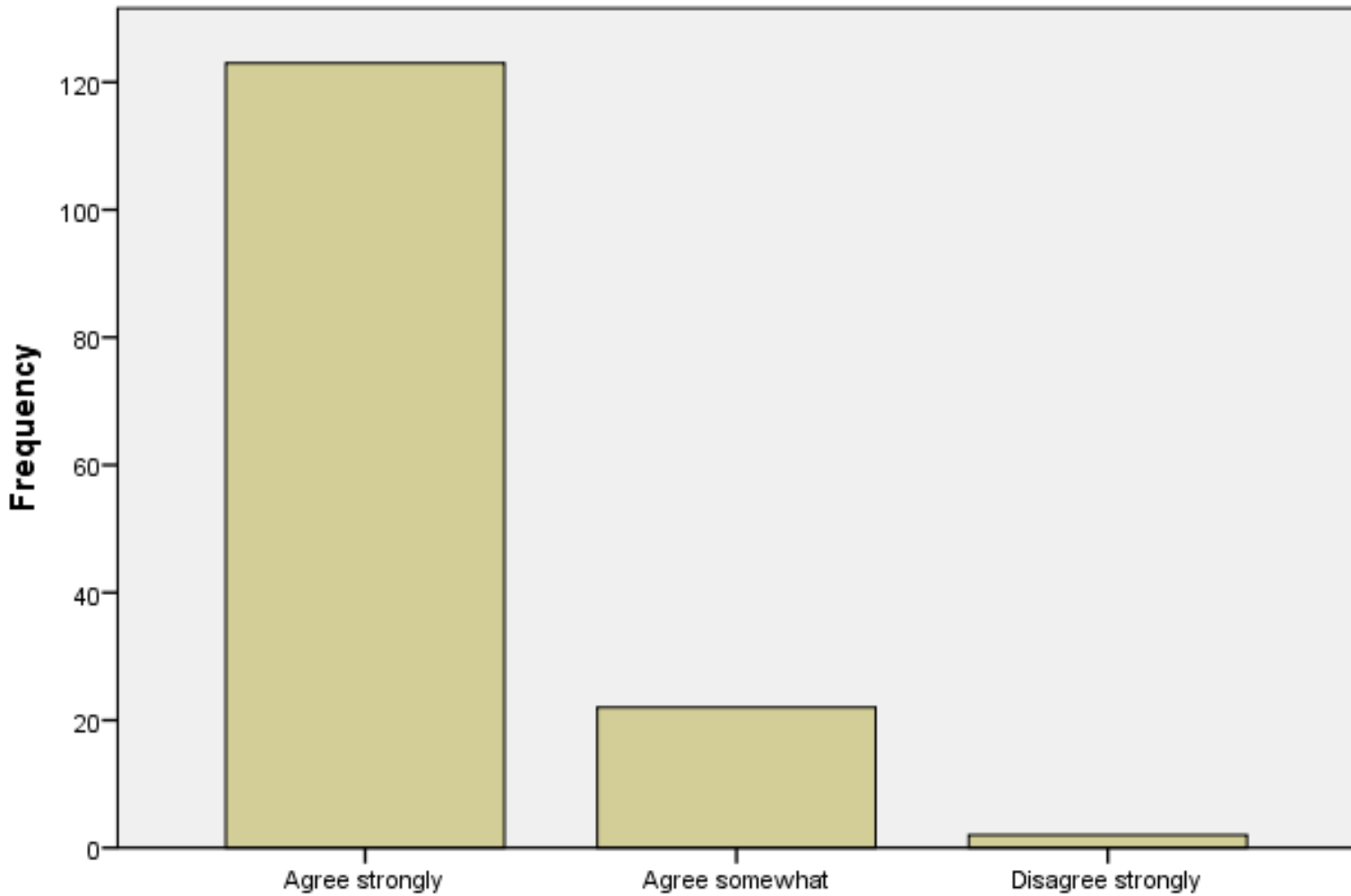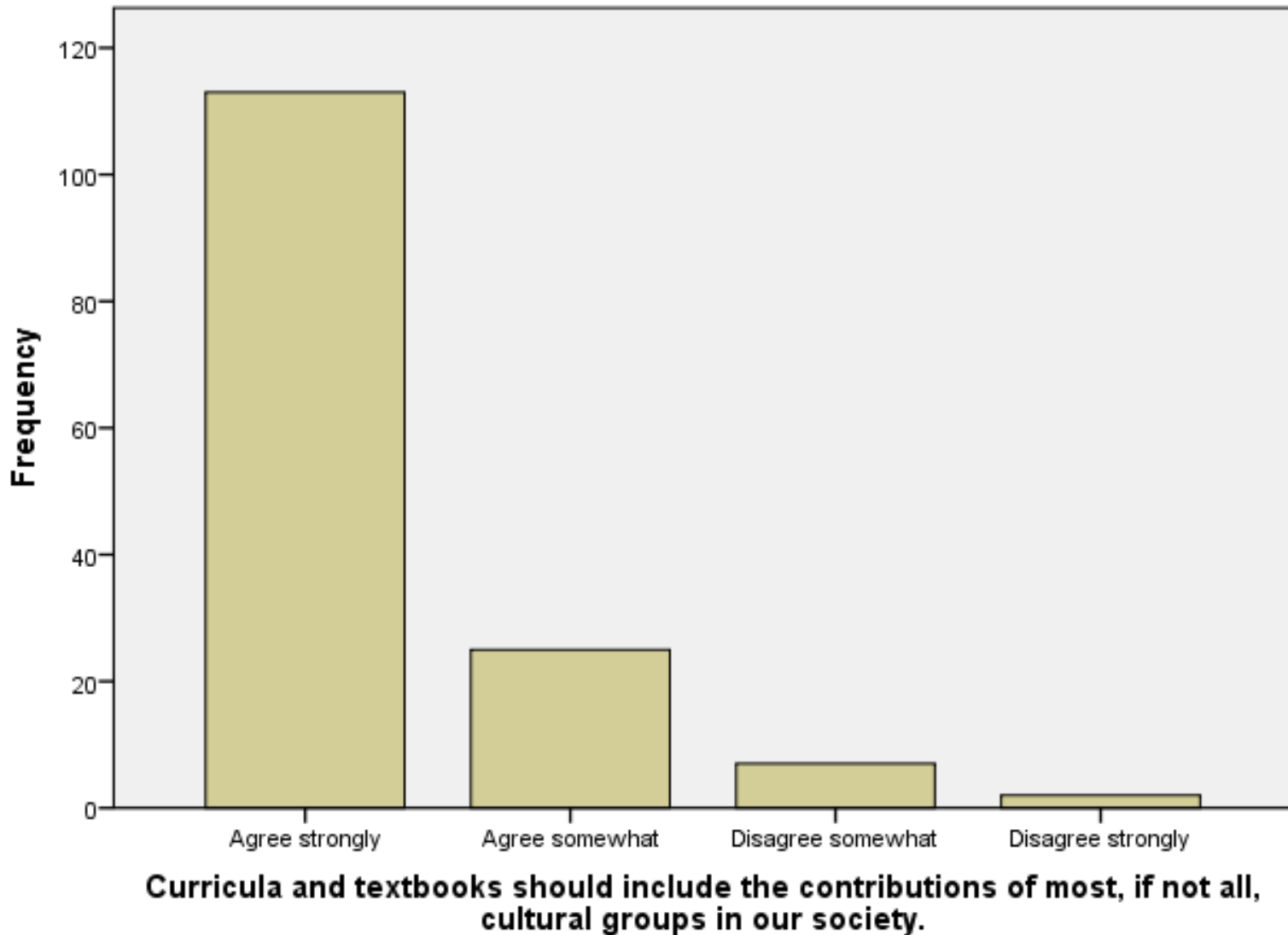
The classroom library should reflect the racial and cultural differences in the class.
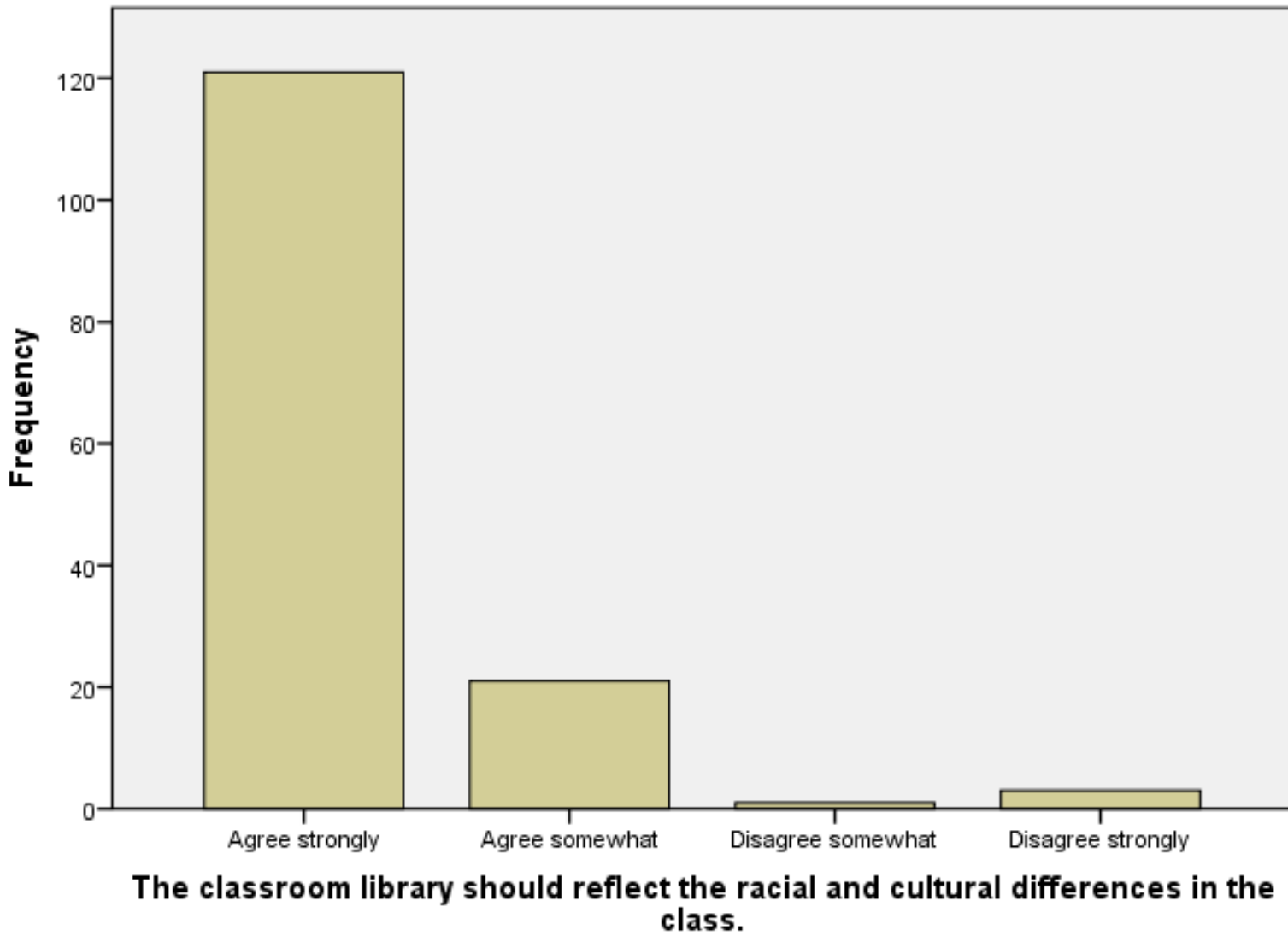
I can provide instructional activities to help students to develop strategies for dealing with racial confrontations.
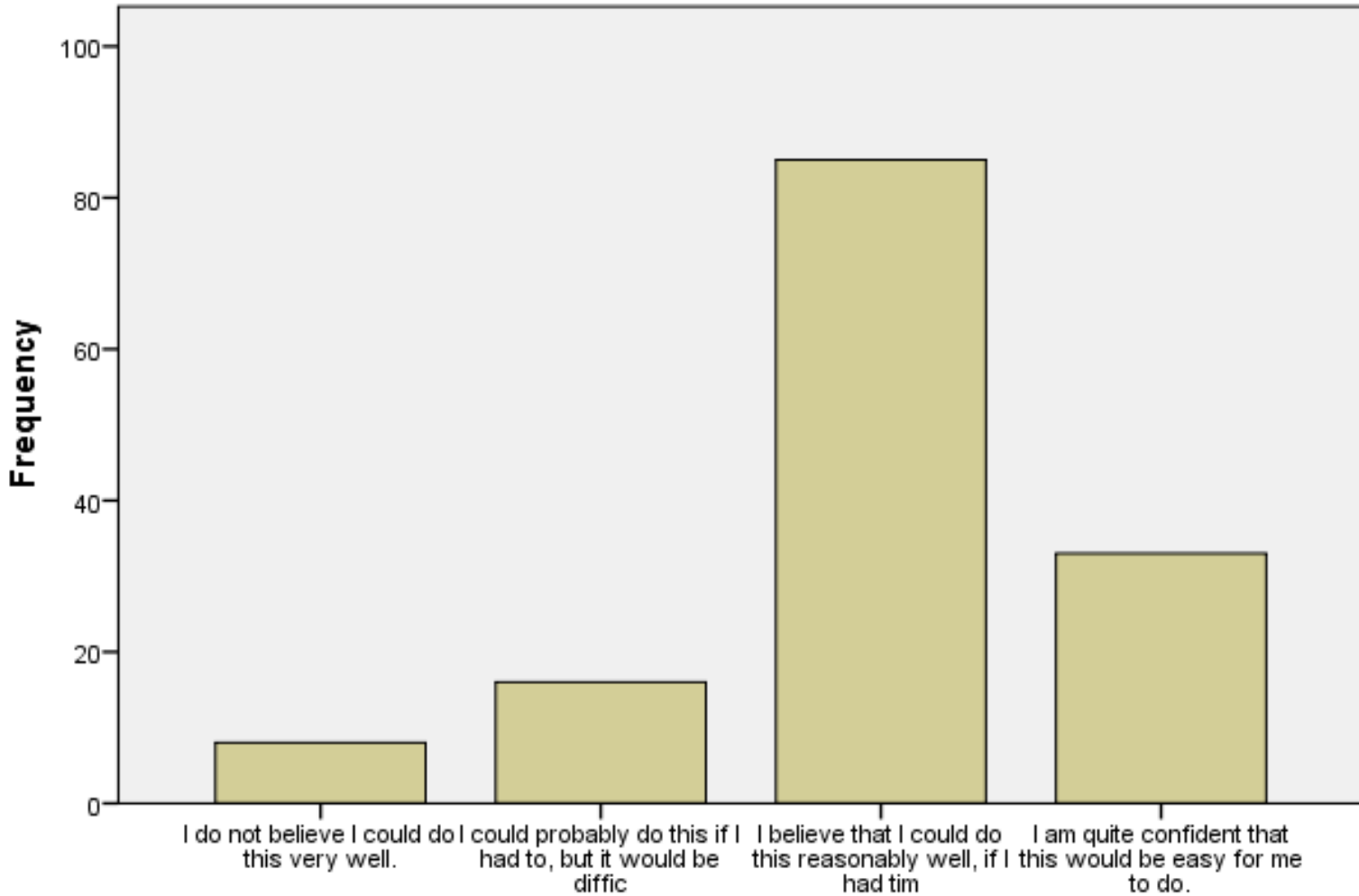
I can provide instructional activities to help students to develop strategies for dealing with racial confrontations.

