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Bringing Clarity to the Construct: A Content Analysis of Dispositions for Urban Teaching and Learning

Sarah Mia Obiwo

ACCEPTANCE

This dissertation, BRINGING CLARITY TO THE CONSTRUCT: A CONTENT ANALYSIS OF DISPOSITIONS FOR URBAN TEACHING AND LEARNING, by SARAH MIA OBIWO, was prepared under the direction of the candidate's Dissertation Advisory Committee. It is accepted by the committee members in partial fulfillment of the requirements for the degree, Doctor of Philosophy, in the College of Education & Human Development, Georgia State University.

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BRINGING CLARITY TO THE CONSTRUCT: A CONTENT ANALYSIS OF DISPOSITIONS FOR URBAN TEACHING AND LEARNING

by

SARAH MIA OBIWO

Under the Direction of Diane M. Truscott, Ph.D.

ABSTRACT

Public schools in urban areas across the United States are becoming more diverse while demographic disproportionalities between teachers and students persist. This mismatch becomes problematic if teachers lack an awareness of their own perceptions, an understanding of the instructional context, and the belief that all students can learn. Urban teaching requires educators who can teach children culturally, linguistically, and economically different from themselves. Teacher educators and scholars concur that knowledge of subject matter alone does not make one an effective teacher. Teacher dispositions are also critical for effective instruction in urban schools. The triad of *knowledge*, *skills*, and *dispositions* has been used in teacher education, however, what exactly are dispositions? A review of literature reveals the ongoing struggle to

understand the construct of dispositions, leaving the term with a variety of ambiguous interpretations.

This study examines existing disposition research with specific attention to how the disposition construct has been conceptualized for urban teaching and learning. Social constructionism serves as an epistemological perspective in order to prioritize the subjective nature of textual meaning. This study utilizes the seven stages of qualitative content analysis (QCA) as the primary method in order to systematically describe meaning not immediately apparent or understandable. In the early stages, a corpus of academic sources written by scholars in the field of dispositions and urban education are selectively chosen through rigorous database searches. The literature search process reduces the sources from 1,189 to 35 salient sources using an explicit inclusion and exclusion criteria. During the pilot stage, three inductively-build coding frames are trialed and measured using percentage of agreement and Cohen's kappa for reliability. The main analysis stage employs the finalized coding frames to examine the corpus of 35 sources for meaning with respect to the developed categories. A computer-assisted qualitative data analysis software program, NVivo 12, is used to assist with coding. The findings of this study provide clarity on the salient concepts of the disposition construct, address the dispositional concept of mutability, and conceptualize desirable dispositions for urban teaching and learning. Implications for urban teacher education are presented and directions for future research discussed.

INDEX WORDS: teacher dispositions, urban schooling, teacher preparation, teacher education

BRINGING CLARITY TO THE CONSTRUCT: A CONTENT ANALYSIS OF DISPOSITIONS FOR URBAN TEACHING AND LEARNING

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DEDICATION

I dedicate this dissertation to the three generations of women who humbly influenced my life.

I, first, dedicate this work to the memory of my grandmother, Dorothy Ann Perkins, who taught me to hold my head high and speak with conviction.

To my mother, Nancy Perkins, you were my first teacher. You provided me with motivation to do well in school, and you taught me that the sky is the limit.

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1 INTRODUCTION AND STATEMENT OF THE PROBLEM

All teachers, especially those in urban schools, must be prepared to take into account the different experiences and academic needs of a wide variety of students that they teach (Cochran-Smith, 2011; Freire, 2005; Giroux, 1988; Grant & Gillette, 2006; hooks, 1994; Ladson-Billings, 1999; Milner, 2011; Sleeter, 2001). Public schools today are more diverse in urban areas (Brookings Institution Metropolitan Policy Program, 2010; Census Bureau, 2010) indicating that the demographic divide between teachers and students deepens (Castro, 2010; Sleeter, 2008). Educational statistics suggest that the number of students from culturally, linguistically, and socioeconomically diverse backgrounds enrolled in urban schools is steadily increasing while the diversity of the teaching population, or lack thereof, remains the same. The percentage of public school students representing an ethnically diverse background (i.e., African American, Hispanic, Asian, Pacific Islander, and American Indian/Alaskan Native) increased from 38% to 50% between 2000 and 2015 (National Center of Education Statistics, 2019). It is projected that this percentage will continue to rise resulting in a majority diverse population (55%) by 2027. In 2016, 45% of Hispanic, 44% of Black, and 38% of American Indian students were enrolled in schools with the highest measure of poverty. About 40% of these students in poverty attended school in highly populated cities (Koball & Jiang, 2018; National Center of Education Statistics, 2019). One in four public school students now speak a language other than English at home (Center of Immigration Studies, 2018), and the percentage of English language learners (ELLs) is higher for school districts in more urbanized areas than those in suburban and rural areas (National Center of Education Statistics, 2019). Nevertheless, the prospective teaching force and current teaching population has changed minimally. In 2016, about 80% of public school

teachers were still White, middle-class, monolingual women (National Center of Education Statistics, 2019; Hinton, 2016).

Given the stagnant predominance of White teachers in a society of rapidly growing diverse student populations, it is imperative that teachers know their students well and believe that all students can learn and achieve high levels of academic success. This goal is particularly important for teachers in urban schools representing racially, culturally, linguistically, and socioeconomically minoritized students (Truscott & Stenhouse, 2018). Richard Milner (2012) offers a typology framework that elaborates on the characteristics of urban education. The first type, urban intensive, describes school contexts that are concentrated in huge, metropolitan cities with large populations of people and schools. The infrastructures and large number of people within these contexts make it difficult to provide necessary and adequate resources, such as housing, poverty, and transportation, which directly affect what happens inside the schools. The lived experiences of most White teachers take place in homogeneously White neighborhoods outside of the urban environments in which they teach (Sleeter, 2008). This cultural conflict further distances teachers from understanding diverse students.

Urban schools are typically characterized in relation to Milner's (2012) description of an urban intensive environment. Yet, in society today, many areas that are considered suburban and rural are beginning to experience some of the shifts and realities seen in much larger cities, such as increasingly diverse populations including immigrant families, families whose first language is not English, families from lower socioeconomic backgrounds, and families with limited amount of technological and financial resources (Milner, Murray, Farinde, & Delale-O'Conner, 2015). Disproportionality now exists in schools across the country and not just in commonly conceived large cities. It is imperative that researchers and teacher educators continue to explore

this mismatch with a goal of understanding how to best support and develop teachers for diverse students in urban schools.

The culture gap between students and teachers could become a barrier to learning for minoritized students (Amos, 2011; Ukpokodu, 2004; Villegas 2007). The different components of a teacher's identity – such as race, culture, class, and gender – influence interactions and relationships with students, instructional choices and lesson implementation, and academic expectations (Durden et al., 2016). The cultures of diverse students are often disregarded, and these students are likely to experience cultural discontinuity in schools. Irvine (2003) referred to this phenomenon as a "lack of cultural synchronization" (p. 7). She explained that teachers bring to school their own set of cultural and personal characteristics that influence their work. Urban students often have different cultural and personal characteristics that are unfamiliar to teachers. The result of these differing characteristics is a classroom environment in which both teaching and learning are difficult to achieve.

Teaching requires a new way of thinking and calls for teacher education programs to develop new teachers who can teach children who may be culturally, linguistically, and economically different from them (Durden & Truscott, 2010). Moreover, teacher education programs should assist teacher candidates in examining their knowledge and beliefs about the world and themselves as they struggle with new ideas and are exposed to different beliefs throughout the process of learning to teach (Darling-Hammond, 2005; Grant & Gillette, 2006; Talbert-Johnson, 2006). A large portion of White preservice teachers anticipant working with children from diverse backgrounds (Sleeter, 2001). However, research suggests that White preservice teacher enter teacher education programs with little exposure to and awareness of diversity (Banks 2004; Villegas & Davis, 2008; Villegas & Lucas, 2002; Wiggins & Follo,

1999). These preservice teachers additionally express lower expectations and negative attitudes toward children of color (Conaway et al., 2007; Goldhaber & Hansen, 2010; Haberman, 1991, 1995; Terrill & Mark, 2000). They may also display "dysconscious" beliefs and attitudes about racism and its influence on teaching and learning when prompted to examine their racial identities (King, 1991; Mueller & O'Connor, 2007; Weisman & Garza, 2002). Such considerations leave teacher educators wondering what could be done to facilitate and promote positive views of diverse students.

The Urban Teaching Context

There are many areas, in addition to racial and cultural diversity, that are essential for educators to understand in order to support students who are consistently underserved in urban schools (Milner et al., 2015). Welsh and Swain's (2020) conceptual review and empirical exploration of urban education indicated that "six categories are typically used to define urban education: (a) population/location/geography, (b) enrollment, (c) demographic composition of students, (d) lack of resources, (e) disparities and educational inequality, and (f) social economic context" (p. 94). The scholars found that the majority of the studies grounded their conceptions of urban education in the first three categories listed, concluding that urban school districts are viewed as meeting places of culture and community that are densely populated by diverse students of varying ethnic, racial, linguistic, and geographical origin. However, the study also found that it is equally important to consider the out of school factors, or the social and economic context, that may shape educational practices and outcomes within districts.

Darling Hammond (2014) posited that the unequal and inadequate educational outcomes persistent in urban schools can be attributed to high levels of poverty and low levels of social supports for low-income children's health, welfare, and early learning opportunities along with

the unequal allocation of school resources including access to high-quality school curriculum. Similarly, Milner and colleagues (2015) advocated for urban teachers to know and be responsive to out of school issues that have a serious bearing on what happens inside of the school environment. These out of school issues include student and family homelessness, policy and school funding, and parental and family involvement. Powers-Costello and Swick (2008) claimed awareness of situations and challenges faced by children and families affected by poverty and homelessness is the first step for teachers to genuinely understand children's lives outside of school and to support their academic success. In a qualitative study on early childhood preservice teachers' beliefs towards children and homelessness, Kim (2012) found that teachers who are aware of the challenges faced by children affected by homelessness, and who are trained in how to advocate for them, are able to respond more effectively to their needs. These teachers understand the importance of close collaboration with school personnel, like parent liaisons and social workers, to promote successful schooling experiences for all children. Milner et al. (2015) further asserted that educators must understand how policy and funding mechanisms that may seem minor to their daily work are, in fact, essential in understanding how to support students. To engage in conversations of funding and policy, urban teachers must have an awareness and understanding of the difference between equity and equality when analyzing school resources and funds. Money and resources are inequitable in different social contexts (Tate, 2008). High-need urban schools where resources are low often receive the same resources as schools with large quantities of pre-existing resources. Instead of providing each school with the same amount of resources (equality), schools should be provided with what they need for students to be successful (equity). Teachers who have a hard time understanding the difference between equality and equity tend to hold deficient perspectives on urban schools and students (Gadsden &

Dixon-Román, 2017; Jacob, 2015). A final consideration for teachers in urban schools is parent and family involvement. All teachers should actively form positive relationships with students and their families. In urban schools, this includes teachers' understandings of how students and their families grow, think, behave, and enact their identities (Gadsden & Dixon-Román, 2017). Urban teachers must also be able to successfully, comfortably, and respectfully interact with diverse family structures along with parents and guardians of varying educational proficiencies and languages. Ultimately, the urban teaching context requires educators to have a deeper understanding of the sociological factors that have a direct influence on student success. Students in urban schools are often underserved because educational systems have superficial understandings of these students, their families, and their communities (Gadsden & Dixon-Román, 2017; Jacob, 2015; Milner et al., 2015; Watson, 2011). Urban teaching involves a nuanced and optimistic understanding of the multifaceted and varied experiences of people who live in urban communities.

Teachers Need More Than Knowledge and Skills

In the quest to prepare teachers who have a commitment to urban schools, teacher preparation programs concur that knowledge of subject matter along with the appropriate pedagogical skills serve as the foundation of good teaching (Bair; 2017; Shulman;1986; Van Driel & Berry, 2012). It is also believed that knowledge and skills alone do not make one an effective teacher (Cochran-Smith, 2002; Kindle & Schimdt, 2011; Nieto, 2003; Walker et al., 2004). John Dewey (1933) affirmed that content knowledge and pedagogical expertise are not enough if a teacher does not have the attitude to work at becoming an effective teacher. Dewey believed that teachers need to have three characteristics to connect knowledge and skills: open-mindedness in which the teacher's working habits demonstrate the acceptance of others and

opposing views (p. 28); wholeheartedness in which a teacher expresses commitment to the examination of self, including mistakes, misapprehensions, and misunderstanding (p. 129-130); and responsibility in which the teacher maintains accountability for their personal intellectual growth as well as the intellectual growth of their students (p. 98). Similarly, Martin Haberman (1995) identified seven functions of successful urban teachers which represent portions of teaching behavior encompassing a number of interrelated actions and simultaneously represent beliefs or commitments that predispose teachers to act. According to Haberman (1995), urban teachers must be persistent, possess positive values about student learner, and have the ability to navigate school bureaucracy. Haberman (2001) further asserted:

> Knowledge of content and skills of pedagogy are necessary but not sufficient conditions for teacher success with diverse students in poverty. The quitter and failure teachers we have identified and described over the last forty years do not fail because they don't know math or phonics skills, or because they don't know the seven steps of direct instruction. They fail because they are unable to connect with diverse children and establish positive, meaningful relationships. (Haberman, 2001, p. 287)

Teaching involves more than the passing of knowledge to students. It also includes learning to use oneself more resourcefully in order to satisfy the students', the school's, society's, and one's own purposes (Norris, 2008). This component of teaching is known within the field of education as teacher dispositions.