I can adapt instructional methods to meet the needs of learners from diverse groups.
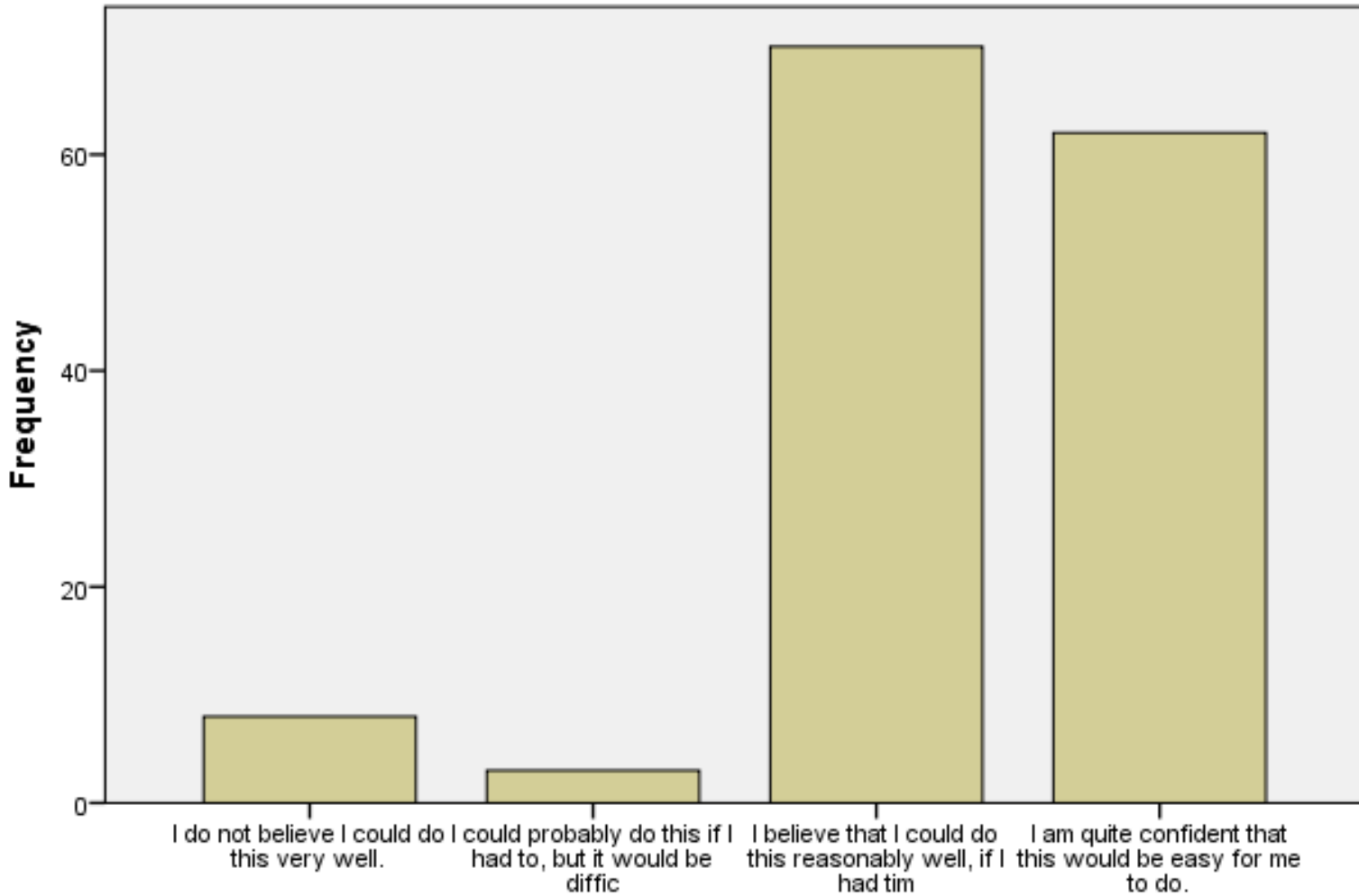
I can adapt instructional methods to meet the needs of learners from diverse groups.

I can develop materials appropriate for the multicultural classroom.
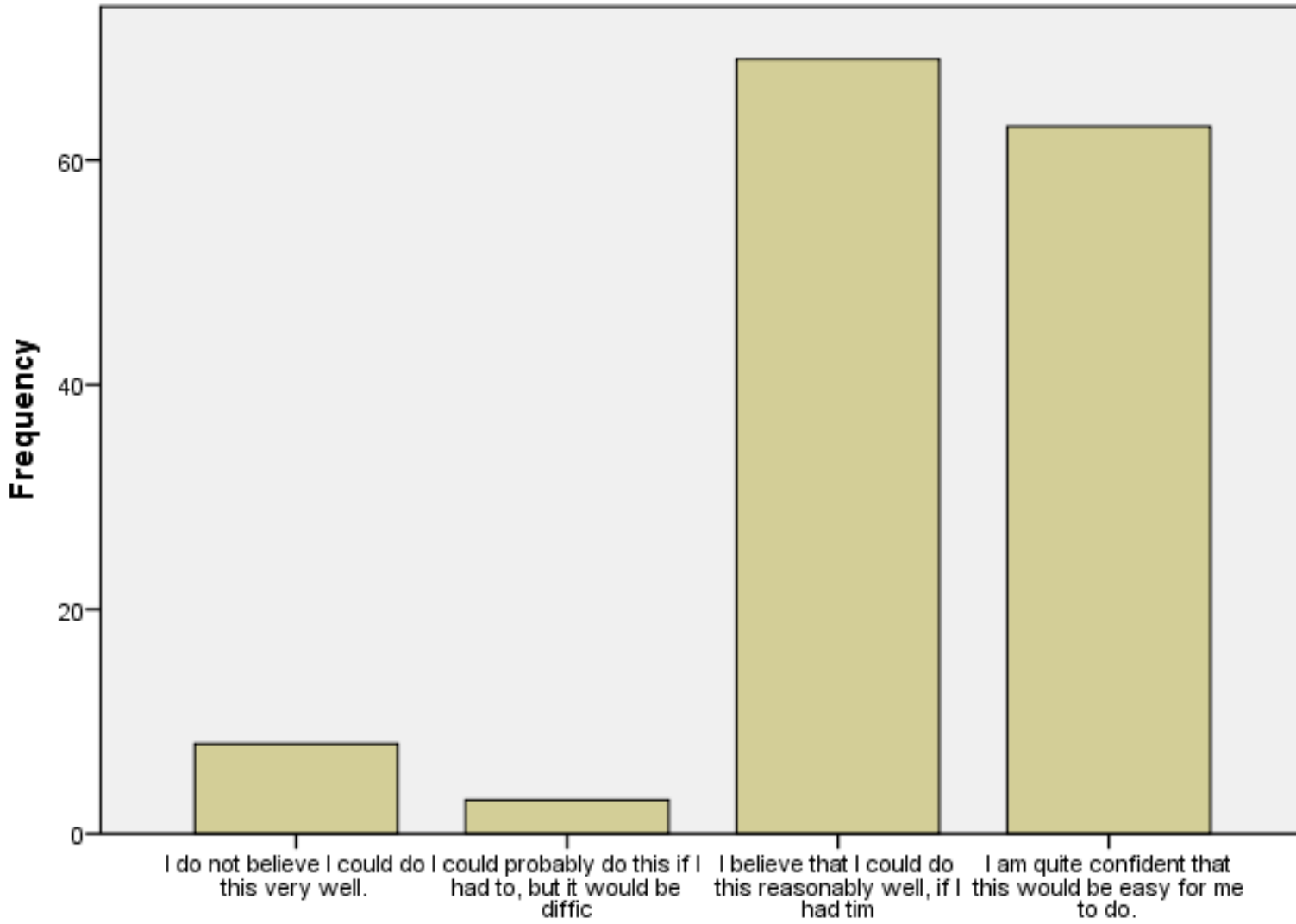
I can develop materials appropriate for the multicultural classroom.

I can develop instructional methods that dispel myths about diverse groups.
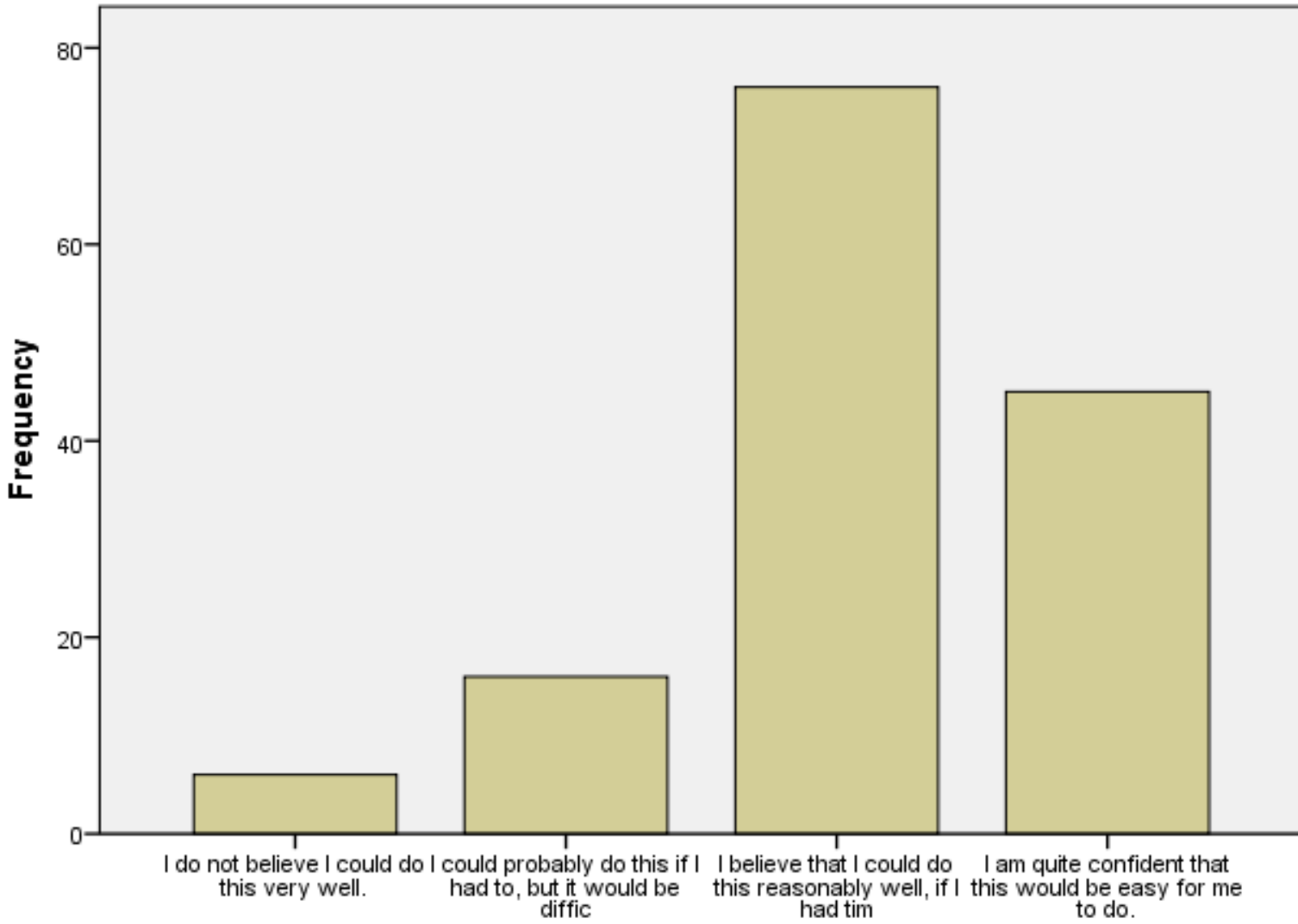
I can develop instructional methods that dispel myths about diverse groups.

I can analyze instructional materials for potential stereotypical and/or prejudicial content.
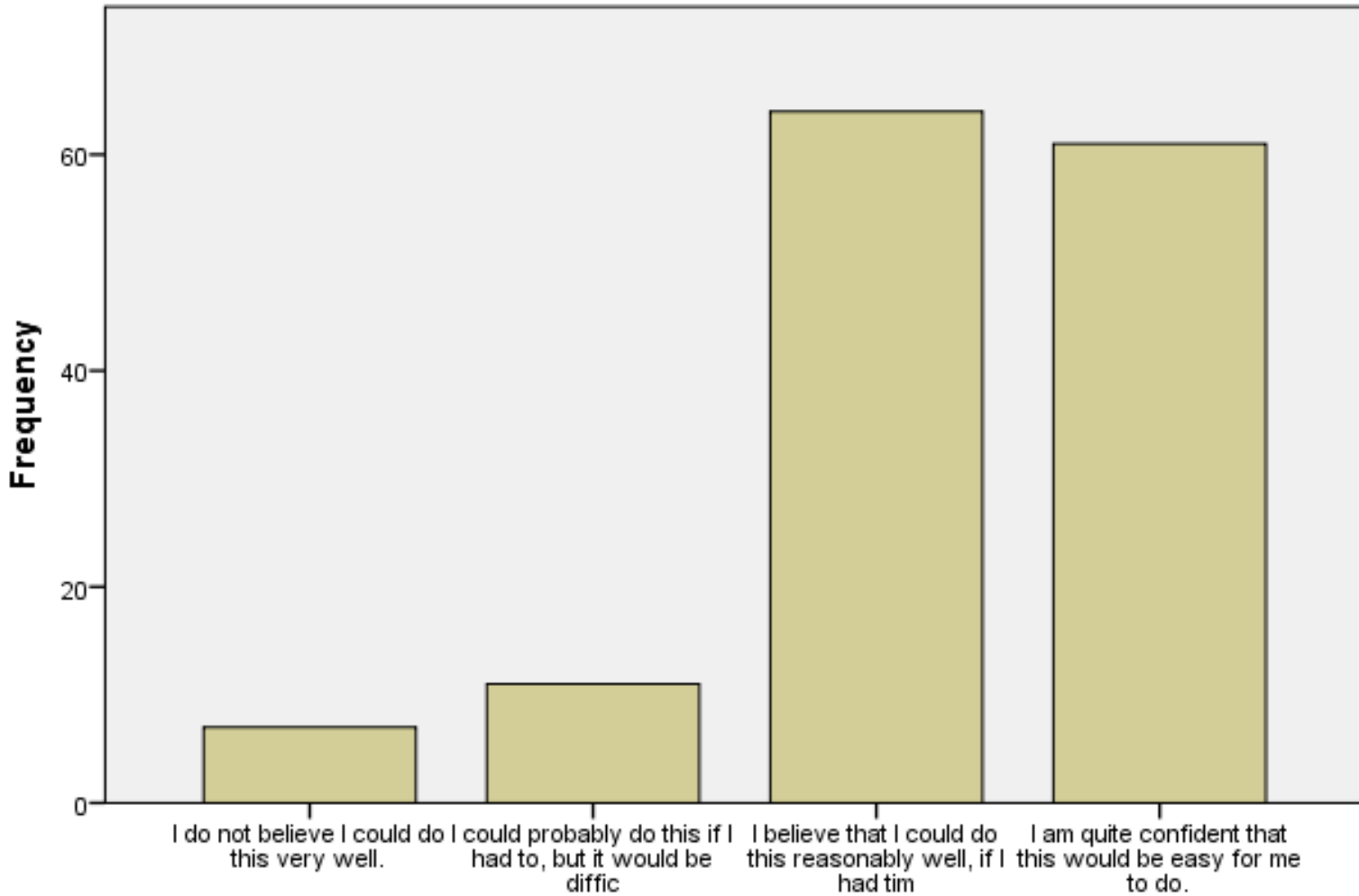
I can analyze instructional materials for potential stereotypical and/or prejudicial content.