The study of dispositions for effective teaching has become a key topic of reform in public schools, teacher accreditation standards, and teacher education programs over the last few decades (CAEP, 2013; Diez, 2007; InTASC, 2013). It is understood that a teacher possessing sufficient knowledge and skills pertaining to a certain concept does not necessarily indicate the

teacher's inclination to teach the concept in the classroom and their awareness to know when introducing the concept is appropriate (Lee et al., 2018; Shiveley & Misco, 2010). Dispositions are used to illustrate the importance of ensuring that preservice teachers understand their salient roles in shaping the lives of students and that they possess the mental processes appropriate for achieving student success.

The term disposition acknowledges that teaching is a perceptual activity (Combs et al., 1974; Nias, 1987; Schussler, 2006; Taylor & Wasicsko, 2000). Wenzlaff (1998) asserted, a teacher is not "a mere cog in a machine or someone who blindly follows the formulas of textbooks, exam makers, or administrators" (p. 564). The dispositional aspect of teaching recognizes that teachers enter the classroom with an entrenched and complex system of beliefs, attitudes, personalities, commitments, and values based upon their personal experiences (Hasslen & Bacharach, 2007; Splitter, 2010; Zeichner & Gore, 1990). This system impacts how they will perform as teachers (Ratcliff & Hunt, 2009), for they interpret academic content and instructional practices through the filter of their own beliefs (Many et al., 2002; Ritchhart, 2002). For instance, Nespor (1987) argued that teachers' beliefs play a major role in defining teaching tasks and organizing knowledge relevant to those tasks as teachers make sense of the contexts where they teach. Nespor went on to suggest that if we are interested in why teachers act as they do in the classroom, we must pay attention to the goals they pursue and to their subjective interpretation of classroom processes.

Stemming from a teacher's filter are their perceptions about self, other people, subject matter, the purpose of education, and a general frame of reference (Combs et al., 1969). As evident in the discussion on cultural discontinuity (Irvine, 2003) and dysconsciousness (King, 1991), a teacher's perception of the world can greatly influence their actions (Norris, 2008). The

way a teacher perceives and filters students, teaching, and learning often includes their assumptions which consists of pre-existing ideas that affect their daily decisions related to teaching (Nias, 1987; Richardson & Placier, 2001; Stooksberry et al., 2009). Thus, a teacher enacts their values, beliefs, and commitments constantly through their interactions with others. The nature of a teacher's filter is often so deeply embedded that the resulting actions are performed with little to no thought. For this reason, it is imperative that preservice teachers understand how one's perceptions and subsequent dispositions influence teaching.

Dispositions Matter, But What Are They?

It is clear that researchers and teacher educators understand that teaching is more than mimicking what is believed to be good practices and yet struggle to fully capture the elusive construct largely accounted for as dispositions. As a prerequisite to effective teaching, a teacher must be purposeful about their intentions (Schussler, 2006), aware of the larger social context in which they teach (Grant & Gillette, 2006; Tanguay et al., 2018), and discerning about the best ways to put their knowledge and skills to use to achieve success within a given situation (Jo & Bednarz, 2014). A teacher also needs to appreciate how children learn and develop in different cultural contexts, and they must understand existing barriers to learning that children of diverse backgrounds consistently encounter in schools (Cochran-Smith & Zeichner, 2005; Darling-Hammond & Bransford, 2005; Villegas & Lucas, 2002). It is commonly understood that a teacher should acknowledge their own prior experiences, beliefs, culture, values, and cognitive abilities, for these aspects have just as much influences on their daily decisions (Castro, 2010; Delpit, 1995; Zeichner & Liston, 2013). All of the aforementioned considerations are relevant to a teacher's dispositions. Thus, if teacher educators wish to prepare preservice teachers to

productively apply their knowledge and skills in classrooms, paying attention to dispositions is paramount.

The triad of *knowledge*, *skills*, and *dispositions* has been used in the field of teacher education as a common way to account for all components of good teaching (Altan et al., 2017; Cummins & Asempapa, 2013; Dottin, 2009; Martin & Mulvihill, 2017; Schulte et al., 2004; Villegas, 2007; Warren, 2018). Good teaching requires relevant and current content knowledge, pedagogical expertise, and appropriate dispositions towards teaching, learning, and students. The words *knowledge* and *skills* have been used and thoroughly examined within the field of education for decades, if not, centuries (Damon, 2007; Dewey, 1929; Plato, trans. 1990). Although the emphasis on dispositions is prevalent in the teacher education community (Burant et al., 2007; Singh & Stoloff, 2008), the disposition construct is ambiguous with varying perspectives and definitions. Many educators are left speculating about the role dispositions play in effective teaching (Rinaldo et al., 2009; Talbert-Johnson, 2006; Thomas, 2010). Carroll (2012) noted, "Dispositions are notoriously hard to define and have been the subject of numerous philosophical, theoretical, and practical disagreements in recent years" (p. 40). Yet, Carroll also insisted, "Dispositions are the engine of performance in teaching" (p. 59). Carroll's positioning is very similar to other scholars in teacher education. Because dispositions represent a construct of varying concepts, it has been interpreted differently by scholars and educators based upon factors like research interests and expertise, contexts of schools, and missions of teacher preparation programs. There is a common understanding that dispositions are important, but how teacher educators and researchers view their importance is different.

Dispositions are essentially conceived as a cornerstone of teacher education in tandem with knowledge and skills. Educators must continue the ongoing conversation with the intent of

bringing clarity to the construct regardless of the perspectives that we bring to the table. So, as a community of educators, what do we mean when we use the term dispositions? Merriam-Webster (2019) defined disposition as "1a: prevailing tendency, mood, or inclination; 1b: temperamental makeup; and 1c: the tendency of something to act in a certain manner under given circumstances". Dispositions in teacher education have been used interchangeably with terms like "values, beliefs, professional commitments, and actions" (Altan et al., 2019, p. 170). Other scholars have positioned the term disposition in a family of pseudo-synonyms including tendency, pattern, potential, passion, characteristic, attitude, nature, trait, trend, drive, and many more (Splitter, 2010). Due to the abstract nature of dispositions, it is not surprising that a multitude of interpretations have been offered in the literature over time to help teacher educators understand the disposition construct and its contribution to effective teaching. Some of the varying approaches to dispositions include patterns of actions (Freeman, 2003), moral or virtuous attributes (Osguthorpe, 2008), a collection of cognitive tendencies (Ritchhart, 2001), intrapersonal knowledge (Collinson, 1996), and internal existence (McKnight, 2004). Some scholars describe dispositions as intentional and habitual (Wenzlaff, 1998), whereas others point to dispositions as inherent characteristics (Diez, 2006). The lack of clarity surrounding the disposition construct has led to a plethora of published research that refers to the term disposition or focuses heavily on disposition assessment without specifying how the construct is interpreted or defined. If educators and researchers are to understanding how dispositions influence urban teaching and learning, further inquiry is warranted into the varying perspectives concerning what dispositions actually are, how to identify them, how they impact a teacher's performance and action in the classroom, and how to change or improve them. Clarification of the disposition construct is imperative, for different conceptualizations of the construct alter if and how the

development of dispositions occurs during teaching preparation (Stooksberry et al., 2009). Further discussion of the various ways in which dispositions are represented in teacher education is provided later in this chapter.

Dispositions as a Hypothetical Construct

Historically, the construct concept originated as a way to convey the notion of an idea, or set of ideas, that is explicitly formulated or "constructed" in relation to some phenomenon or group of phenomena (Orton, 1987; Russell, 1918/2007). Cronbach and Meehl (1955) posited three characterizations of constructs that continue to be used within contemporary research. Described namely, constructs:

> a) are the real but unobservable objects of study in psychological research; b) are theoretical (conceptual) heuristics that function both to summarize potentially large classes of observables and foster ease of communication across members of a research community; and c) represent the current state of accumulated knowledge pertaining to some focal phenomenon (i.e., objects under study). (Slaney & Racine, 2013, p. 7)

Constructs can further be understood as abstract rather than concrete elements that represent our current "best guesses" – based on an increased amount of theoretical and empirical research – about the existence and properties of the conceptual process under study (Slaney & Racine, 2013). This research will investigate dispositions as a construct, for they represent real but currently indirectly observable processes. A lot of the ambiguity concerning the disposition construct relates to the process of linking the abstract to the concrete or linking mental processes (a teacher's internal filter) to actions (a teacher's behaviors). Similar to the discourse on dispositions, the term construct is a morass of attributes and understandings. To further

distinguish the understanding of a construct in this study, dispositions as a hypothetical construct is now examined.

Hypothetical constructs grew out of recognition that the strict confines of behaviorism limits units of analysis to only observable behavior (Lovasz & Slaney, 2013). In a general sense, hypothetical constructs may be characterized as a group of theoretical concepts that are used by researchers in a given discipline to communicate about a phenomenon (Michell, 2013). Within the context of this study, theoretical concepts refer to the entrenched and complex network of beliefs, values, attitudes, habits, sensibilities, commitments, and so forth that dispose teachers to act. The key phenomenon under study is, of course, teacher dispositions. The psychologists Lovasz and Slaney (2013) scholarship on hypothetical constructs was adopted for this study. They classify the characteristics of a hypothetical construct as theoretical, constructed and heuristic (p. 25); unobservable, existential and inferred (p. 25); and conjectural, provisional, and "open" (p. 26). The hypotheticality of hypothetical constructs denotes their constructed nature. The terms in which these constructs are expressed are chosen by a community of scholars with the purpose of identifying some essential component of the phenomenon under study. Hypothetical constructs are deemed heuristic because they enable researchers to select or define a particular class of observations whose underlying origins are not yet well-specified but which are believed to have a common casual source (Lovasz & Slaney, 2013). As this relates to the disposition construct, educators and researchers in the teacher education community commonly agree that dispositions involve "something" that disposes one to act in a particular manner (Altan & Lane, 2018; Claxton, 2007; Katz, 1993; Smith et al., 2005; Splitter, 2010). In turn, the agreed upon notion of 'disposing one to act in a particular manner' represents the casual source since the underlying origins – beliefs, values, motivations, etc. – effect how one is disposed to act. The

way that dispositions are described and defined according to observable behaviors represent the heuristic nature by labeling an often difficult to interpret set of observations.

The hypothetical construct is unique because it refers to real but directly unobservable processes. Lovasz and Slaney (2013) suggested that "they are not merely theoretical abstractions. . . but are instead 'abstract' only in the sense that the *real* entities and process to which they refer are, for whatever reason, perceptually remote and our knowledge of them thus necessarily partial" (p. 26). It is for this reason that hypothetical constructs are defined in terms of processes that can only be indirectly measured or inferred. The elements of perceptual process and indirect measure are evident in many of the definitions of dispositions that are used by prominent scholars in the field of teacher education. For example, Thornton (2006) proposed that dispositions are:

> habits of mind including both cognitive and affective attributes that filter one's knowledge, skills, and beliefs and impact the action one takes in classroom or professional setting. They are manifested within relationships as meaning-making occurs with others and they are evidenced through interactions in the form of discourse. (p. 62)

Using Thornton's definition to understand dispositions as a hypothetical construct, the notions of "habits of mind", "cognitive and affective attributes", "knowledge", and "beliefs" represent theoretical concepts used to communicate about dispositions. The remotely perceptual process in this definition is indicated through the use of the words "filter" and "meaning-making". Further, the casual source of *disposing one to act in a particular manner* is evident in Thornton's definition by her use of the phrase "impact the action one takes in classroom or professional setting" (p. 62). Thus, dispositions can only be inferred or measured indirectly using Thornton's

definition as she states that “they are evidenced through interactions in the form of discourse” (p. 62).

Due to the directly unobservable nature of hypothetical constructs, they are often defined ambiguously and their meanings are inherently fuzzy and difficult to articulate. This is why the disposition debate has sustained for decades. However, it is important to note that the disposition construct has become more concrete, yet varied, over the years. Thus, hypothetical constructs become more complete as research within the discipline progresses and more is learned (Lovasz & Slaney, 2013). Essentially, the hypotheticality of the disposition construct signifies its preliminary, tentative, and revisable nature.