I can help students to examine their own prejudices
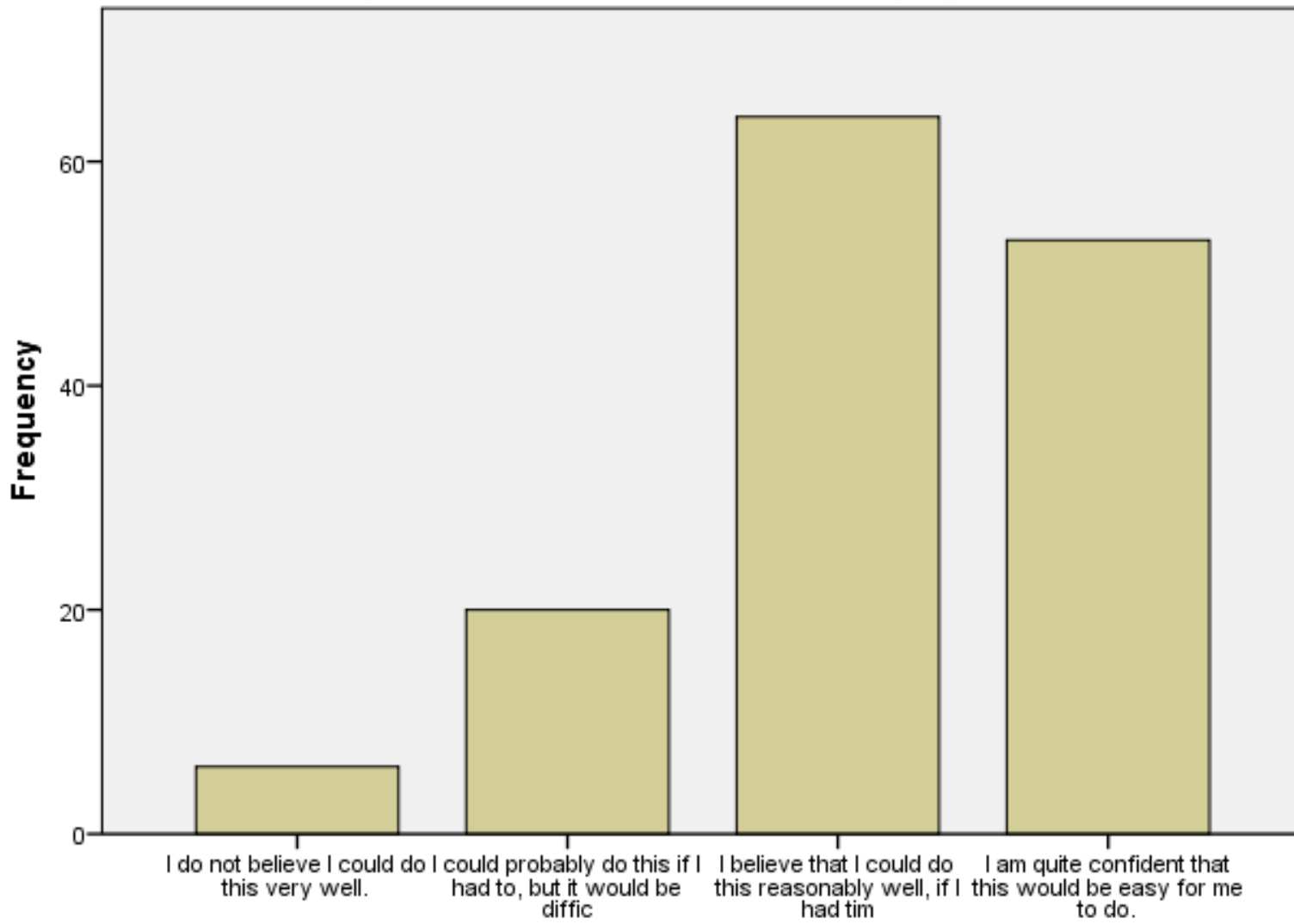
I can help students to examine their own prejudices

I can present diverse groups in our society in a manner that will build mutual respect.
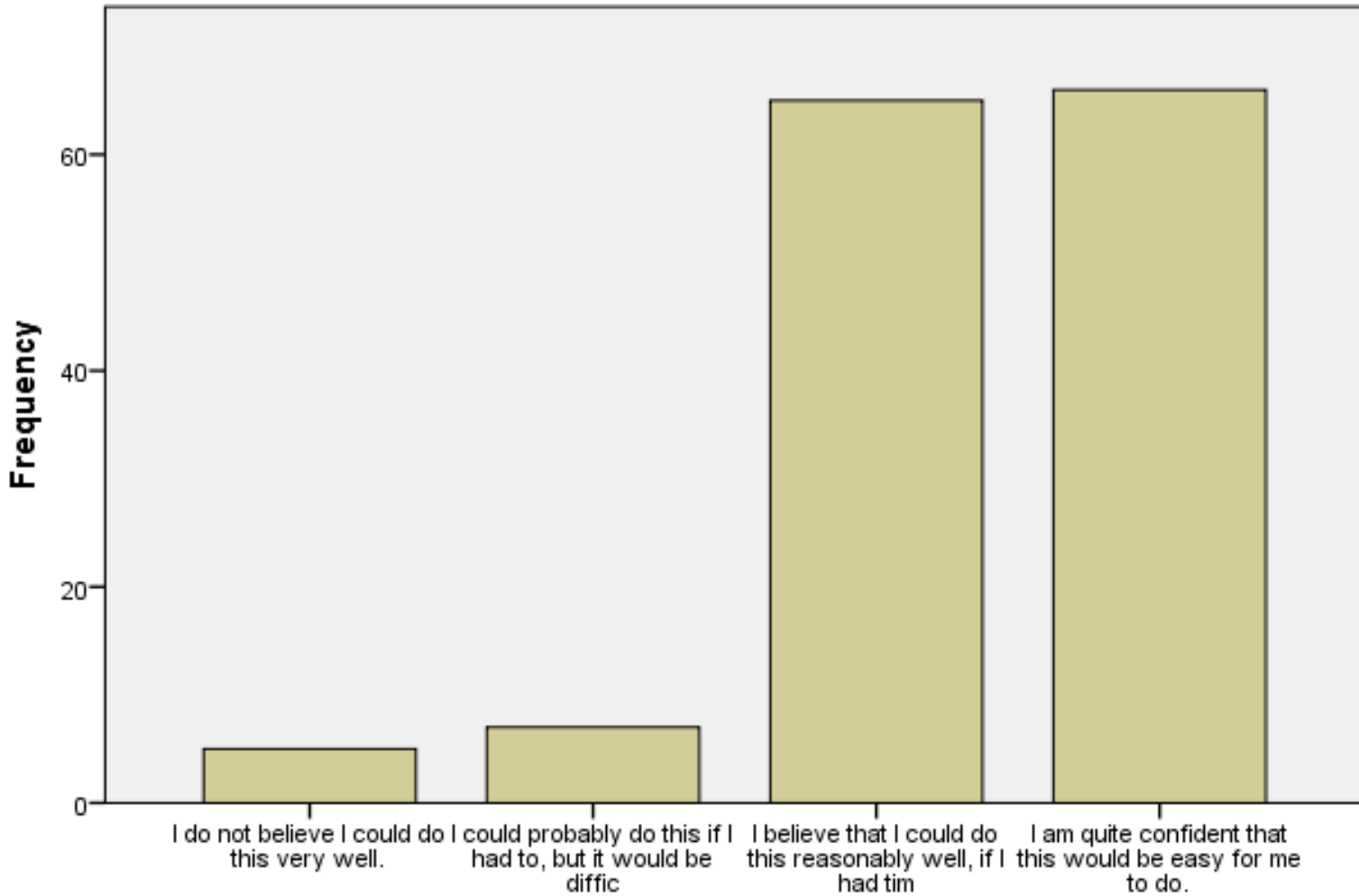
I can present diverse groups in our society in a manner that will build mutual respect.

I can develop activities that increase the self-confidence of diverse students.
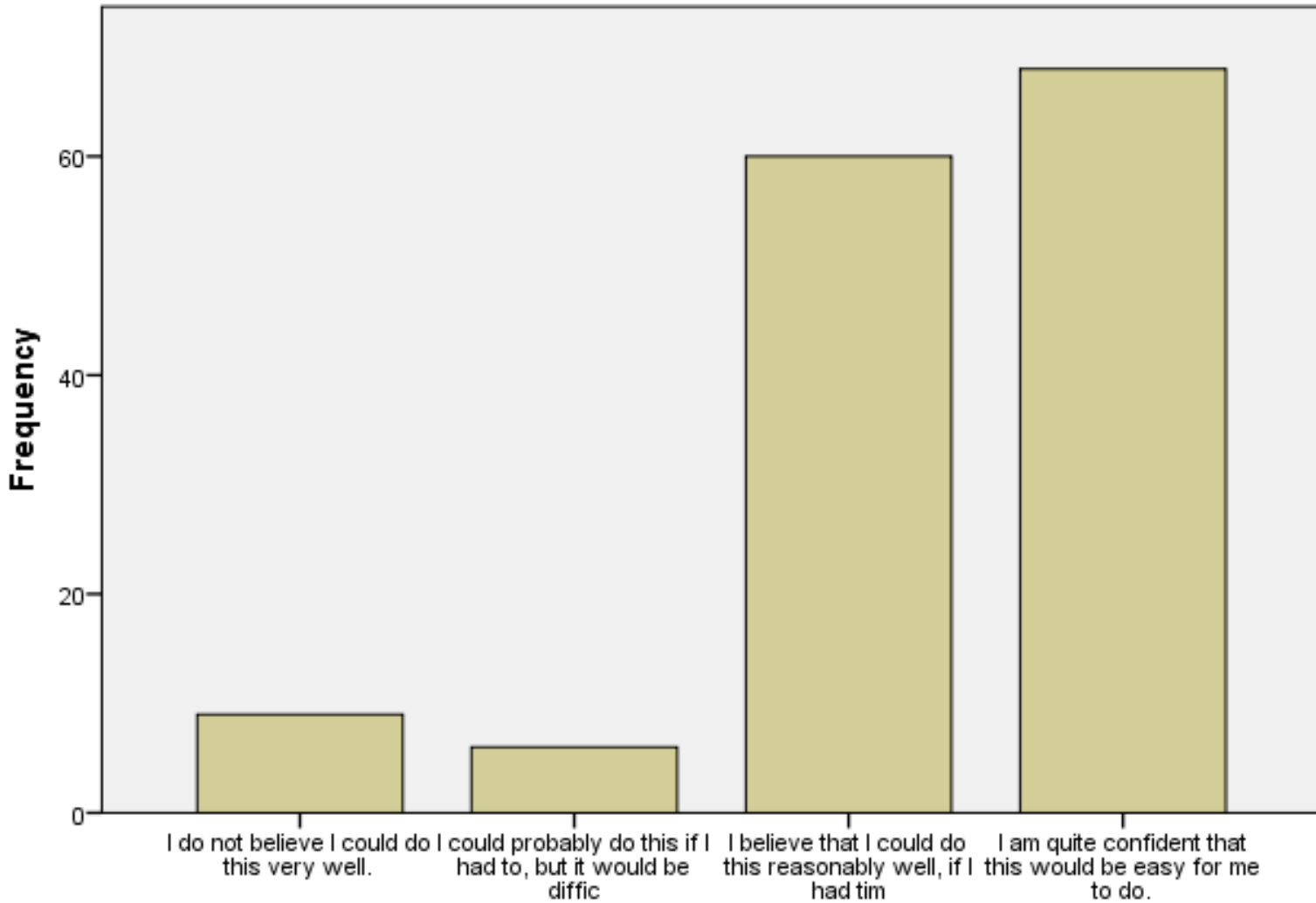
I can develop activities that increase the self-confidence of diverse students.

I can provide instruction showing how prejudice affects individuals
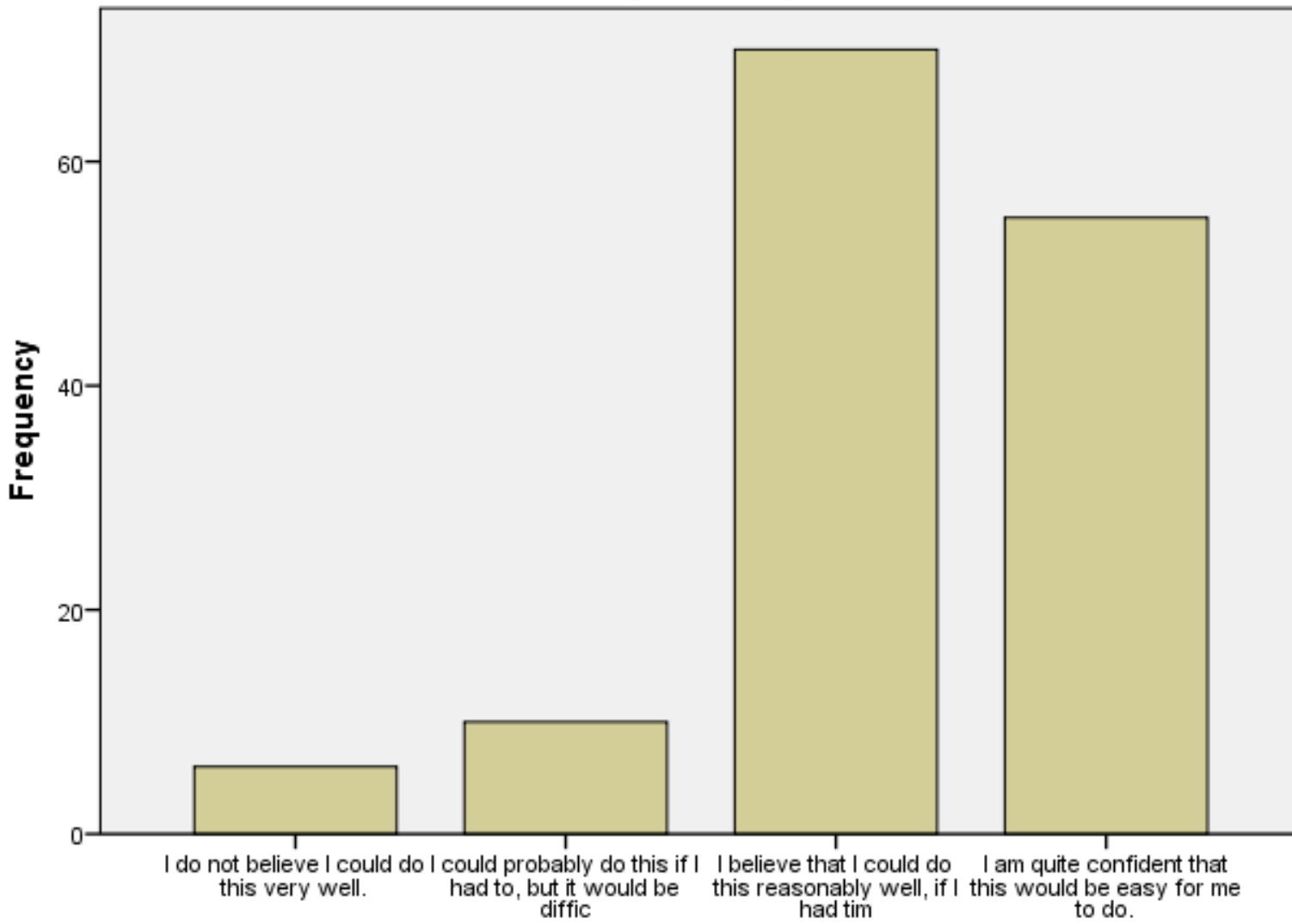
I can provide instruction showing how prejudice affects individuals

I can plan instructional activities to reduce prejudice towards diverse groups.
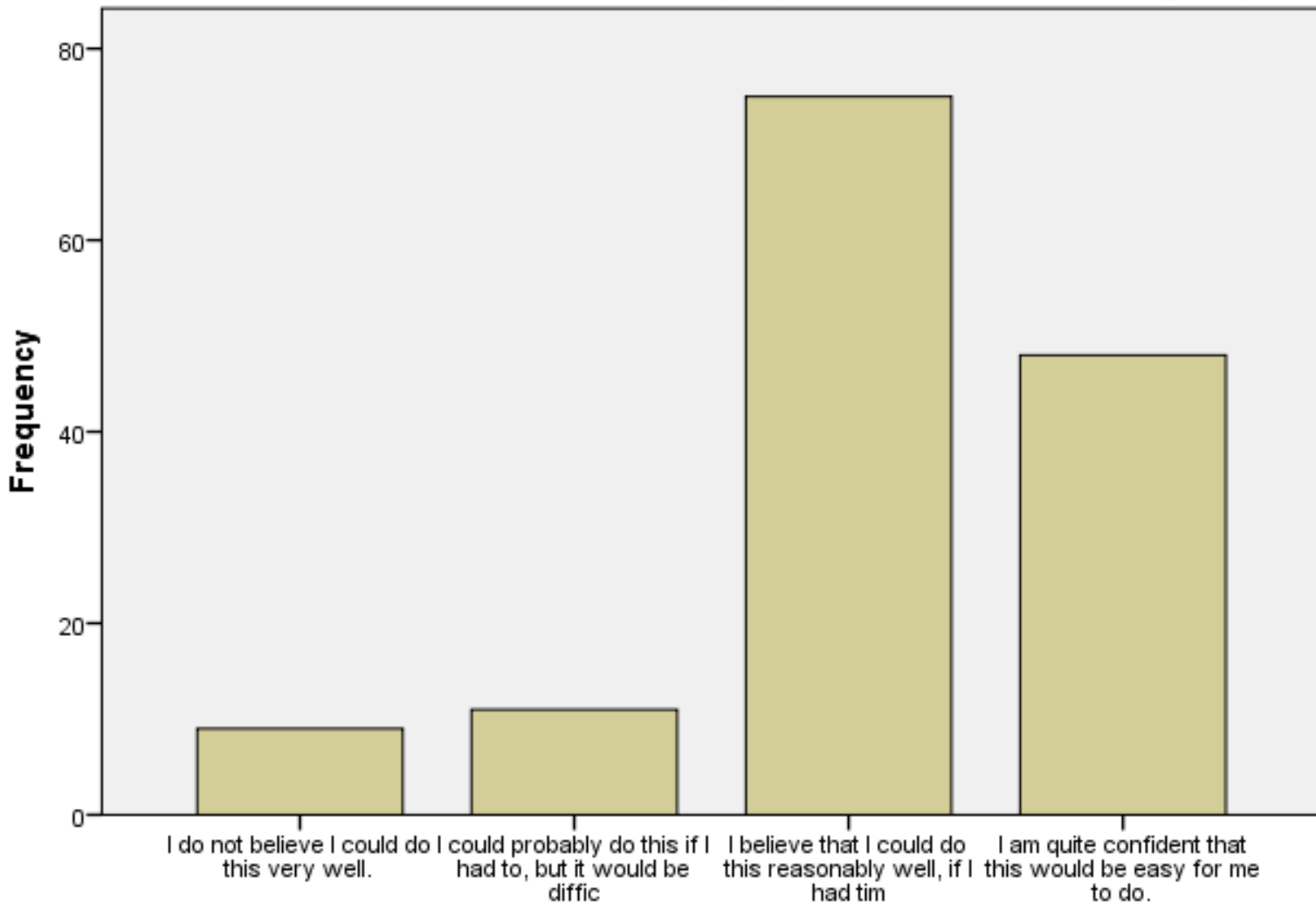
I can plan instructional activities to reduce prejudice towards diverse groups.

I can identify cultural biases in commercial materials used in teaching.
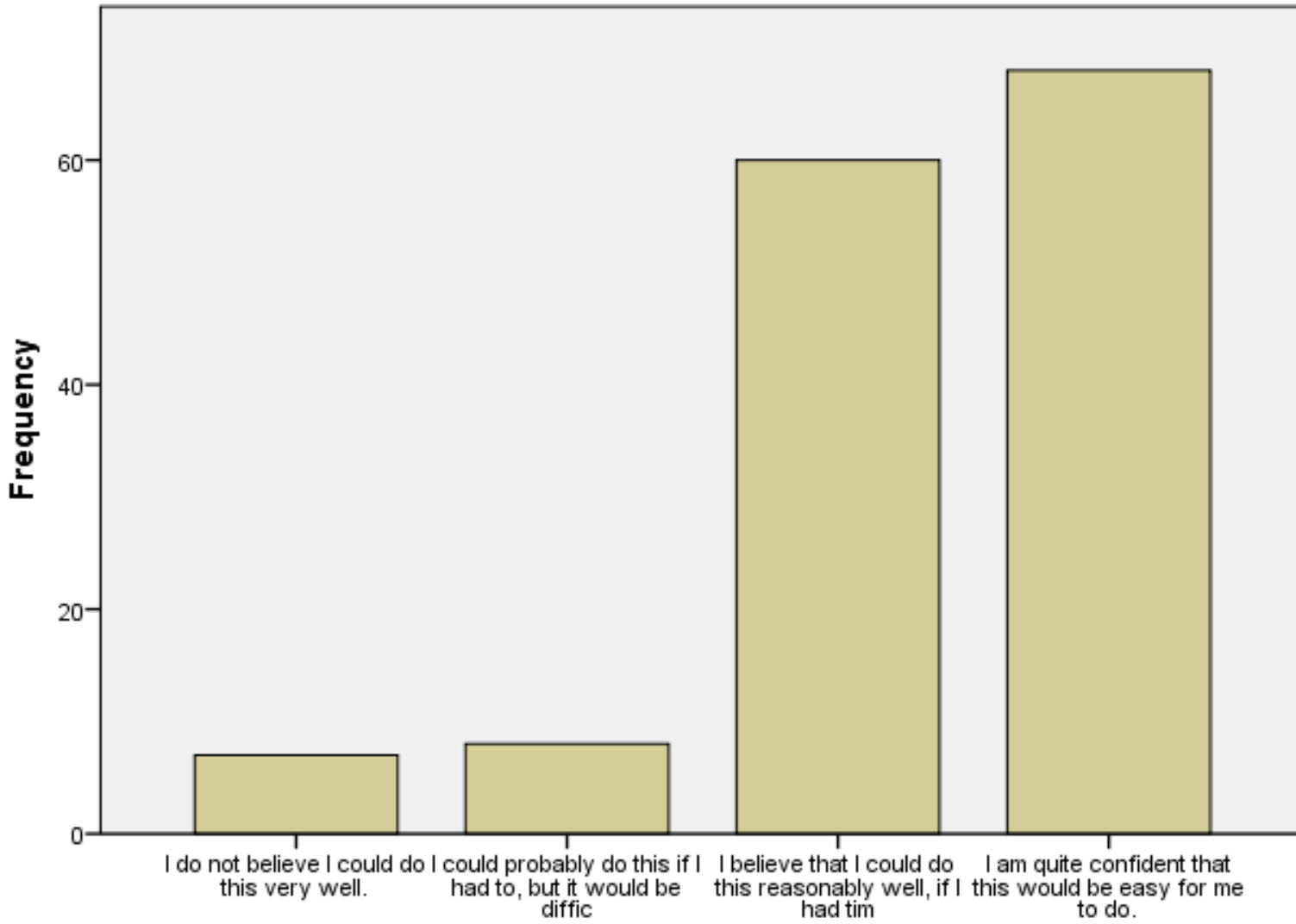
I can identify cultural biases in commercial materials used in teaching.