The Disposition Conversation in Teacher Education

Attention to dispositions as a significant dimension of teacher education emerged during the movement to professionalize teaching in the 1980s and 1990s (Carnegie, 1986; Carroll, 2005; 2007; Holmes Group, 1986; Shulman, 1987). Prior to this time, similar conversations related to dispositions for teaching focused mainly on matters of personal comportment and integrity (Goodland, 1990). One of the earliest references that formally introduced dispositions as a construct in teacher education is an article by Lilian Katz and James Raths (1985) titled *Dispositions as Goals for Teacher Education*. Their seminal piece initiated the first working definition of disposition contextualized within the field of teacher education. They stated,

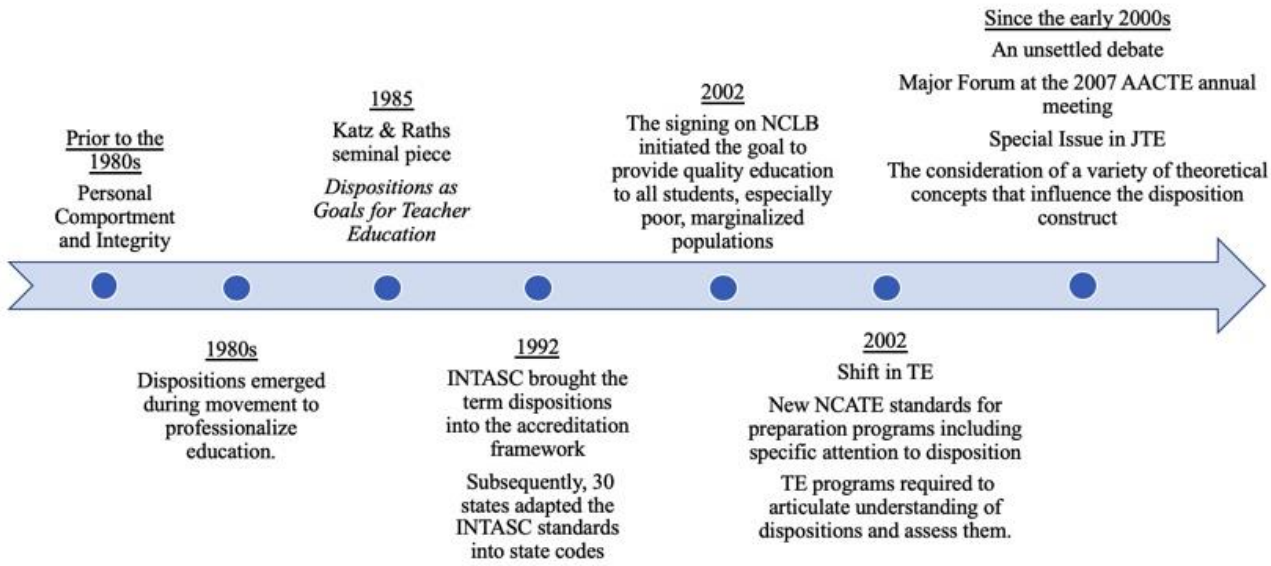
> We reserve the term “disposition” to characterize a pattern of acts that were chosen by the teacher in a particular contexts *[sic]* and at particular times. Inasmuch as intentionally is a mental process, we see dispositions as ‘habits of mind’ – not as mindless habits; they are a classes of intentional actions in categories of situations and can be thought of as

> 'habits of mind' that give rise to the employment of skills, and that, when acted upon call for skillful behavior. (p. 8)

Katz and Raths (1985) arrived at this behavioral-based description by using a definition proposed by the psychologists Buss and Craik (1983) who insisted dispositions are "summaries of act frequencies" (p. 105). From this perspective, dispositions are viewed as employing a conscious pattern of behavior that is directed toward a goal (Katz, 1993). Katz and Raths explained why dispositions are important, the ways in which dispositions differ from skills, attitudes, and habits, and how dispositions should be assessed. The scholars also strongly suggested that dispositions be used as criteria for preservice teacher admission and retention. Ultimately, the groundbreaking piece brought dispositions to the forefront of inquiry and debate in teacher education (see Figure 1).

Figure 1

Timeline of the Disposition Conversation in Teacher Education



Around the same time that Katz and Raths announced their concern for dispositions, an interdisciplinary group of faculty at Alverno College in Milwaukee, Wisconsin convened to

develop a conceptual framework with a goal of integrating dispositions into their teacher education program (Diez, 2007). This group had a common understanding that preservice teachers should develop sensitivity to learners as individuals through the use of moral reasoning, adding a new dimension to the conversation of knowledge and skills. In the early 1990s, this framework was utilized by the Interstate New Teacher Assessment and Support Consortium (INTASC) in an effort to produce model teaching standards for licensing new teachers (INTASC, 1992). The INTASC task force further substantiated the word disposition by bringing the terminology into the accreditation framework. The INTASC Model Standards Report (INTASC, 1992) asserts, "These are the standards that embody the kinds of *knowledge, skills, and dispositions* [emphasis added] that teachers need to practice responsibly when they enter teaching and that prepare them for eventual success" (p. 5). As a response to the report, thirty states adopted or adapted the INTASC standards into their state code (Diez, 2007). The signing of the No Child Left Behind law in 2002 initiated the goal to provide quality education to all students, especially poor, marginalized student populations (Durden, 2008). A similar shift began to ensue in teacher education, culminating in the publication of new standards for teacher education programs from the National Council for the Accreditation of Teacher Education (NCATE) (Carroll, 2012). With its initial inclusion of dispositions as a requisite for effective teaching, NCATE (2002) defined dispositions as:

> The values, commitments, and professional ethics, that influence behavior towards students, families, colleagues, and communities, and affect motivation and development as well as the educator's own professional growth. Dispositions are guided by beliefs and attitudes related to values such as caring, fairness, honesty, responsibility, and social justice. (p. 53)

Additionally, the NCATE accreditation standards deliberately required teacher education programs to articulate their individual understanding of dispositions as well as develop and implement a system for assessing dispositions (Schussler, Stooksberry, & Bercaw, 2010). Many teacher education programs have struggled over the inevitable challenges of defining, identifying, and inculcating dispositions into program curriculums. As a result, the construct quickly sparked controversy for its ambiguous qualities leading to a Major Forum at the 2007 American Association of Colleges for Teacher Education (AACTE) Annual Meeting and a special issue of the *Journal of Teacher Education* focused on dispositions for teacher education (Borko, Liston, & Whitcomb, 2007).

Since the time of the accreditation mandates, a variety of constructs were considered as scholars have tried to operationalize the term. Distinctly different approaches to addressing teacher dispositions have emerged, based upon varying conceptions of what dispositions are and how they function (Carroll, 2012). To take a case in point, Villegas (2007) believes that preservice teachers' beliefs and pedagogical abilities serve as precursors to dispositions. She insists that dispositions are "tendencies for individuals to act in a particular manner under particular circumstances, based on their beliefs" (p.373). Dottin (2009) offered a contrasting view and conceives dispositions as habits of mind that are not a state of possession, but a state of performance. From Dottin's perspective, dispositions concern not only what a teacher can do, but what a teacher is actually likely to do, addressing the gap between abilities and actions. Claxton (2007) maintained "a disposition is merely an ability that you are actually disposed to make use of" (p. 119) and differentiates between knowing a skill and having a disposition by explaining that a teacher's ability means nothing if they are not inclined or willing. Common to all of these approaches is the primary understanding that dispositions guide a teacher's thinking and conduct.

For this reason, the disposition construct has remained the most viable and comprehensive construct addressing the link between teacher knowledge and behaviors. It has been conveniently flexible to classify all references to the abstract essentials of teaching under the umbrella of dispositions.

Dispositions will, without question, continue to be a point of discussion and importance. Decades of research demonstrates how teachers' beliefs, values, and attitudes about students, teaching, and themselves, influence student learning and development. Opposing scholars do recognize that dispositions exist and inform teaching; however, many believe that the construct is inherently fuzzy and fraught with challenging and ethical dilemmas (Borko, Liston, & Whitcomb, 2007; Thornton, 2006). Some critics to the term argue that "*disposition* remains a superfluous construct in teacher education because it is largely tautological with the teacher's behavior that it seeks to explain" (Murray, 2007, p. 386). Other opponents hold that the general understanding of dispositions lie on a continuum between beliefs and actions creating difficulties when beliefs and actions are supposed to be separable enough to allow for professional actions that are inconsistent with one's personal beliefs (Ruitenberg, 2011). The recurring objection with regard to ethical dilemmas pertains to the teacher educators' authority to assess preservice teachers' "fit" for the profession (Duplass & Cruz, 2010) with the insistence that teachers should be certain kinds of people (Splitter, 2010). Some scholars even believe that the field of education is better served by entirely removing the term dispositions from academic conservations and returning to deeper understandings of teaching as a moral activity (Burant, Chubbuck, & Whipp, 2007).

The construct's persistent lack of clarity fuels the debates on dispositions. Both critics and advocates alike call of more conceptual precision (Damon, 2007, Murray, 2007, Nelson,

2015; Splitter, 2010). Many scholars over the years have tried to delineate a prescriptive solution for dispositions by striving for consensus. By acknowledging that dispositions are a construct, we are also acknowledging that dispositions have a subjective nature and is something that is not observable. Yet, we may fail to recognize that a construct is always *constructed* by an investigator to summarize or account for abstract relationships or processes observed in behavior (Slaney & Racine, 2013). The construct may never fit into an operational box due to its perceptual nature. Nevertheless, more work can and should be done to bring clarity to the variety of approaches that have different theoretical foundations. The driving force of this debate is the necessity to prepare teachers who will be committed to the growth of all learners. This necessity is becoming more and more crucial to the success of diverse students in urban schools, for this population continues to grow substantially. Researchers and teacher educators must continue to explore the various concepts that influence dispositions to obtain a better understanding of how teacher preparation programs and classroom practices can be shifted to positively influence urban teaching and learning.

Purpose of the Study

The purpose of this study is to examine existing disposition research with specific attention to the ways in which the disposition construct has been conceptualized for urban teaching and learning. Researchers and educators concur that dispositions are an integral component of effective teaching (Murrell et al., 2010). It is commonly believed that teachers with appropriate dispositions act in ways that give all students access to an equitable education (Talbert-Johnson, 2006; Villegas, 2007). Despite this agreement, identifying and defining dispositions has proven to be challenging because the construct involves varying concepts of undeniably real, but directly unobservable means of linking a teacher's mental processes to

actions (Slaney & Racine, 2011). Examinations into the construct are required to clarify what we mean by dispositions, whether and/or how they can be cultivated, and how they are conceptualized for urban teaching and learning (Bialka, 2015; Burant et al., 2007; Murray, 2007). Refined inquiry into the construct will also organize the array of approaches currently available for understanding dispositions, consequently giving researchers and teacher educators a reference tool for interpreting dispositions from various perspectives.

The current study employs qualitative content analysis (QCA) as a systematic and descriptive review of the previous work on dispositions in order to describe meaning that may not be immediately apparent or understandable (Schreier, 2012). Social constructionism serves as the epistemological foundation, for it prioritizes the subjective nature of textual meaning (Krippendorff, 2004). The QCA is conducted in seven stages. In the first stage, a corpus of 35 academic sources written by scholars in the field of dispositions and urban education are selectively chosen through rigorous databases searches and explicit inclusion and exclusion criteria. During the second through fifth stages, three coding frames, or content analysis protocols, are developed inductively to structure the content of the sources and differentiate between pertinent meanings. The sixth stage represents the main analysis where the 35 academic sources are analyzed and coded for meaning with respect to the categories of the coding frames. In the final stage, the results of the QCA analysis are interpreted using continuous texts. Due to the volume and complexity of data, NVivo 12, a computer-assisted qualitative data analysis software (CAQDAS) program, is used to assist with coding.

This work seeks to highlight salient concepts within the disposition construct and provide clarity to the field of teacher education while emphasizing the ways in which dispositions should inform urban teaching and learning. This QCA serves as a reference for dispositions by

providing a detailed and systematized review of the construct's prominent elements. Additionally, the information provided in this analysis helps urban teacher educators approach dispositions in ways that are beneficial for their distinctive program objectives with diverse urban learners in mind. Finally, this study illuminates how we might think about dispositions thus informing other empirical work, work that is necessary as we all strive to obtain a better understanding of effective urban teaching.

Research Questions

It is important to note that "conceptualizing dispositions is as much about a process as it is about an end product" (Feiman-Nemser & Schussler, 2010, p. 177). This work does not seek to offer a single prescriptive approach or definitive responsive to the questions concerning dispositions. Instead, this study upholds the integrity of the disposition construct by acknowledging its complexity and accounting for the various concepts that may constitute its making. We must remember that constructs are characterized as "summary concepts" or "stories" (Lovasz & Slaney, 2013, p. 25) hypothesized by scholars from a particular community to help put a label on an otherwise large and difficult to interpret set of observations. Despite disagreements about what dispositions are, there may be some concepts consistently and commonly interpreted by scholars in the field of teacher education.

The QCA process of category development is also important to help teacher educators and researchers understand the complexity of the disposition construct. Each category represents patterns, or a multiplicity of details, gathered together for the creation of clarity. Saldaña (2016) notes that we see patterns as stable indicators of our ways of thinking, living, and working to render the world more comprehensible, predictable, and tractable. Identifying patterns across the disposition construct, particularly as it pertains to urban teaching and learning, is a way to

compile and solidify varying constructions into concrete instances of meaning. Consequently, a more comprehensive account of the disposition construct may enhance how teacher educators support prospective and current urban teachers. The following research questions guide this work:

1) What concepts of the disposition construct are evidenced in scholarly work on urban teaching and learning?
2) How are urban teacher dispositions cultivated?
3) What dispositions for urban teaching and learning are conceptualized in scholarly work?

Researcher Positionality

I understand positionality as a term used to describe how people are defined, that is "not in terms of fixed identities, but by their location within shifting networks of relationships, which can be analyzed and changed" (Maher & Tetreault, 1994, p. 164). In the context of this study, I am positioned as a Black doctoral student and scholarly researcher with developing expertise in the topics of teacher dispositions and urban teacher education. Driving my interest to pursue a Ph.D. was my inquisition for knowing why some teachers were more successful than others with the same content knowledge, pedagogical expertise, and in the same context. This issue became an interest of mine while I served as an educational intervention plan teacher and level chair in an urban elementary school.

My passion to serve as an urban educator and scholar invested in urban teacher education also comes from my public school attendance in an urban setting for my entire K-12 schooling experience. Contrary to the disproportionality between teachers and students evidenced today, I attended homogeneously Black schools where teachers understood me, my family, and my community. Though I could have benefited from diversity, my schooling experience was very

positive despite the challenges associated with urban environments. I personally experienced the benefits of urban schooling, and I believe every student in an urban classroom should have an equal opportunity to do the same. I am extremely concerned about the high number of new teachers starting their careers in urban school with dysconscious beliefs and attitudes and limited knowledge about the communities in which they will serve. I believe that it is the job of teacher educators to figure out what to do with this issue. Thus, my mission as an educational researcher is to strengthen the urban school experience for students by addressing the importance of the dispositional aspect of teaching.