I can help students work through problem situations caused by stereotypical and/or prejudicial attitudes.
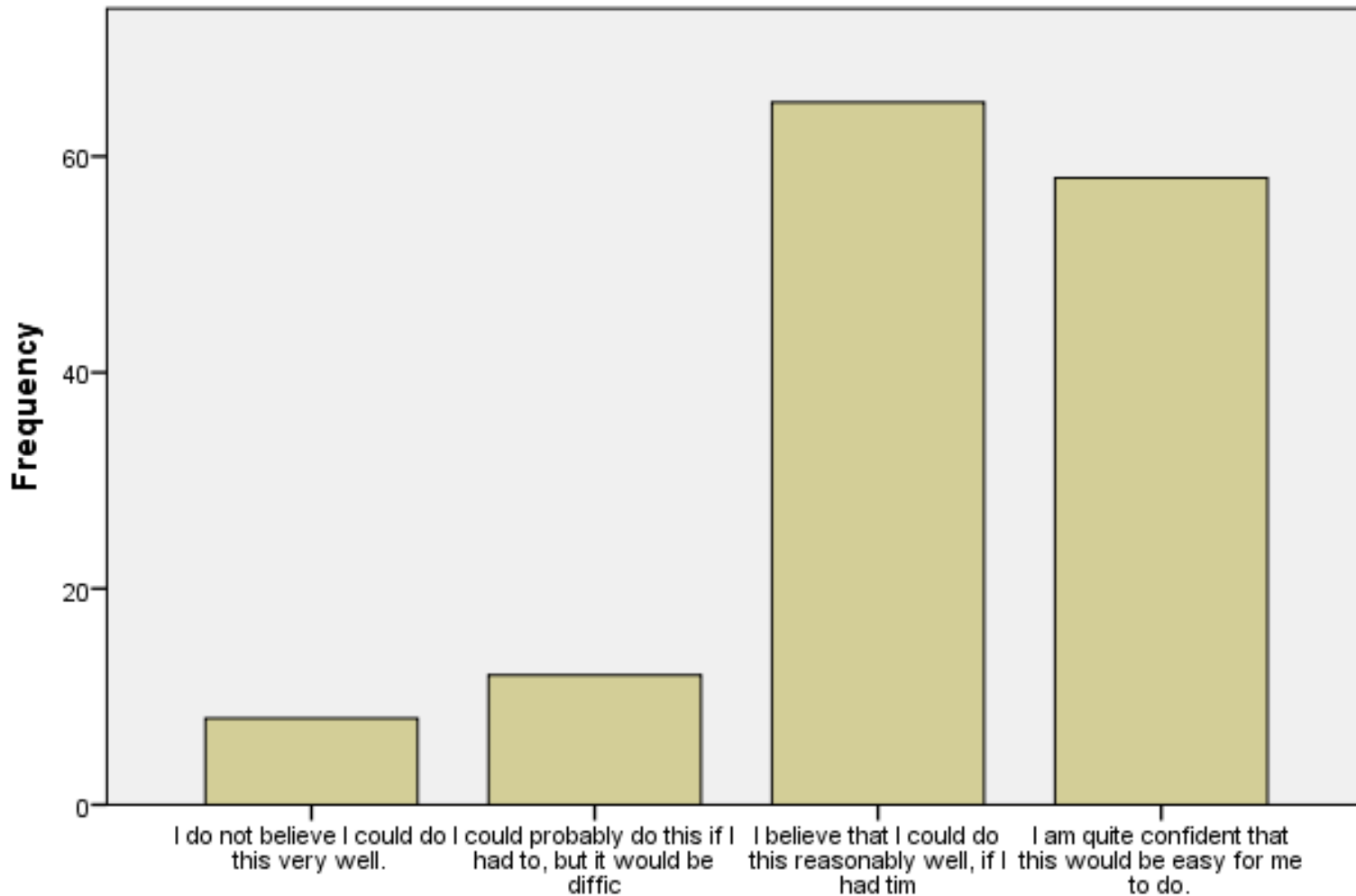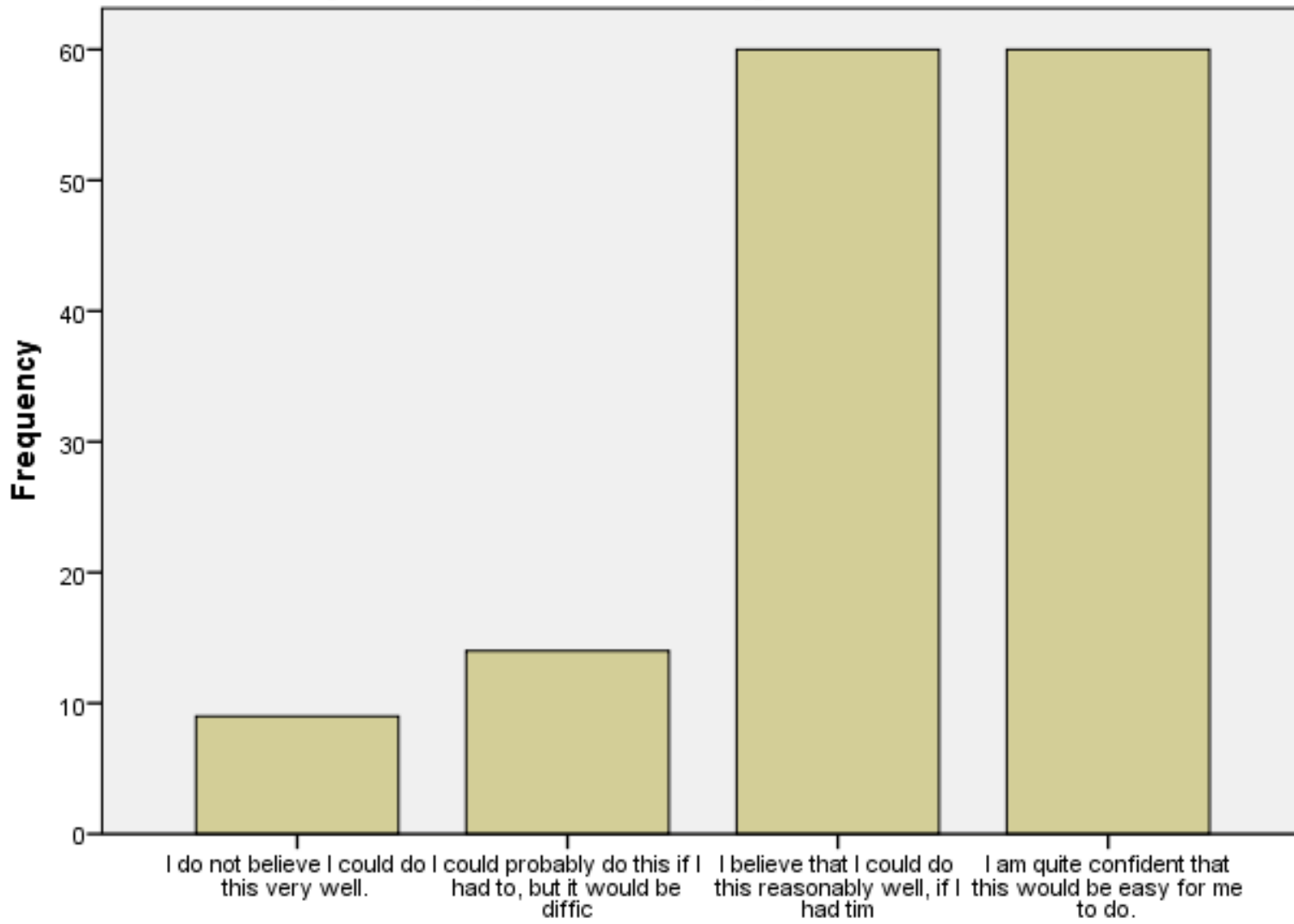

I can help students work through problem situations caused by stereotypical and/or prejudicial attitudes.