Since my admission into the Ph.D. program, I have had the opportunity to work closely with a professor who introduced me to the topic of teacher dispositions. Thus far, we have worked on three research projects focused on preservice teacher development of dispositions for urban schools (Truscott & Obiwo, 2018a, 2018b, 2019). Our studies have been presented at the annual conference of the American Educational Research Association (AERA) and the Association of Teacher Education (ATE). As such, I have read deeply into the construct of dispositions, and I have been a part of numerous conversations regarding dispositions, particularly as they relate to preservice teachers.

In my role as a researcher and scholar, there were times when I had to determine how to operationally define dispositions for the purpose of a study or to communicate my understanding of the construct to others. The selection of one prescriptive account of the construct proved to be daunting, and each project called for a slightly different definition of dispositions depending on the perspective of the study. I also realized that the approaches to defining dispositions varied in educational research based upon the scholar's positioning. It appeared nearly impossible to account for all of the concepts within the construct of dispositions within one single definition.

As a result, I decided to engage in this work to promote the constructed nature of dispositions and organize the academic conversation around the construct's purpose and description.

By employing this research, I recognize my positionality as a researcher with more than average knowledge on the construct of dispositions. Prior to fully immersing in the research process, I took time to reflect on my beliefs about dispositions along with urban teaching and learning. As I carry out this study, I am careful not to imply my own definitions and understandings of dispositions onto this work. I am aware that subjectivities flow through every vein of the research process (Tracy, 2010); therefore, I have an ethical duty to constantly, intentionally, and mindfully attend to my roles in the contextual interplay of the research process.

Organization of the Dissertation

Due to the unique characteristics of QCA, the dissertation is presented in an alternative format. A traditional dissertation has five chapters in which the chapter two serves as a literature review. However, the current study does not have a chapter distinctively dedicated to a review of literature. The purpose of the entire study is to gain an understanding of the existing research and debates surrounding the construct of dispositions. This first chapter functions as an introduction to the study and a condensed literature review. Chapter one discusses the background to the problem; explains the rationale for addressing dispositions as a hypothetical construct; expresses the importance of dispositions while highlighting the ambiguity; reviews the conversation on dispositions in education; states the purpose of the study and the research questions; and acknowledges my positionality. The remaining dissertation includes three chapters. Chapter two of the dissertation is a description of the method for the study and begins with an extensive account of QCA followed by a discussion of social constructionism as the epistemological perspective for the analysis. An overview of the research procedures are given by

comprehensively detailing the seven stages of QCA. Following, the implementation procedures particular to this study are described. Chapter two concludes with an acknowledgement of the concept of methodological integrity as an approach to trustworthiness and the study limitations. Chapter three of the dissertation represents the findings of the QCA in which each of the developed coding frames, aligned to the research questions, are illustrated and interpreted. Lastly, chapter four is a discussion of the study implications including how this work informs urban teacher preparation and future research.

2 METHOD

QCA serves as a systematic and descriptive review of the various educational perspectives on dispositions. The QCA gives specific attention to the ways in which the disposition construct has been conceptualized for urban teaching and learning. The chapter begins with a brief history of content analysis (Krippendorff, 2004) followed by a detailed description of the QCA research design used in this study including its purpose, goals, and distinctive features (Schreier, 2012; Marying, 2000). Next, social constructionism offers an epistemological means to acknowledge how different cultural perspectives can result in diverse understandings of the same phenomenon. The body of the chapter is a comprehensive description of the seven-stage QCA research design and procedures used to conduct this study. The stages include (1) literature selection, (2) coding frame development, (3) segmentation, (4) trial coding, (5) coding frame evaluation, (6) main coding, and (7) the interpretation of the analysis. The literature search process, stage 1, specifies the data sources, search strategies, and inclusion criteria for relevance. The process of building the coding frames and segmenting the data is interpreted in relation to the use of NVivo 12 for stages 2 and 3. Stage 4, the methods for trial coding, describe the use of a stratified sample and the importance of double-coding. In stage 5, the procedures used to evaluate the coding frames for reliability and validity are discussed using quantitative and qualitative approaches. The same approaches for coding evaluation are reviewed after conducting the main analysis. The concept of methodological integrity (Levitt, Motulsky, Wertz, Morrow, & Ponterotto, 2017) as an approach to considering trustworthiness of the study is presented. The chapter concludes with presentation of the limitations of conducting a qualitative content analysis and an explanation of how the researcher addresses these

shortcomings. The final stage of the QCA implementation process, interpreting the analysis, is presented in Chapter 3, *Findings: Illustrating and Interpreting the Coding Frames*.

Qualitative Content Analysis (QCA)

Content analysis, as a research method, has its roots in the study of mass communications in the 1950s (White & Marsh, 2006) and emphasized making inferences based on the quantification of recurring, simple, clear, direct, and more standardized aspects of text content. In an early textbook on content analysis, Berelson (1952) defined the method as "[A] research technique for the objective, systematic, and quantitative description of the manifest content of communication" (p. 18). His definition, however, has been repeatedly challenged by scholars over time (Holsti, 1969; Krippendorff, 2004; Kracauer, 1952; Lisch & Kriz, 1978) who argue that to understand any kind of meaning, whether it be manifest or latent, some degree of interpretation is invariably required (Kracauer, 1952). The current research design employs qualitative content analysis. Lincoln and Guba (1985) pointed out that qualitative methods are adaptable to examining multiple realities and sensitive to the numerous mutually shaping influences and patterns that may be encountered during the research process. Further, Miles, Huberman and Saldaña (2014) believe that qualitative data is "a source of well-grounded, rich descriptions and explanations of human process" (p. 4). This means that qualitative researchers study people or objects with an attempt to make sense of phenomena in terms of the meaning people bring to them.

QCA is one of several qualitative methods available for analyzing data and interpreting its meaning (Elo et al., 2014). Many researchers have described QCA, emphasizing the attributes that align with their conducted studies. Hsieh and Shannon (2005) defined QCA as "a research method for the subjective interpretation of the context of data through the systematic

classification process of coding and identifying themes or patterns" (p.1278). Mayring (2000) defined QCA in a more pragmatic fashion referring to it as "an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytical rules and step by step models, without rash quantification" (p. 2). It can be understood that QCA focuses on the characteristics of language as communication with attention to the content or contextual meaning of the text from both of these perspectives (Budd et al., 1967; McTavish & Pirro, 1990).

QCA goes beyond the frequency of words and phrases used in more quantitative approaches to content analysis to instead examine how the meaning of selected aspects of the material can be interpreted (Hsieh & Shannon, 2005; Schreier, 2012). Focusing on selected aspects of the material is also what distinguishes QCA from many other qualitative methods of data analysis (Schreier, 2012). The research questions specify the angle from which data is examined, limiting the analysis to those aspects that are most relevant. Thus, the primary goal of qualitative content analysis is "to provide knowledge and understanding of the phenomenon under study" (Downe-Walmboldt, 1992, p. 314).

In daily interactions with others, people constantly engaged in deciphering meaning and interpreting communication in ways that are largely subjective. QCA specifies a distinctive way of overcoming the subjective shortcomings of everyday understandings. First, it requires the researcher to translate meanings from the material into hierarchical categories of a content analysis protocol; second, the researcher must classify successive parts of the material into these categories (Elo & Kyngas, 2007; Graneheim & Lundman, 2004). The way that meaning is constructed in QCA involves three essential characteristics. It is systematic, flexible, and it reduces data (Schreier, 2012). The systematic nature of QCA allows researchers to go beyond

their individual understanding by engaging in a concrete series of steps, regardless of the material or research questions (Neuendorf, 2002). The systematic nature of QCA also involves regular checks for coding consistency or what is commonly referred to as reliability (Boyatzis, 1998; Marying, 2000). QCA is a highly flexible method because the content analysis protocol, is continuously tailored to the material to assure its validity (Krippendorff, 2004). Finally, QCA reduces data, for it focuses the analysis on selected aspects to allow for cross-case comparisons and the generation of new information (Bohan et al., 2020).

Qualitative researchers are comfortable with the idea that there can be multiple meanings and interpretations that can shift over time and across different people (Schreier, 2012). As with all qualitative methods, the assumption of QCA is that researchers bring their individual selves to the research process when engaging in understanding and interpretation (Lincoln & Guba, 1985). Many scholars of QCA agree with the interpretive nature of the method; however, they tend to focus on the different traditions and concepts in QCA and less on the research process (cite 4). The current study adapts the QCA procedures described by Margrit Schreier (2012) as displayed in Figure 2. In Schreier's (2012) rendition of the method, she described how QCA fits into the broader landscape of qualitative research and provided a detailed account of each step that the research process involves. The adapted steps implemented in this study are explicitly described in the *Research Procedures* section.

Epistemological Perspective

This study has a primary goal of disambiguating the disposition construct by analyzing how scholars in the field have come to represent dispositions. The purpose of epistemology, also widely known as the theory of knowledge, is to clarify what the conception of knowledge involves and how it is applied (Rescher, 2003). In its simplest form, epistemology concerns the

process of how we know what we know. It helps us answer the questions: What is knowing? What is known? What is knowledge? (Givens, 2008). This study takes up a social constructionist view of epistemology by acknowledging that everything humans know is socially constructed. Social constructionism is adopted for this study to help inform how scholars have come to know and use the disposition construct in research specific to urban teaching and learning.

Social Constructionism in QCA

Social constructionism represents a movement towards redefining constructs that are not intrinsic to the individual but produced by social discourse (Galbin, 2014). Gergen (1985) described the intent of social constructionism from a practical view by emphasizing,

> Social constructionist inquiry is principally concerned with explicating the processes by which people come to describe, explain, or otherwise account for the world (including themselves) in which they live. It attempts to articulate common forms of understanding as they now exist, as they have existed in prior historical periods, and as they might exist should creative attention be so directed. (p. 266)

Research that adopts a constructionist epistemology is concerned with larger societal concepts that have been constructed through the process of socialization (Blaikie, 1993). The recognition of constructed meaning is the primary reason why researchers engage in QCA. Qualitative content analysts acknowledge that all texts are produced and read by others and are expected to be significant in different ways to different communities or cultures.

Krippendorff (2004) expounded on six key features of texts that are relevant to a constructionist view of QCA. First, "*texts have no objective*—that is, *no reader-independent—qualities*" (p. 22). To elaborate, the methods of QCA are always in the prospect of others' understanding. There is nothing inherent in text, for the meanings are always brought to it by

someone. From the social constructionism view, "all knowledge and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context" (Crotty, 1998, p. 42). All reality is socially constructed by human beings as they engage with the world they are interpreting; thus, knowledge can only be constructed when the mind becomes conscious of something. Constructionists acknowledge that the world exists as an object. However, the world and the objects in the world may be meaningless until they are brought to consciousness (Humphrey, 1993). Subjectivity and objectivity are always united in the quest for knowledge due to the relationship between human experience and the world (Biesta & Burbules, 2003; Dewey, 1929). Second, Krippendorff asserted, "*texts do not have single meanings*" (p. 22). Text can be read and analyzed from numerous perspectives. In addition to differing interpretations of a text upon individual readings or community views, a researcher can also categorize phrases, analyze metaphors, or describe associations which all result in different meanings. Accordingly, there is no true or valid interpretation of a phenomenon; there are only more useful interpretations (Crotty, 1998). Although it is possible to have an infinite number of constructions or interpretations of the world, each bring with it, or offers, a different form of action from human beings (Hyde, 2015). Third, "*the meanings invoked by texts need not be shared*" (p. 23). Accordingly, QCA never seeks to find one definitive answer as this process would restrict its use to very small communities that happen to see the world from the same perspective. However, because of this notion, QCA must explicitly identify the criteria for validating results. Fourth, "*meaning (contents) speak to something other than the given text*" (p. 23). Relevant to this feature, Krippendorff posited that texts can lead to responses of various natures. Thus, QCA researchers should be aware of how other people use the selected texts, what

the text tells them, and the ideas and actions the texts encourage. Fifth, "*texts have meanings relative to particular contexts, discourses, or purposes*" (p. 24). Further, every QCA study should identify the context in which the texts are examined. This feature is what makes QCA achievable, for the results of a study should have particular findings and implication for a specific context. In this study, the context is specified, generally, as the field of education and, specifically, as urban teaching and learning. Lastly, Krippendorff asserted, "*The nature of texts demands that content analysts draw specific inferences from a body of texts to their chosen context*" (p. 24). This final feature relates to the overall purpose of social constructionist inquiry which is to stimulate social action. Hence, the primary goal of this research is to bring clarity to the construct of dispositions; however, the study will also consider what could be the appropriate social action in response to the knowledge that emanates from this work.