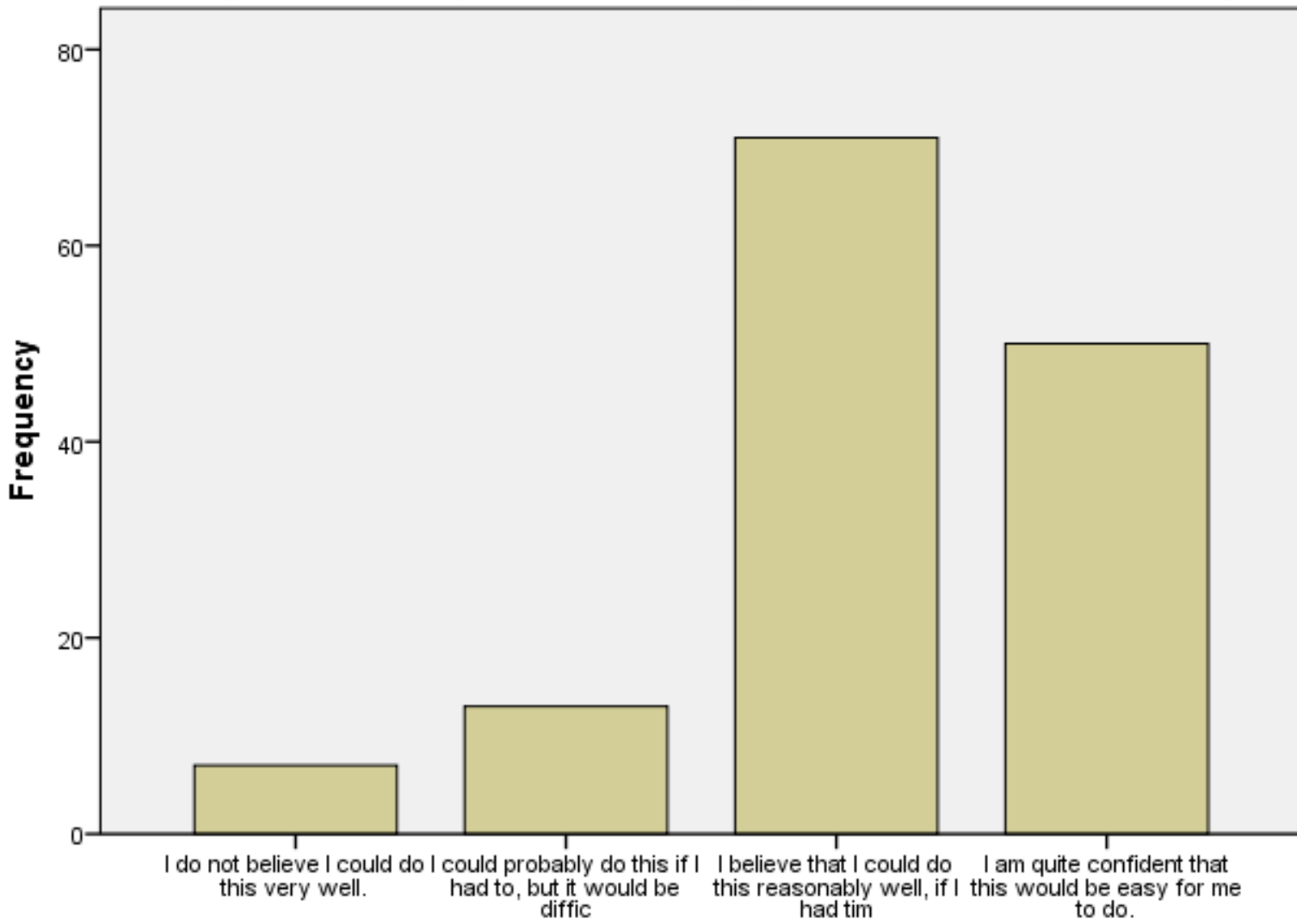## I can get students from diverse groups to work together.
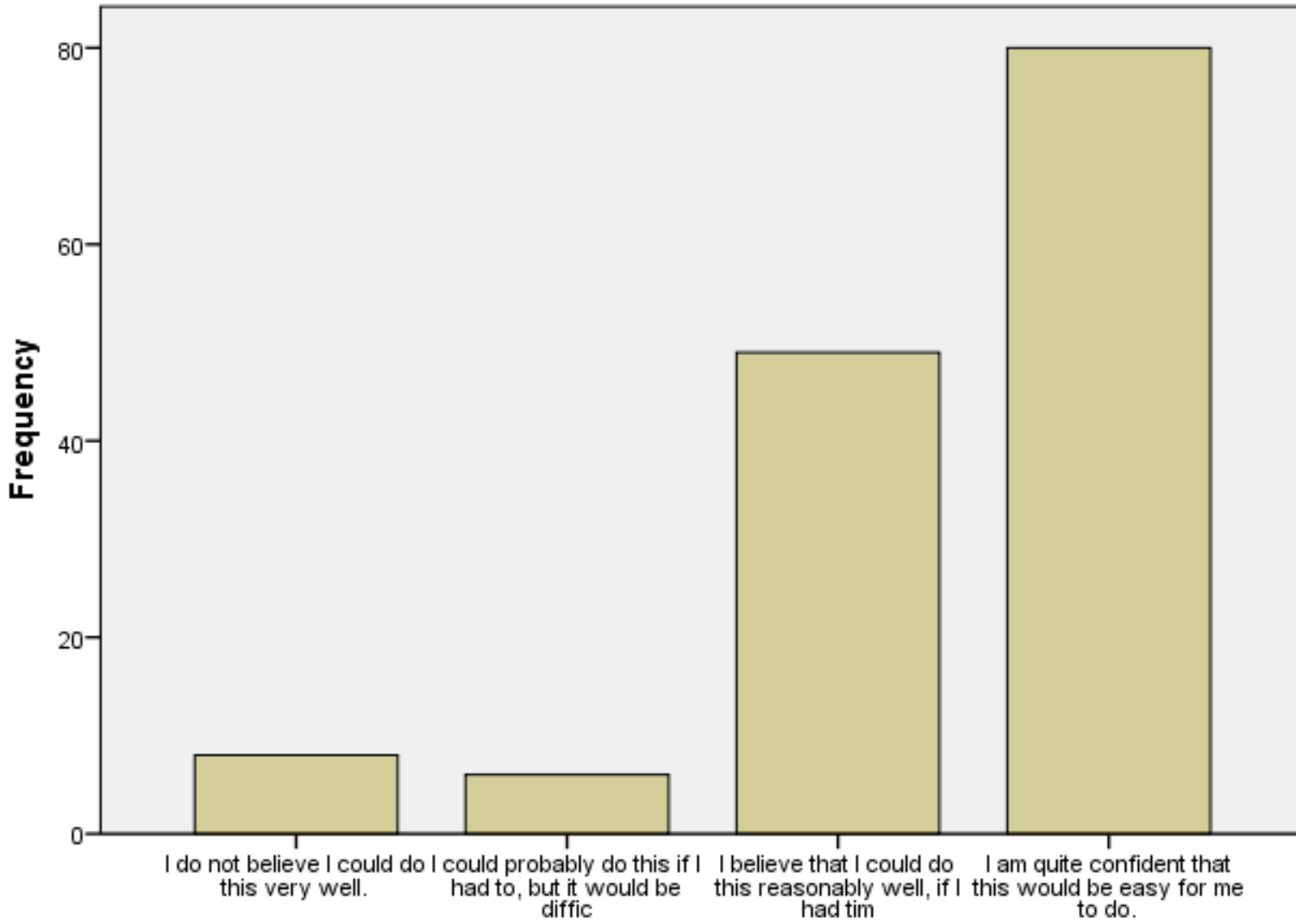
I can get students from diverse groups to work together.

I can identify school practices that may harm diverse students.
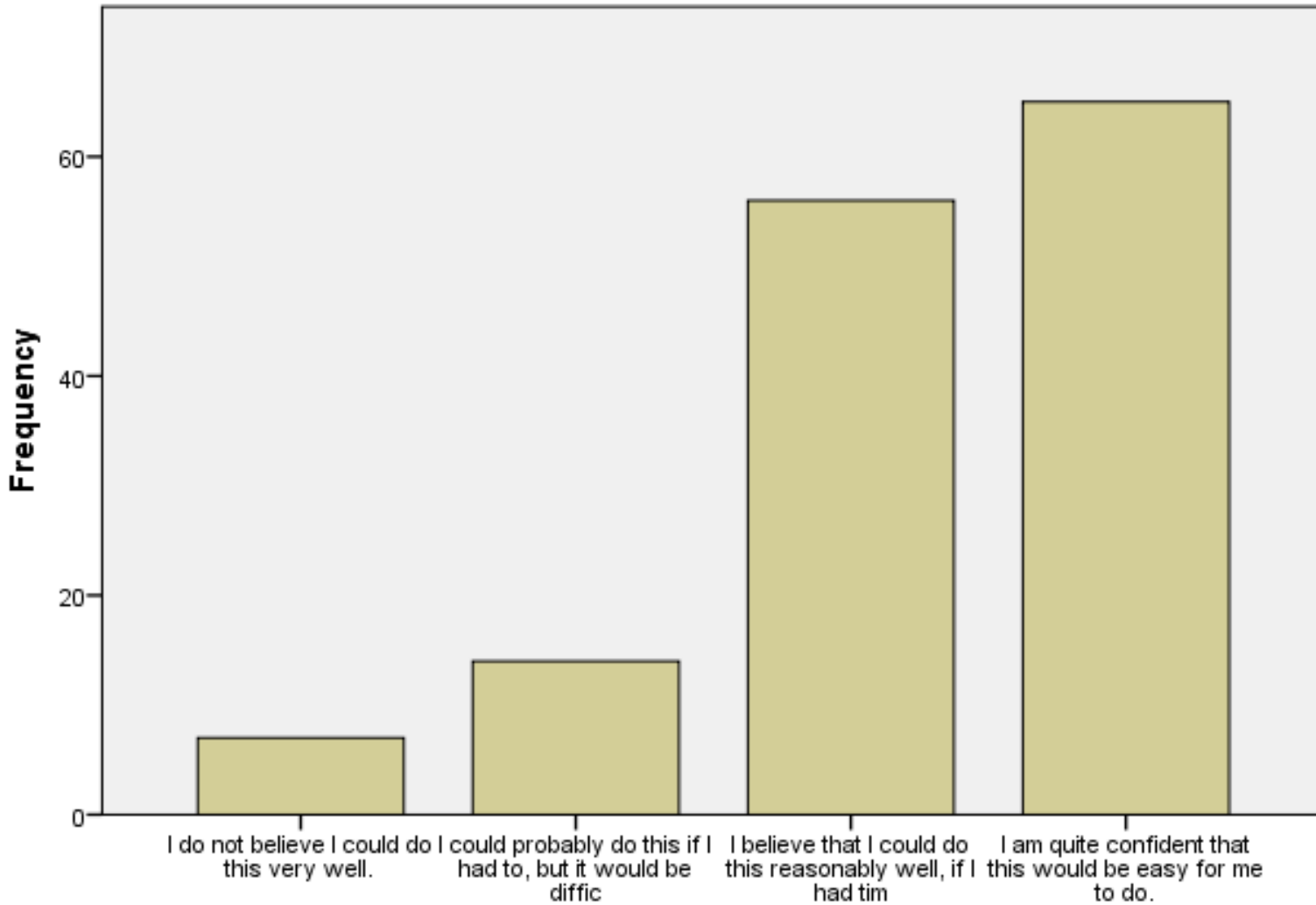

I can identify school practices that may harm diverse students.