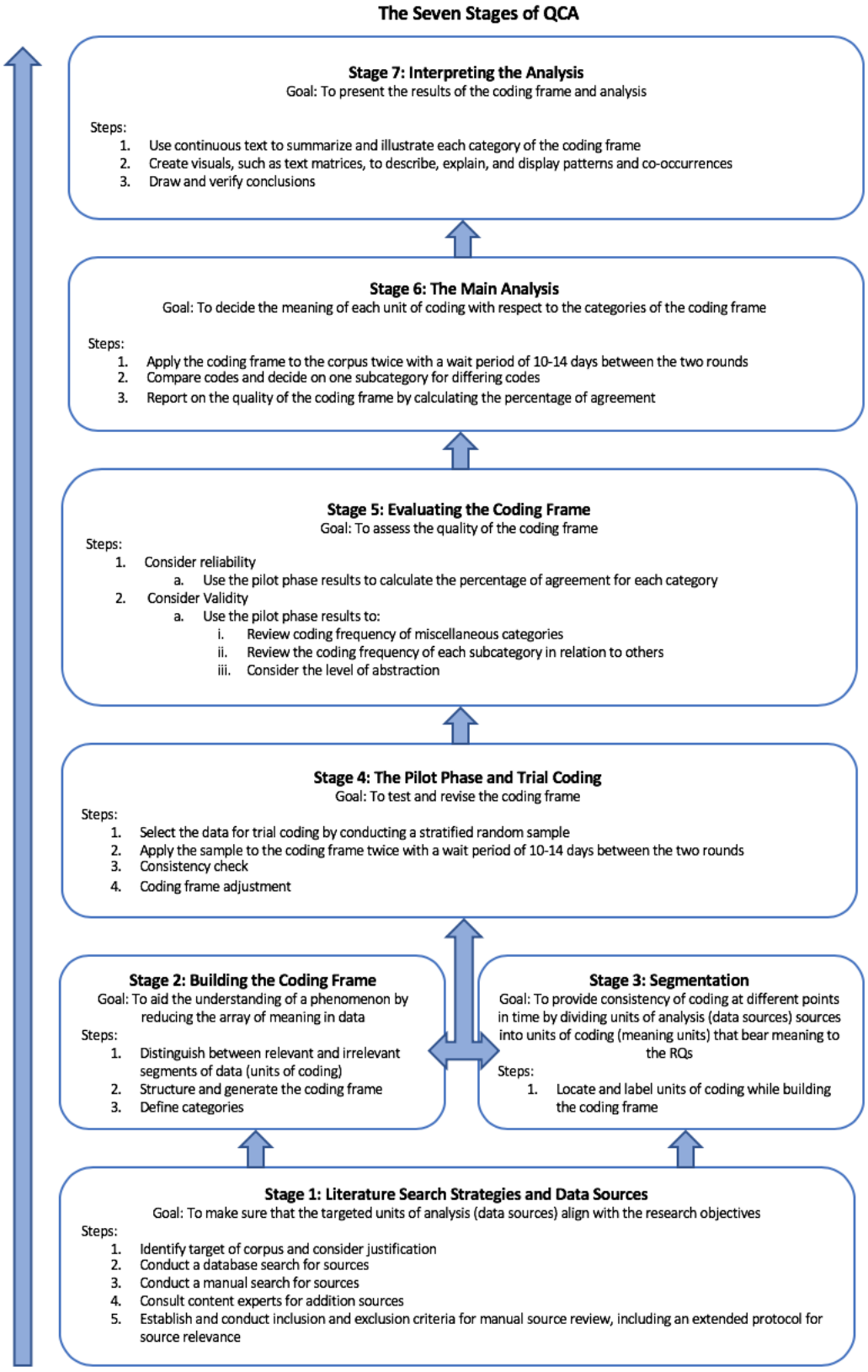
Research Procedures

There is a sequence of steps which researchers follow to perform a QCA. Although the steps of QCA are quite systematic, many of the steps are multifaceted and some occur concurrently. Each step plays a dynamic role in the analysis process; therefore, no one step is more significant than the others. The QCA research procedures are described in seven stages. Figure 2 identifies the goal(s) of each stage, the key steps within each stage, and it also depicts the stages that occur simultaneously. Schreier's (2012) research procedures were adapted for this study and constitute stages 2 through 6. Stages 1 and 7 were added to the research procedures to provide a more comprehensive account of the process. Notably, the process of conducting each stage of the QCA may yield important findings—such as insight provided by the development of the coding frame—prior to the completion of the main analysis stage. Thus, each stage of the analysis is equally important. Due to the intricacy of QCA, the subsequent descriptions of each

stage provide a general overview of how the steps within the stage should be conducted. A explicit report of the implementation process used specifically for this study can be found in the *Implementation of Research Procedures* section that follows the general description of the research procedures.

Figure 2

The Seven Stages of QCA



Note. Figure created by Obiwo. Adapted from Schreier's (2012) description of QCA.

Stage 1: Literature Search Strategies and Data Sources

The quantity of available texts surrounding any given topic is, often times, too large to be examined as a whole. Context analysts must limit their research to a manageable body of texts. The first stage of QCA involves specification of what constitutes data that can be used for conducting the analysis. Most important is that the data provide evidence for answering the specific research questions that guide the study (White & Marsh, 2006). This stage of the research process acknowledges that limited sets of data have the potential to introduce the possibility of sampling bias, so researchers need to precisely describe the data selection strategies that minimize such concern (Krippendorff, 2004). Researchers must decide on a sampling method that will obtain the best results for the study when using scholarly sources as a corpus of data. Texts must be sampled in sight of what they mean, the interpretations they allow, and the information they encompass (Krippendorff, 2004). The data selection process has the ultimate goal of giving the research question a fair chance of being answered correctly. Sampling electronic databases with keyword searches is the common way to achieve this goal in QCA (Stryker et al., 2006). When using a search program to identify content, researchers should consult the literature and previous research to ensure that the search terms address as many aspects of the research questions and captures as many of the relevant articles as possible. The resulting sources from the electronic keyword search should be manually examined for content relevance by way of an established protocol.

Stage 2: Building the Coding Frame

The coding frame is at the heart of QCA, for it allows the researcher to develop a systematic description of material (Schreier, 2012). A coding frame is a way of structuring material and differentiating between different meanings from aspects directly related to the

research questions (Holsti, 1969). It consists of main categories that specify relevant aspects of the material and a set of subcategories that further elaborate on the material in respect to the main categories. Primarily, the coding frame reduces the array of meanings in material to aid understanding specifically related to the main categories.

Selecting the Data. When building a coding frame, selection decisions are determined regarding where to start when analyzing data from different sources and which parts of the material are relevant to the research questions (Schreier, 2012). QCA deals with a lot of data; therefore, it is best to group sources into manageable pieces. For this study, the academic sources retrieved through the literature search are divided into time periods. The coding frame develops as each time period is sequentially analyzed, and it shifts and changes as the individual time periods are investigated.

In addition to making decisions regarding where to start, researchers must also make clear distinctions between relevant and irrelevant material. All material that has bearing on the research questions counts as relevant, and all material that does not can be considered irrelevant. The same protocol that develops in Stage 1 to determine the relevance of a source can be used in Stage 2 to determine whether or not a unit of data (i.e. a sentence or paragraph) has bearing on the coding frame.

Structuring and Generating the Coding Frame. Once decisions have been made regarding the selection of data, the coding frame must be structured and generated. The steps of structuring and generating the coding frame are closely related. Structuring the coding frame refers to the development of main categories that will be used to describe the corpus of sources. The coding frame is generated through the development of hierarchical subcategories that further describe the main categories. Ultimately, this step refers to the strategy used to form the coding

frame. In QCA, the coding frame is formed using concept-driven or data-driven strategies. Concept-driven strategies are deductive in nature, for they make use of existing theory and prior research findings to develop the coding frame. Data-driven strategies are inherently inductive as categories and subcategories are created based on the data. The current study uses an inductive, data-driven strategy to develop the coding frames, as this method is most appropriate for describing data in detail (Schreier, 2012). Deductive, concept-driven strategies for building a coding frame – such as drawing upon theory – make use of concepts that are already known or assumed, before looking at the data by creating initial main categories based on the principles or implications of the theory (Potter & Levine-Donnerstein, 1999). Theory-driven coding frames are useful for hypothesis testing and are relatively rare in strictly qualitative research, which is often more descriptive or exploratory (Schreier, 2012). This study adheres to a social constructionism perspective by acknowledging that all reality is socially constructed. However, the coding frames are not explicitly developed using the principles of social constructionism. Rather, social constructionism serves as a lens through which the inductively built coding frames are interpreted. As this study seeks to account for rich and unanticipated detail, social constructionism functions as an epistemological perspective, for the goal is to comprehensively describe the disposition construct.

Defining Categories. Category definitions serve as rules for assigning segments of data to both main and subcategories (Schreier, 2012). Making the meaning of categories explicit is a necessity for using categories consistently and efficiently. Definitions assure that the researcher and audience know the exact function of each category thereby guiding the actual analysis. The definitions consist of a name, description, example, and if necessary, a decision rule. Category names are labels that provide a concise explanation of what the category references. Category

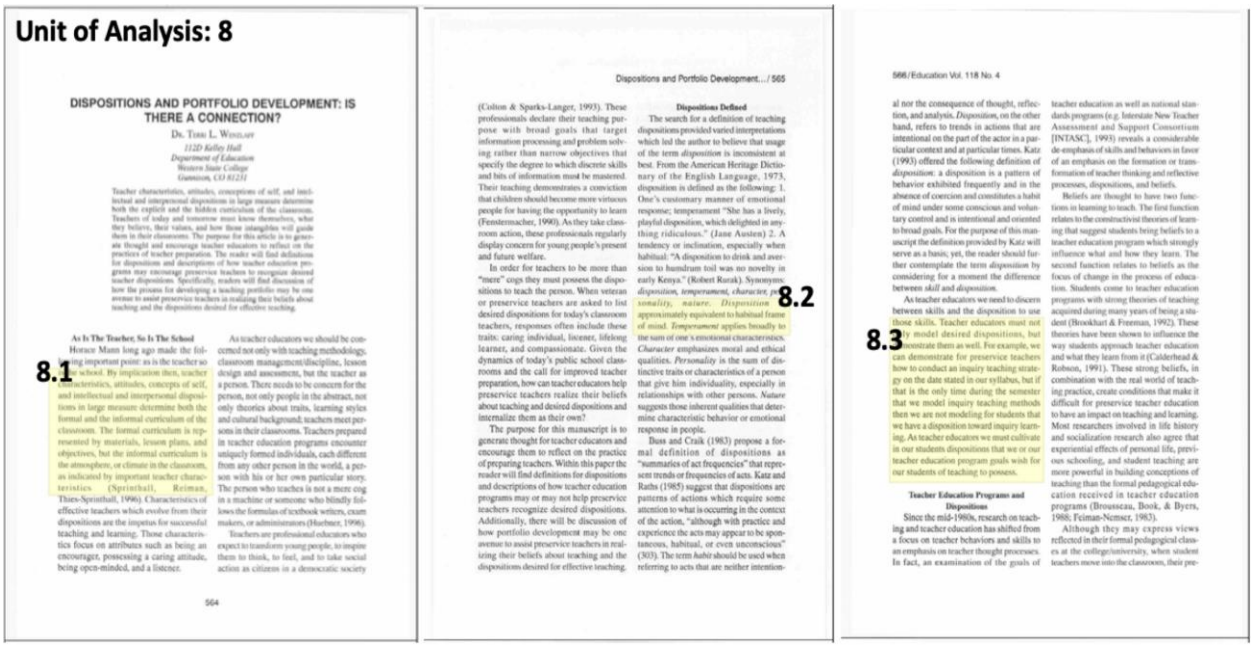
descriptions serve as guidelines for how a data segment should be coded and are typically in the form of descriptive features or indicators. Descriptive features can be thought of as narrative accounts that explain a category. By contrast, indicators are more concrete and represent helpful pointers such as words or key ways to indicate the presence of a phenomenon. Categories may still remain somewhat abstract even with the most detailed descriptions. As a result, examples are used to further illustrate the category. For this study, the examples are entire units of coding taken directly from the data. The last consideration of defining categories concerns the notion of mutual exclusivity. Coding frames should be constructed in a way that an individual unit of coding can only fit within one subcategory of a main dimension. To prevent coding overlap, decision rules are used to specify what is and is not to be included in a respective category. Thus, decision rules were only developed when necessary.

Stage 3: Segmentation

This study emphasizes two types of units: units of analysis and units of coding. In most methods of qualitative research, units of analysis are commonly referred to as data sources and units of coding are termed meaning units. Each individual academic source in the corpus of this study serves as a unit of analysis and are consecutively ordered and labeled numerically by date of publication. Units of coding – commonly termed ‘meaning units’ in qualitative research – are segments identified within (or from) the units of analysis. The units of coding are assigned to the coding frame and are interpreted with respect to the developing categories. (Boyatzis, 1998; Krippendorff, 2004). Figure 3 displays an example of a unit of analysis and its respective units of coding.

Figure 3

Example of Units of Analysis and Subsequent Units of Coding



Note. The source in the above figure is labeled 8. Thus, the source is identified as unit of analysis 8. The highlighted segments represent units of coding within the unit of analysis 8. The units of coding are labeled consecutively during segmentation. Each unit of analysis contains multiple units of coding.

Developing the coding frame and segmenting material into units of coding are interrelated stages. Segmenting data involves dividing it into units of coding (meaning units) such that each segment is small enough to fit into one category of the coding frame during the trial and main coding (Schreier, 2012). Through the process of segmentation, the researcher must take all information into account and assess it according to the coding frame. This stage also facilitates comparison by specifying which parts of the data are to be coded at two different points in time, ultimately, checking for consistency of the coding. Double-coding is essential to the pilot phase and is discussed in the next stage.

In reference to traditional data-driven methods of qualitative research, Saldaña (2016) claimed, "[T]he reverberative nature of coding – comparing data to data, data to code, code to code, code to category, category to category, category back to data, etc. – suggests that the qualitative analytic process is cyclical rather than linear" (p. 68). Contrary to Saldaña's assertion, QCA systematizes this process through coding frame development and segmentation where all

relevant units of coding are procedurally identified prior to assigning codes. Yet, QCA does maintain a flexible nature in the sense that the coding frame should always be tailored to the units of coding. This process is accounted for during the pilot phase.

Stage 4: The Pilot Phase and Trial Coding

The purpose of the pilot phase it to account for all of the possible shortcomings of the coding frame including overlapping categories, unclear phrasing, and unaccounted for dimensions. Stage 4 consists of three steps: the trial coding, a consistency check, and coding frame adjustment. The first step, trial coding, involves applying part of the corpus of data to the coding frame in the exact manner that it will occur during main coding (Neuendorf, 2002). One of the most important decisions to make that influences trial coding concerns the selection and variability of data for testing the coding frame. The data selected for trial coding must allow the researcher to try out each of the established categories on all of the different types of data. Schreier (2012) suggested that "including between 10% and 20% of your material in the trial coding will often constitute a reasonable trade-off between variability and practicability" (p. 151).

The coding frame must be applied to the stratified random sample twice during the trial coding. This process of double-coding allows for the implementation of a consistency check. Because this study is conducted by an individual researcher, a waiting period of at least 10 to 14 days between the first and second round of coding is necessary to maximize the chance of catching shortcomings of the coding frame. Coding spreadsheets are used to facilitate the comparison of categories assigned to units of codes during each round of coding, and analytic memos are used to document any concerns or problems experienced during coding.

Once trial coding is complete, the consistency check and coding frame adjustment begin simultaneously. During this process, the researcher looks closely at the units that were coded differently at the two points in time. Next, a decision is made regarding how to proceed in each case. The solution could involve (1) adjusting the coding frame to include a new subcategory, (2) revising the description of a subcategory, or (3) combining multiple categories. Ultimately, each discrepancy is addressed.

Stage 5: Evaluating the Coding Frame

The quality of the coding frame is assessed after trying it out during the pilot phase and trial coding. Reliability and validity criteria are used to make this assessment. An instrument is typically considered reliable to the degree by which its data is free of error (Lacy, Watson, Riffe, & Lovejoy, 2015). QCA conceptualizes reliability as consistency. The coding frame for this study is determined reliable to the extent that the results of the analysis remain stable over time. The formula for *percentage of agreement* is one form of reliability used to calculate the coefficients of agreement for this study (Schreier, 2012, p. 170).

$$Percentage\ of\ agreement = \frac{\text{Number of units of coding on which the codes agree}}{\text{Total number of units of coding}} \times 100$$

The advantage of calculating coefficients of agreement is that it provides a concise summary of consistency.

Cohen's kappa is also used to further aid the reliability of the coding frame, for it is generally thought to be a more robust measure than *percentage of agreement* calculations alone (Schrier, 2012). Like other measures of intra-rater agreement, Cohen's kappa is used to assess the reliability of different ratings by quantifying their consistency in placing individual items in two or more mutually exclusive categories (Mahmud, 2010). Additionally, Cohen's kappa

accounts for the element of chance agreement. The following formula is used to calculate Cohen's kappa (Cohen, 1960):

$$\kappa = \frac{p_o - p_e}{1 - p_e}$$

In this formula, "p_o is the proportion of the observed agreement between the two ratings, and p_e is the proportion of rater agreement expected by chance alone" (Mahmud, 2010, p. 188). Separate coefficients of *percentage of agreement* and Cohen's kappa are calculated for each hierarchical level of the coding frame including the subcategory category and main category levels.

Validity is another important consideration of evaluating the coding frame. The coding frame can be regarded as valid to the extent that it adequately represents the concepts under study (Krippendorf, 2004; Neuendorf, 2002). Face validity is most commonly used for data-driven QCA studies, for it validates coding frames that simply describe material (Schreier, 2012; Neuendorf, 2002). Similar to the calculation of reliability, the results from the pilot phase are used to assess the face validity of the coding frame. Assessing the face validity of the coding frame involves inquiry into the coding frequency for each subcategory in comparison to the other categories and a consideration of the level of abstraction (Schreier, 2012). High levels of coding frequency or abstraction may warrant more adjustment to the coding frame. High levels of coding frequencies for one subcategory may also represent a corresponding distribution of themes or patterns in the corpus. Researchers should observe all categories and how they fit together when determining validity.

Stage 6: Main Analysis

Main analysis represents the stage of QCA where all material is coded. The purpose is to decide on the meaning of each unit of coding with respect to the categories of the coding frame.

It is essential to use the final version of the coding frame as changes can no longer be made at this stage (Neuendorf, 2002; Krippendorf; Schreier, 2012). During the coding process, a unit of coding may be assigned to multiple main categories across the coding frame. To ensure that the subcategories are distinct and that the analysis is consistent, the subcategories within a main category should mutually exclude each other (Schreier, 2012). The coding of material for the main analysis proceeds similarly to the steps of trial coding. Two rounds of coding are conducted in which the second round of coding takes place after a time interval of at least 10-14 days from initial round. Comparisons of main coding serve to explain summary measures (such as percentage of agreement), to provide information about the quality of the coding frame, and to determine units that need to be coded differently (Schrier, 2012).

Comparisons are entered into a coding sheet representing each of the categories of the coding frame, as was the case in trial coding. In contrast to trial coding, main coding always concludes by deciding on one code, even if a given unit must be coded differently. If coding differences arise between the two rounds of coding, a reflective process of restructuring the coding rationale takes place. If both codes seem equally valid, a second researcher with expertise of the research topic should be asked to cross-check the units for clarification.
Furthermore, the researcher must, again, report on the quality of the coding frame by calculating the percentage of agreement.

Stage 7: Interpreting the Analysis

The final stage of QCA, interpreting the analysis, includes describing and illustrating the categories and subcategories of the coding frame using a strategy called continuous texts. This strategy involves summarizing the core of each category and providing a few examples from the units assigned to the coding frame (Schreier, 2012). This step is particularly important because it

provides a detailed account of how each category was expressed in the corpus of data, and it initiates the report of the research findings. Because each step of QCA is guided by explicit research inquiries, interpreting the analysis will answers all three research questions posed in this study.

The results of the QCA are examined for patterns and co-occurrences. This moves beyond the individual units of coding and the results for each category by focusing on the relations between the categories. There are many ways to generate meaning and display the finding of the QCA. Miles, Huberman, and Saldaña (2014) discussed several tactics for generating meaning that range from descriptive to explanatory and from concrete to more conceptual and abstract. The descriptive tactic of 'noting patterns' (p. 277) is used in many circumstances, for Miles and colleagues asserted, " [W]e can expect patterns of *variables* involving similarities and differences among categories, and patterns of *processes* involving connections in time and space within a bounded context" (p. 278). Thus, it helps to consider which categories occur most often, together, near each other, or relate in specific ways (Schreier, 2012).

Matrices are also used to supplement the text with tables that provide more detail about the noted patterns. A text matrix is a clear format that collects and arranges data for easy viewing in one place, and it allows for detailed analysis. Tables that contain mostly text instead of numbers are commonly referred to as text matrices (Schreier, 2012). Text matrices are always used alongside continuous texts, as they should relate to and illustrate each other.

Implementation of Research Procedures

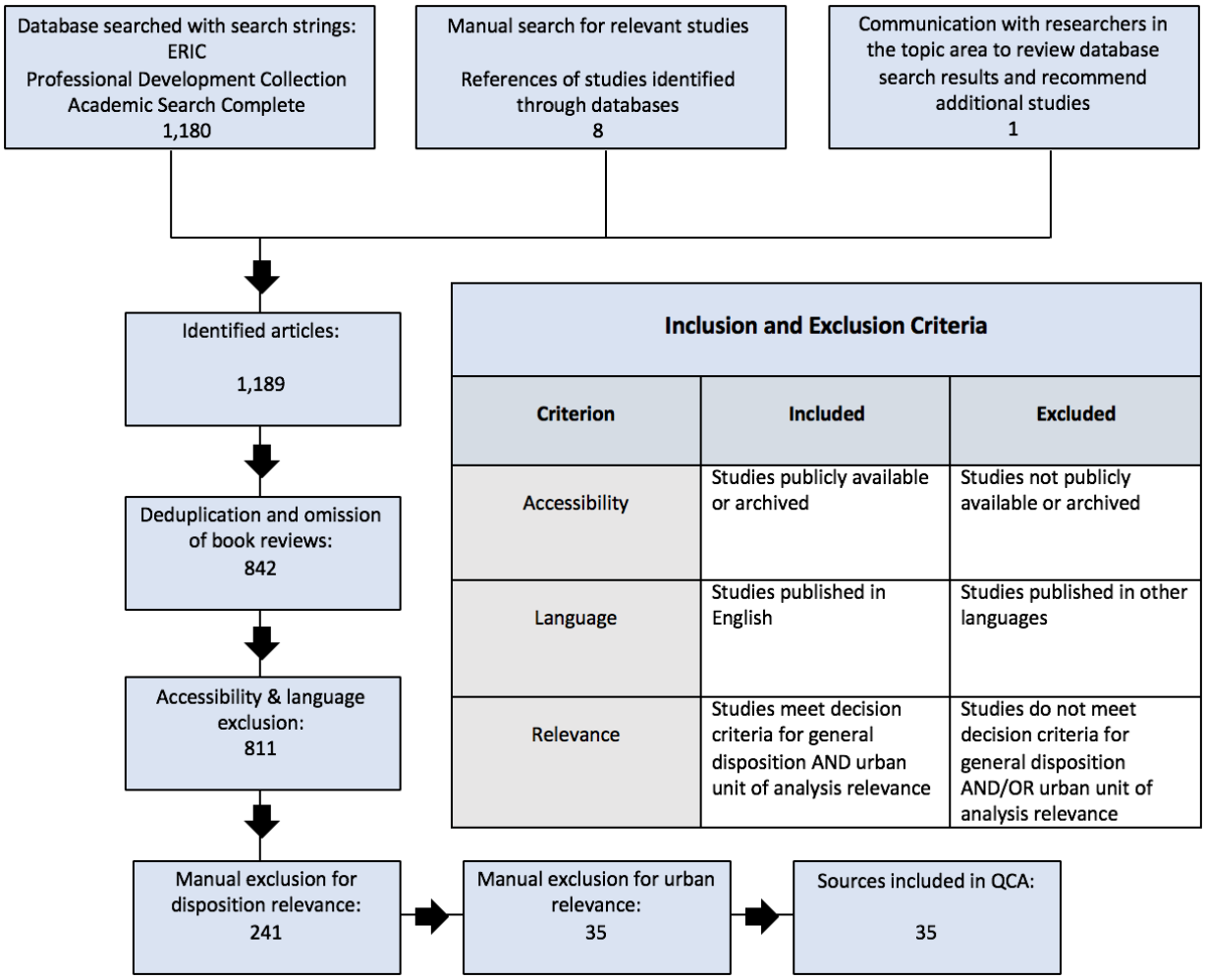
This section details the implementation of QCA research procedures for this study. A comprehensive account of the steps conducted at each stage of the analysis follows.

Stage 1: Literature Search Strategies and Data Sources

The literature search was performed in June of 2019 and consisted of a search for relevant studies in three educational databases: ERIC, Academic Search Complete, and Professional Development Collection. The databases selected assured that a variety of sources—both theoretical and practical--were included. The search included book chapters, reports, and peer-reviewed studies that were published between January 1, 1985 and June 7, 2019. This time period was selected because it includes (a) reports that represent the inception of dispositions as a term in the field of education (Katz & Raths, 1985), (b) studies that were conducted in response to the inclusion of the term dispositions in national teacher accreditation standards, and (c) more recent studies that use the term dispositions in the field of teacher education including the preparation of preservice teachers and the sustainability of in-service teachers. Studies that typically satisfy the American Educational Research Association's standard for reporting research were included. Specifically, this QCA consists of peer-reviewed articles, book chapters, and reports.

Figure 4

Literature Selection Process



Inclusion and Exclusion Criteria

Criterion	Included	Excluded
Accessibility	Studies publicly available or archived	Studies not publicly available or archived
Language	Studies published in English	Studies published in other languages
Relevance	Studies meet decision criteria for general disposition AND urban unit of analysis relevance	Studies do not meet decision criteria for general disposition AND/OR urban unit of analysis relevance

Note. The literature selection process used to select the sources for the qualitative content analysis is illustrated.

Effective search strings were developed and studies of interest were identified using the article title, subject, abstract, or keywords as search parameters (see Figure 4). The search terms were deliberately broad, as the aim was to include all of the literature on dispositions without imposing a particular perspective on the term. The ERIC and Professional Development Collection advanced search strings were conducted individually but formulated as follows: (DE "Teacher Education" OR DE "Competency Based Teacher Education" OR DE "Inservice Teacher Education" OR DE "Preservice Teacher Education" OR DE "Teacher Educator Education" OR DE "Teacher Effectiveness" OR DE "Teacher Evaluation") AND disposition*. In

the ERIC and Professional Development Collection search strings, the letters DE are used as a searchable field code in EBSCO databases. The field code allows users to search for the exact subject headings within the Subject Fields section of a citation (EBSCO Connect, 2019). The ERIC search yielded 595 results, and the Professional Development Collection search yielded 207 results. The Academic Search Complete search string was formulated in the following manner: ("Teacher Education" OR "teacher assessment" OR "teacher preparation" OR "Competency Based Teacher Education" OR "Inservice Teacher Education" OR "Preservice Teacher Education" OR "Teacher Educator Education" OR "Teacher Effectiveness" OR "Teacher Evaluation") AND disposition*. This search string varied slightly from the ERIC and Professional Development Collection search string due a difference in subject terms accumulated by the Academic Search Complete database. Nonetheless, this database was included to assure the comprehensiveness of the literature search (Lacy et al., 2015). The Academic Search Complete database yielded 379 results. Overall, the literature search from all three databases yielded a combined total of 1,180 results. A manual search for sources was also completed by examining the reference lists of relevant articles and drawing upon known literature. This step yielded 8 additional sources. The final step in this stage included the consultation of a research experts who provided additional recommendations of literature to include (source, unit of analysis) that met the criterion for relevance. This step concluded with one additional source.