I can identify solutions to problems that may arise as the result of diversity.
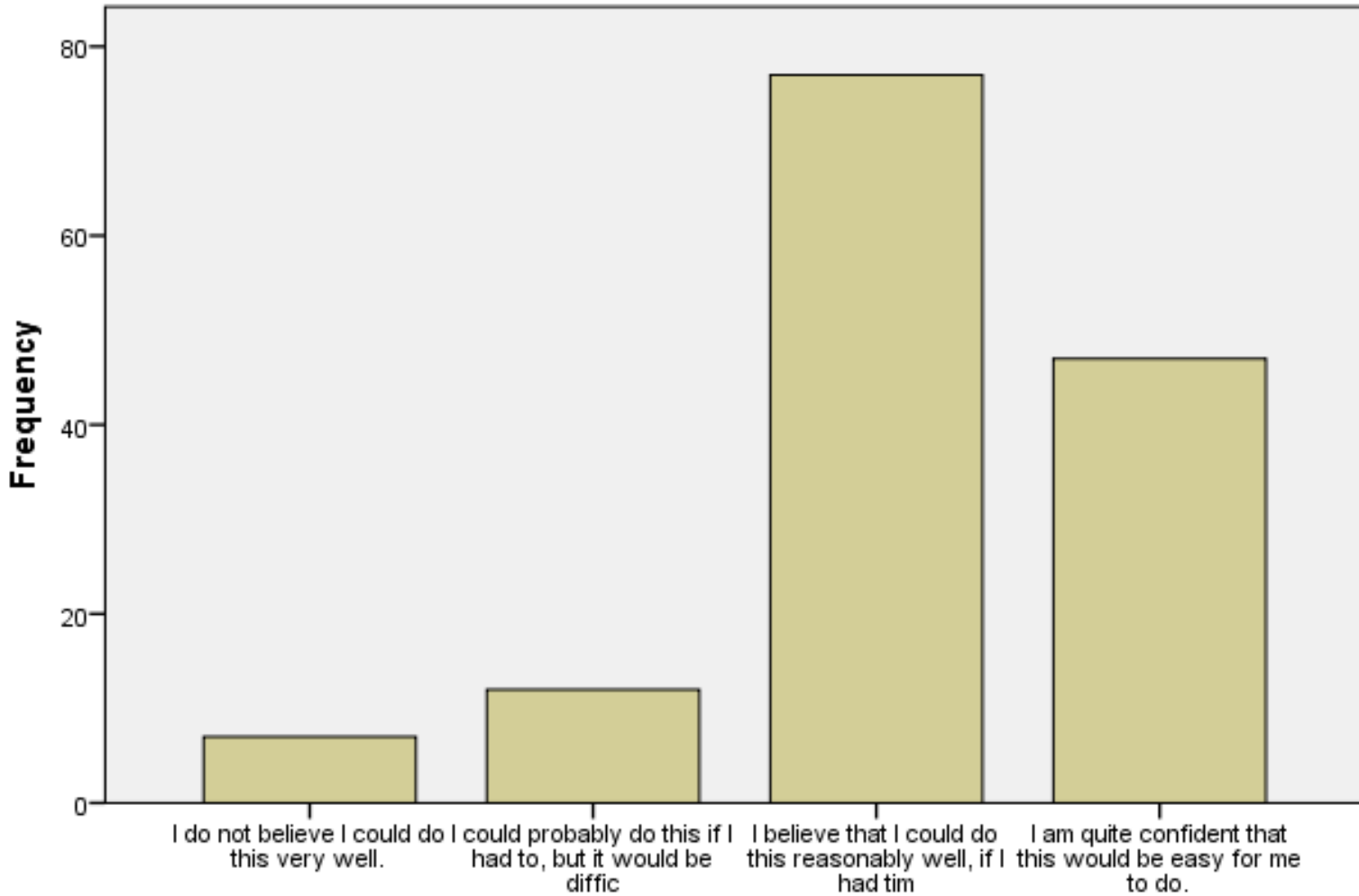

I can identify solutions to problems that may arise as the result of diversity.

I can identify ways in which various groups contribute to our pluralistic society.


I can identify ways in which various groups contribute to our pluralistic society.

I can help students take on the perspective of ethnic and cultural groups different from their own.
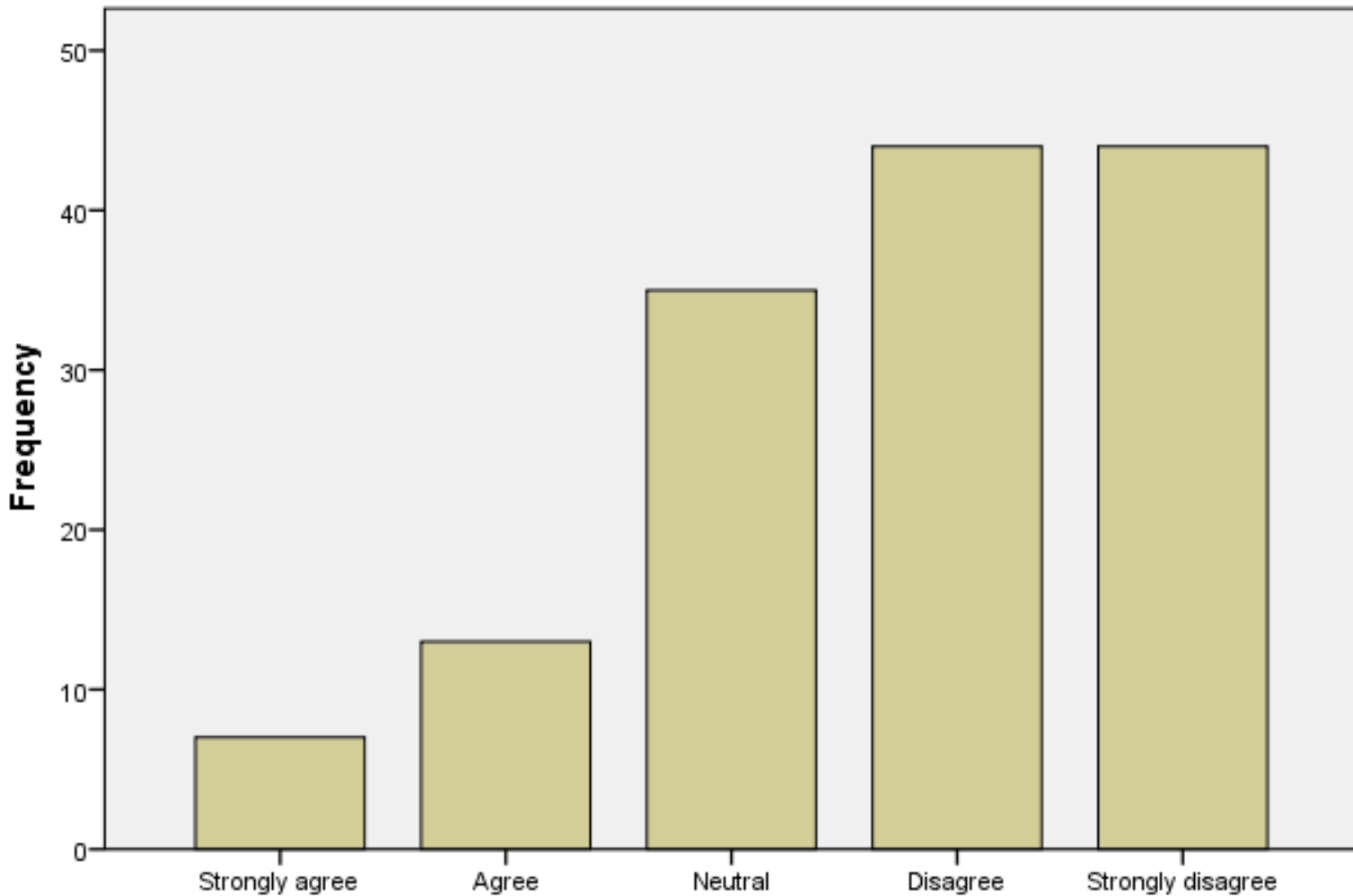

I can help students take on the perspective of ethnic and cultural groups different from their own.

I can involve students in making decisions and clarifying their values regarding multicultural issues.
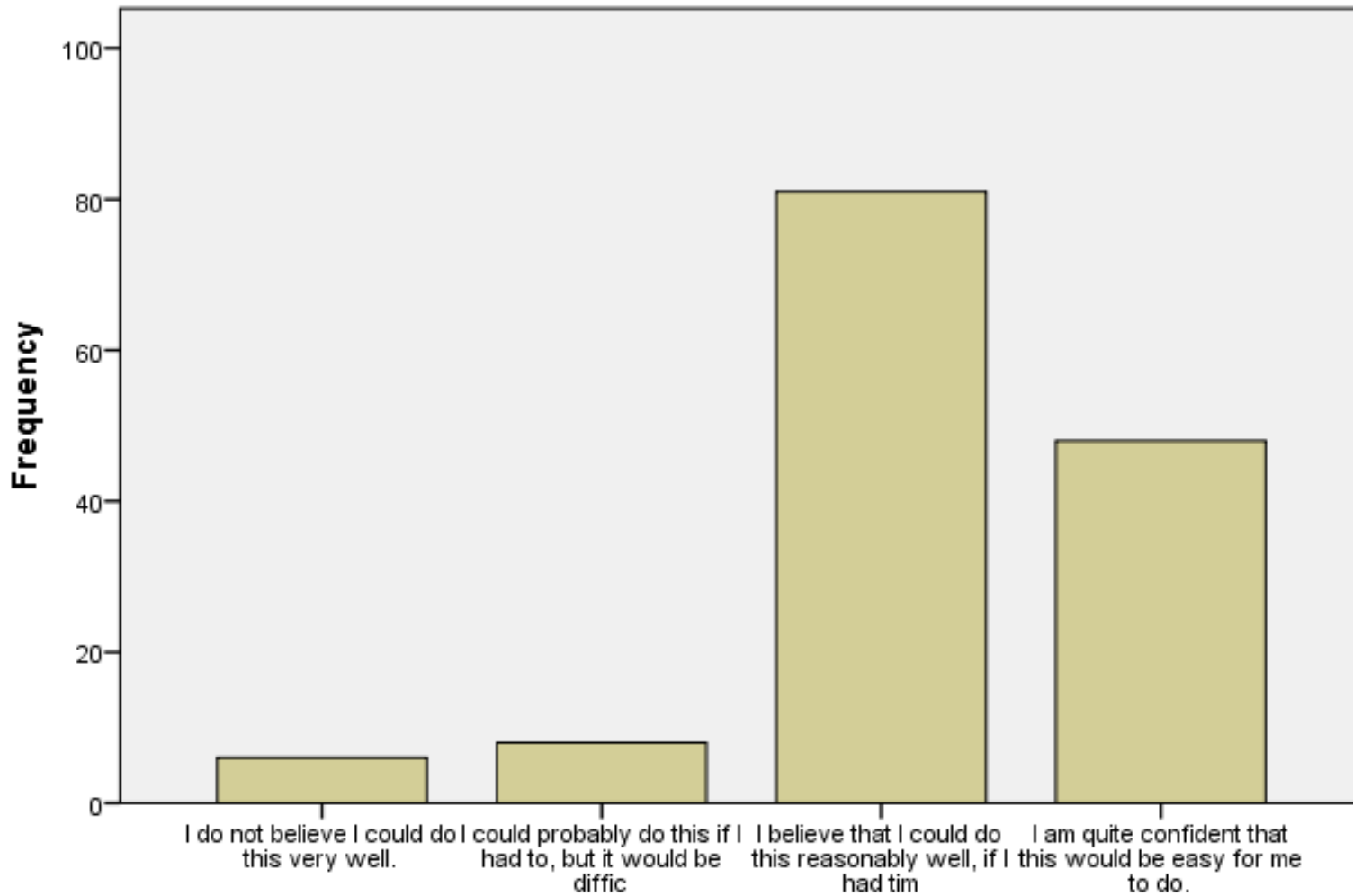
I can involve students in making decisions and clarifying their values regarding multicultural issues.

Everyone has equal opportunity, so this "so called" white privilege is really White-bashing.

Everyone has equal opportunity, so this "so called" white privilege is really White-bashing.

White people have it easier than people of color.

White people have it easier than people of color.

Our social structure system promotes White privilege

WP_ColorPrivileged

WP_ColorEasier

SE_Skills

WP_SocietyRejectsWP

Secondary

Rural

Urban

MathScience

Vocational

Experiences

TCH_Plans

TCH_Opport

TCH_Curr

SE_Attitudes

SE_Att

Never Watched TV with Diversity

Never Watched TV with Diversity