Inclusion and Exclusion Criteria. Figure 4 shows the search, screening, and final identification procedures. Studies were included in the final sample using the following criteria: (a) accessibility – the study was publicly available or archived; (b) language – the study was published in English; and (c) relevancy – the study met the decision criteria for general disposition and urban unit of analysis relevance. Sources were determined to be relevant using

three different protocols of decision criteria: (1) Decision Criteria for General Disposition Unit of Analysis Relevance, (2) Initial Decision Criteria for Urban Unit of Analysis Relevance, and (3) Final Decision Criteria for Urban Unit of Analysis Relevance. Each decision criteria protocol is described herein; however, the extensive protocols can be found in Appendices A, B, and C.

As a part of the decision criteria for general disposition unit of analysis relevance, at least one entire paragraph of the source must explicitly mention the term disposition, follow rules for disposition pseudo-synonyms (terms explicitly associated with disposition at least once in the source), or mention an explicit referent (e.g. "it"). Empirical sources were also determined to be relevant if the study has direct relation (subject matter significance) to the term disposition and has an explicit mention of the term disposition prior to the method section. During this round, 811 results were screened full-text to determine their relevance. In addition to the preliminary literature search criteria (time period, peer-reviewed, article title, subject, abstract, and keyword), these criteria were selected to restrict the included sources to those that were most relevant to the research questions. Sources were commonly excluded by relevance because they do not specify understanding of the term disposition. Rather, the term disposition is used in redundant phrases like 'knowledge, skills, and dispositions' (Bond, 2011; Fisher et al., 2006; King & Newmann, 2004; Pucella, 2014), 'dispositions toward' (Baturo & Nason, 1996; Forlin, Cedillo, Romero-Contreras, Fletcher, & Hernàndez, 2010; Lehtinen, Nieminen, & Viiri, 2016; Ressler & Richards, 2019), 'beliefs and/or attitudes and dispositions' (Farnsworth & Mackenzie, 2015; Nigris, 1988; Renzaglia et al., 1997; Vàzquez-Montilla, Just, & Triscari, 2014), and 'disposition assessment and/or scale' (Bulut & Karasakaloğlu; 2018; Jung et al., 2008). The final number of sources that met the decision criteria for general disposition unit of analysis relevance is 241.

Both of the protocols for the decision criteria for urban unit of analysis relevance were created to scale down the corpus to include the most salient sources focused on contextually specific dispositions for urban teaching and learning. Additionally, the protocols contain definitions and features important to urban school contexts such as Alfred Tatum and Gholnecsar Muhammad's (2012) description of a characteristically urban environment and Richard Milner's (2012) typology of urban education. As a part of the initial decision criteria for urban unit of analysis relevance, the source must meet at least one of the following decision rules: a minimum of five instances that explicitly mention an urban school context feature as described by Tatum and Muhammad (2012) or Milner (2012); an empirical study conducted in an urban or characteristically urban environment; or the source must describe dispositions as contextually based, influenced by context, or in relation to the communities in which teachers are situated (the children, families, school, and community). The initial criteria for urban unit of analysis relevance scaled the corpus down to 61 sources.

Qualitative content analysis seeks to use the most salient data in relation to the research questions; thus, an additional protocol for urban unit of analysis relevance was developed and implemented to obtain the most significant corpus possible. As a part of the final decision criteria for urban unit of analysis relevance, the abstract or introduction of the source must intentionally attend to the relationship between dispositions and at least one of the urban school context features as described by Tatum and Muhammad (2012) or Milner (2012). Sources that were based on the development and/or validation of a disposition assessment were excluded due to the lack of specificity. The final protocol for urban unit of analysis relevance concluded the inclusion process with 35 salient sources.

Stage 2: Building the Coding Frame

Selecting the Data. The units of analysis retrieved through the literature search are divided into time periods of five-year increments – (1) 1985-1989; (2) 1990-1994; (3) 1995-1999; (4) 2000-2004; (5) 2005-2009; (6) 2010-2014; and (7) 2015-2019. Table 1 illustrates the number of sources grouped by time period before and after the implementation of each protocol of relevance. This manner of grouping allowed for data manageability as each time period was sequentially investigated.

Table 1

Unit of Analysis Relevance Check

Unit of Analysis Relevance Check				
Time Frame	**Before Manual Check**	**After Disposition Relevance Check**	**After Urban Relevance Check #1**	**After Urban Relevance Check #2**
1985-1989	3	1	0	0
1990-1994	11	5	1	0
1995-1999	14	4	1	1
2000-2004	62	16	4	3
2005-2009	221	87	26	12
2010-2014	251	70	18	11
2015-present	249	58	11	8
Total	**811**	**241**	**61**	**35**

Data selection involves distinguishing between relevant and irrelevant units of coding. To reiterate, units of coding are the parts of each source that can be meaningfully interpreted and fit within one or more main categories but only one subcategory within a main category. Here, units of coding were identified as the coding frame developed; thus, building the coding frame and data segmentation occurred simultaneously. The process of locating differences between relevant and irrelevant units of coding involves interpretation. To avoid the potential of bias in the analysis, each unit of coding was selected with specific regard to the research questions.

Structuring and Generating the Coding Frame. As this study seeks to understand how the term disposition is described in academic literature, the coding frame was built inductively,

and categories were created based on the data. The data-driven strategy of subsumption was best suited for this work (Schreier, 2012). The strategy of subsumption required an examination of each source while observing the recommended process as follows:

1. Read the sources until a pertinent concept is encountered.
2. Decide whether a main category or subcategory that covers this concept has already been created.
3. If it is similar, subsume it into an existing main category or subcategory.
4. If it suggests a new concept, create a new main category or subcategory.
5. Continue this process until the next pertinent concept is encountered. (Schreier, 2012, p. 116)

This strategy is useful for studies in which overarching dimensions have already been decided and the generation of relevant main categories and subcategories must take place. The overarching dimensions of this study started out as *Concepts of the Disposition Construct* and *Conceptualizing Dispositions for Urban Teaching and Learning*. These dimensions were based solely on the research questions: (1) What concepts of the disposition construct are evidenced in scholarly work? and (3) How are dispositions conceptualized for urban teaching and learning? As the data-driven strategy of subsumption took place, an additional dimension titled *The Concept of Mutability* arose from the *Concepts of the Disposition Construct* to address the tendency for dispositional change. This dimension aligns with the research question: (2) How are urban teacher dispositions cultivated? Thus, three coding frames were developed to answer each research question. Subsumption continued within each five-year increment as the 35 units of analysis were read sequentially. In essence, the deliberate review of the entire corpus ensured that saturation was reached (Grbich, 2013; Saldaña, 2016; Schreier, 2012).

Defining Categories. Explicating the meaning of each category and subcategory is a prerequisite for using categories consistently and for making the analysis reliable. Category definitions were created after decisions were made regarding how the coding frame will look. Table 2 represents an excerpt from *The Concept of Mutability* coding frame created prior to the pilot phase. Each category displayed in Table 2 contains a name, description, and example(s). The category descriptions specify the circumstances under which the category applies. The examples within each coding frame are entire units of coding taken directly from the units of analysis. The results of the final coding frame are discussed in chapter 3.

Table 2

Coding Frame Excerpt: The Concept of Mutability

Coding Frame Excerpt: ***The Concept of Mutability***
Description: *Coding Frame B: The Concept of Mutability* applies if the unit of coding specifies the mutability level of *dispositions*. Mutability refers to the liability or tendency to change *dispositions*. This category captures all instances of the mutability continuum – from *dispositions* as static to *dispositions* as highly fluid or malleable. Furthermore, this category accounts for units of coding that refer to the cultivation, regression, or stagnation of *dispositions*. **Example 1:** "In addition to pedagogy and content, teachers must be supported in recognizing their current dispositions, connect their evolving understanding of racial inequities to how their dispositions change over time, and learn how their dispositions impact classroom interactions (Cochran-Smith and Zeichner 2005; Villegas 2007). (Unit 28.4/Annamma, 2015, p. 310) **Example 2:** "At the core of Martin Haberman's focus on 'picking the right people' rather than 'trying to change the wrong ones' through teacher education is his argument that training is useful only for those with appropriate predispositions (Haberman, 1991b, 1996; Haberman & Post, 1998). On these grounds, the worrying claim has been made that prospective teachers should be screened and selected on the basis of their ideologies (see also Garmon, 2004; Levine-Rasky, 2001). However, as is evident in this article, even if 'the right people' are selected for initial teacher education, there are no guarantees that their dispositions will remain unchanged throughout their pre-service teacher education. This is not at all surprising if we begin from a post structural framework that understands identities as constantly in the act of becoming; that is, that

they are fluid, dynamic, changing and changeable in different contexts and times rather than fixed and stable (Allard & Santoro, 2006)." (Unit 22.19/Mills, 2012, p. 274)

(2) Main Category: *Cultivation*

Description: This main category of *Coding Frame B: The Concept of Mutability* applies if the unit of coding emphasizes that dispositions can be cultivated. In this case, cultivating is defined as fostering or promoting the growth of dispositions. Cultivate may also indicate that dispositions can be acquired or produced when tended.

Example 1: "Furthermore, such self-reflective journaling in other courses might also serve as a means to develop, foster, and enhance appropriate dispositions in preservice teachers." (Unit 30.24/LaBelle & Belknap, 2016, p. 138)

Example 2: "Advocates for teacher education involvement in dispositional curriculum argue that because students come to programs with preconceived beliefs, it is the responsibility of the teacher education program to provide opportunities for inquiry and reflection that foster "means-based, non-political, and democratic dispositions" (Misco & Shiveley, 2007, p. 5)." (Unit 35. 44/Truscott & Stenhouse, 2018, p. 5)

(2.1) Subcategory: *Consistent Self-Awareness & Self-Reflection*

Description: This subcategory of *Cultivation* applies if the unit of coding explains that self-awareness (conscious knowledge of one's own beliefs, attitudes, values, perspectives, biases, and assumptions) and/or self-reflection (the ability to (re)think one's own beliefs, attitudes, values, perspectives, biases, and assumptions) cultivates desirable dispositions.

Example 1: "Teacher candidates must develop their ability to reflect on their thinking and their actions so that they develop an awareness of their dispositions. Given the complexity of teaching, we posit that teachers should possess awareness of their dispositions across three broad domains—intellectual, cultural, and moral—described briefly below." (Unit 12.6/Schussler, Bercaw, & Stooksberry, 2008, p. 107)

Example 2: "Guided pedagogy and reflection, however, were necessary to make the awareness of the communicative habitus salient and to open the possibility for making a lasting change in teacher dispositions." (Unit 33.5/Fellner & Kwah, 2018, p. 521)

(2.1.1) Subcategory: Cultural

Description: This subcategory of *Consistent Self-Awareness & Self-Reflection* applies if the unit of coding expresses that desirable dispositional development occurs through 1) awareness and reflection on one's own culture and how their culture affects teaching and interactions with students, 2) one's awareness of students' cultures and how their culture affects learning and interactions, and ultimately 3) one's ability to reflect on and use the knowledge or self and student to meet the needs of diverse learners.

Example 1: "Citing the work of several prominent scholars in teacher education, Gay and Kirkland (2003) noted the great importance of self-awareness and self-reflection:

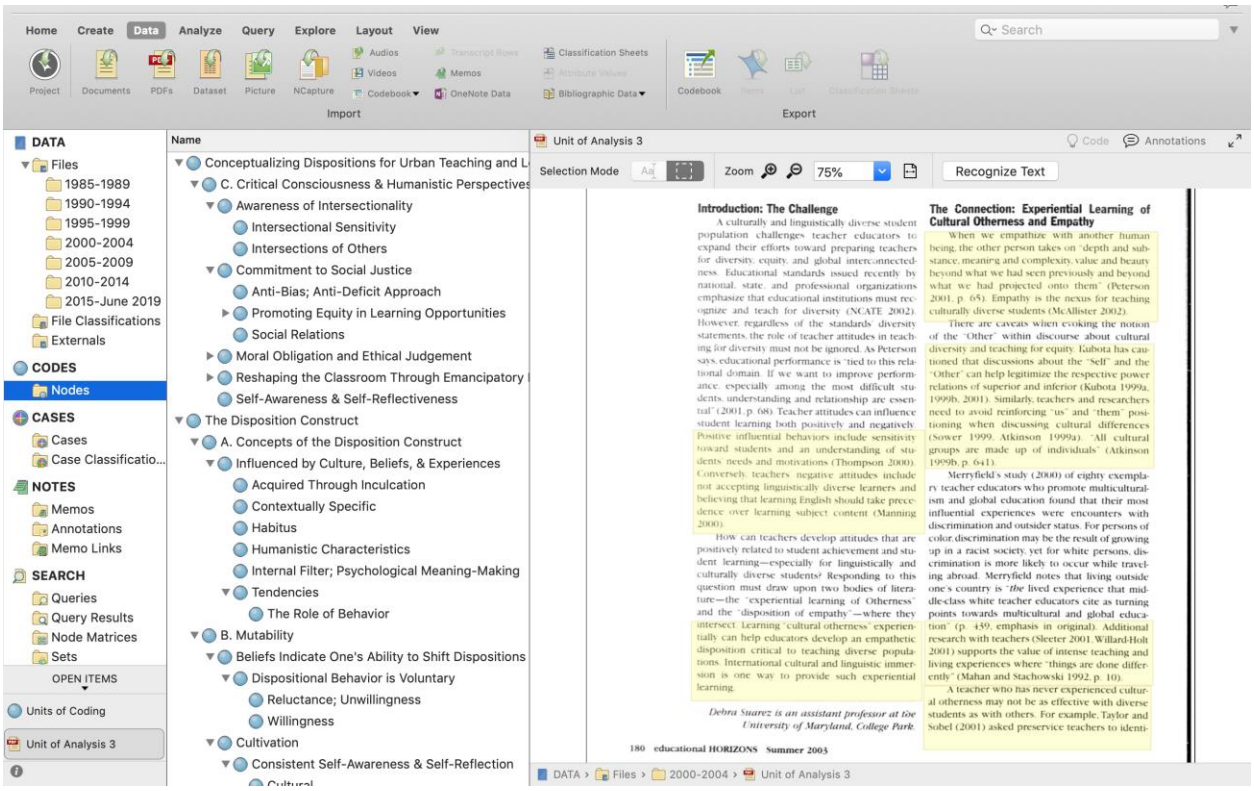
> …teachers knowing who they are as people, understanding the contexts in which they teach, and questioning their knowledge and assumptions are as important as the mastery of techniques for instructional effectiveness. Critical racial and cultural consciousness should be coupled with self-reflection in both preservice teacher education and in-service staff development." (Unit 5.7/Garmon, 2005, p. 278)

Stage 3: Segmentation

Each unit of coding signifies a sentence, several sentences, a paragraph, or several paragraphs of data that were marked and simultaneously coded into units. One unit of analysis (also known as a source) can contain a large quantity of units of coding. A total of 904 units of coding were identified across the corpus, and the quantity of units of coding within each source ranged from 5 to 71. NVivo 12, a computer-assisted qualitative data analysis software (CAQDAS) program, was used to assist with coding because of the volume and complexity of the data. NVivo is widely used for complex research projects in both qualitative and mixed-methods research. The NVivo software program gives researchers a place to organize, store, and retrieve imported data from a variety of sources (QSR International, 2019). NVivo also has tools to categorize and analyze segments of data that aid in the development of themes, or in the case of this study, the coding frame. NVivo also has visualization tools that can be used to illustrate connections between project themes. In a study that analyzed the use of software for qualitative content analysis, Oliveira, Bitencourt, Santos, and Teixeira (2014) concluded that software programs, such as NVivo, contribute greatly to the reliability of results. Similarly, Zamawe (2015) found that NVivo ensures easy and effective coding which allows for improved accuracy of qualitative studies.

Figure 5

Coding Frame Development in NVivo

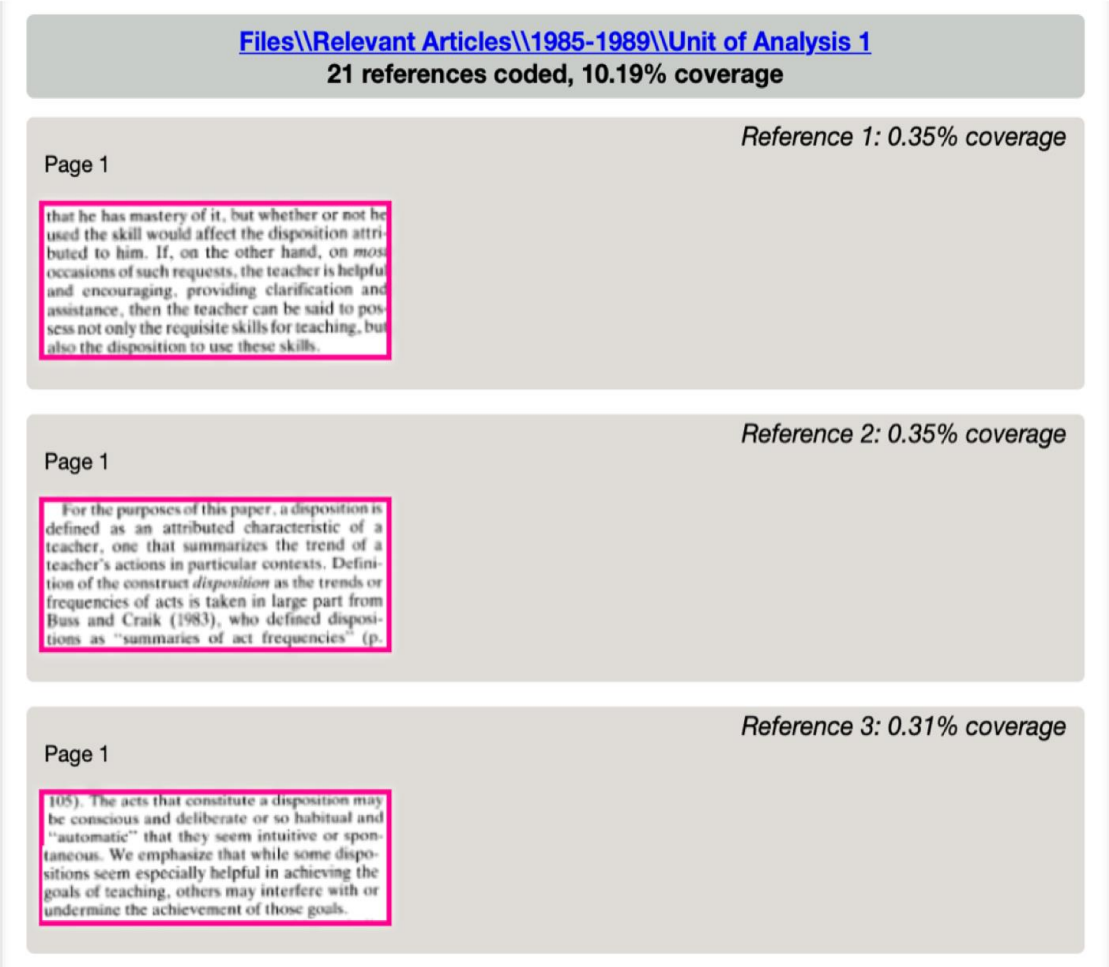


Note. The middle column shows the developing coding frame. The right column shows an article with highlighted units of coding.

NVivo was used throughout the analysis in building of the coding frame, segmentation, trial and main coding, and final analysis. NVivo was chosen for its ability to create hierarchical frames that denote categories and mutually exclusive subcategories as shown in Figure 5 (QSR International, 2019). Specific to segmentation, NVivo organizes and numbers each unit of coding as they are identified within a source (see Figure 6). Using NVivo for segmentation ensured that the same units were coded and interpreted during the pilot phase, and subsequently, the main analysis.

Figure 6

Segmentation in NVivo



Note. This screenshot from NVivo shows how the units of coding are organized. The screenshot displays the units of coding 1.1, 1.2, and 1.3.

Stage 4: The Pilot Phase and Trial Coding

The first step of the pilot phase involved selecting the units of analysis for trial coding. A sample of 10% to 20% of the corpus constitutes a reasonable sample for the pilot phase (Schreier, 2012). Thus, 20% of the total number of sources were used for trial coding in this study. A proportional stratified random sample was used to obtain a sample population that best represents the entire population, or stratum, of sources (Gilner, Morgan, & Leech, 2016). From a

QCA standpoint, the stratified random sample aided the variability of the sources for trial coding (Schreier, 2012). The variability of the sample also assured that each category of all three coding frames was tested for suitability during the pilot phase. To obtain the sample, the established time periods of five-year increments were used as groups or strata. Each stratum sample size was calculated, and the subsets of the time period were then pooled to form the stratified random sample. Table 3 indicates the strata sample size for each time period.

Table 3

Trial Coding – Stratified Random Sample

Trial Coding – Stratified Random Sample								
Time Period	1985-89	1990-94	1995-99	2000-04	2005-09	2010-14	2015-19	Total
Number of Sources in Stratum	0	0	1	3	12	11	8	**35**
Strata Sample Size (20%)	0	0	0	1	2	2	2	**7**

Note. This table demonstrates how the stratified random sample was obtained for trial coding.

A total of seven units of analysis were coded during the two rounds of trial coding. The stratified random sample of seven units of analysis included a combined total of 212 units of coding (meaning units) that were assigned to categories of the coding frames. Each unit of coding was read line-by-line to determine its placement within the coding frames.

The two rounds of trial coding occurred 12 days a part to maximize the chance of catching shortcomings of the coding frames. During this process, analytic memos were taken to keep record of the difficulties and insights experienced. The analytic memos detailed challenging decisions between certain subcategories, vague category definitions, and suggestions for

collapsing subcategories. After trial coding, a consistency check and coding frame adjustments took place in tandem with the next stage. The first step of the consistency check involved taking a close look at the units of coding that were coded differently at the two points in time. The comparisons made during the initial consistency check prompted the identification of unclear phrasing and overlaps between categories. Several subcategories were collapsed and category definitions were made more explicit as a result of the consistency check along with the next stage of evaluating the coding frame.

Stage 5: Evaluating the Coding Frame

Reliability is a criterion used to evaluate the quality of an instrument (Gushta & Rupp, 2010). An analysis of the coding comparisons across points in time was crucial when assessing the reliability of the coding frames in this study. The underlying concept of reliability is called stability or consistency (Schreier, 2012). Coding frames are considered reliable to the extent that the results of the analysis are consistent and remain stable over time. The code comparison process was started in Stage 4 with the consistency check. However, a more formal assessment was also needed. The coding frames in this study were evaluated using *percentage of agreement* and Cohen's kappa. Separate coefficients of agreement were calculated through the CAQDAS program, NVivo 12, for each hierarchical level of the coding frame including the subcategory and main category levels. Table 4 displays the detailed calculations for the coefficients of agreement used to evaluate the coding frame.

Table 4

Evaluation of the Coding Frames Using Coefficients of Agreement

Name	Cohen's Kappa	Percentage of Agreement
Coding Frame A: *Concepts of the Disposition Construct*	0.91	99.68
1. Influenced by Culture, Beliefs, & Experiences	0.94	99.79
1.1 Humanistic Characteristics	1.00	100.00

Name	Cohen's Kappa	Percentage of Agreement
1.2 Acquired Through Inculcation	0.88	99.98
1.3 Contextually Specific	0.50	99.95
1.4 Habitus	0.96	99.93
1.5 Mutability [a]	0.96	99.24
1.6 Internal Filter/Psychological Meaning Making	0.96	99.96
1.7 Tendencies	0.70	99.81
1.7.1 The Role of Behavior	0.64	99.82
Coding Frame B: *Mutability*	0.96	99.24
1. Beliefs Indicate One's Ability to Shift Dispositions	0.81	99.26
1.1 Dispositional Behavior is Voluntary	0.66	99.01
1.1.1 Reluctance/Unwillingness	0.90	99.98
1.1.2 Willingness	0.70	99.24
2. Cultivation	0.93	98.94
2.1 Consistent Self-Awareness & Self-Reflection	0.59	97.56
2.1.1 Cultural	0.26	98.64
2.1.2 Intellectual	0.31	99.82
2.1.3 Moral	0.30	99.42
2.2 Explicit & Intentional Intervention	0.10	99.21
2.3 Social Experience	0.73	97.41
2.3.1 Exposure to Content Knowledge & Pedagogical Skills	0.91	99.98
2.3.2 Authentic Reading Experiences	1.00	100.00
2.3.3 Diverse Field Experiences	0.79	99.53
2.3.3.1 Mentor Teacher Support	1.00	100.00
2.3.3.2 Service Learning	0.63	99.57
2.3.4 Intercultural Experiences	0.92	99.86
2.3.5 Diverse Intracultural Experiences	0.43	99.18
2.3.6 Support Groups	1.00	100.00
3. Regression	0.20	99.76
4. Stagnation	0.67	99.59
4.1 Lack of Educational Reinforcement	0.39	99.74
4.2 Lack of Self-Reflection & Self-Awareness	1.00	100.00
4.3 Rejection of Conflicting Perspectives or Beliefs	0.94	99.98
Coding Frame C: *Conceptualizing Dispositions for Urban Teaching & Learning*	0.95	99.38
1. Critical Consciousness & Humanistic Perspectives on Teaching	0.95	99.35
1.1 Self-Awareness & Self-Reflection	0.75	99.40
1.2 Awareness of Intersectionality	0.78	99.02
1.2.1 Intersections of Others	1.00	100.00
1.2.2 Intersectional Sensitivity	0.71	98.75
1.3 Moral Obligation & Ethical Judgement	0.81	99.43
1.3.1 Care	0.98	99.98
1.3.2 Empathy	1.00	100.00
1.3.3 Open-Mindedness	0.86	99.97
1.3.4 Authenticity	1.00	100.00
1.3.5 Respect	1.00	100.00
1.4 Commitment to Social Justice	0.78	98.15
1.4.1 Anti-Bias/Anti-Deficit Approach	0.25	98.90
1.4.2 Promoting Equity in Learning Opportunities	0.19	98.30
1.4.2.1 High Expectations for All	0.65	99.80
1.4.3 Social Relations	0.87	99.42
1.5 Reshaping the Classroom Through Emancipatory Praxis	0.84	99.49
1.5.1 Centering Critical & Culturally Responsive Pedagogies	0.59	99.02

Note. Interpreting Cohen's kappa (Landis & Koch, 1977) : 0.01-0.20 slight agreement/ 0.21-0.40 fair agreement/ 0.41-0.60 moderate agreement/ 0.61-0.80 substantial agreement/ 0.81-1.00 almost perfect or perfect agreement. [a]Mutability: *The Concept of Mutability* coding frame arose as a detailed main category of the *Concepts of the Disposition Construct* coding frame.

The advantage of calculating coefficients of agreement is that they provide concise summaries of coding consistency (Landis & Koch, 1977). All three of the coding frames developed and tested during the pilot phase produced overall kappa coefficients above 0.90 and agreements over 95%. However, in QCA, the interpretation of any given coefficient depends on the material (Schreier, 2012). The coefficients displayed in Table 4 were not interpreted in isolation, but in combination with a detailed examination of disagreements between the two rounds of trial coding. Face validity was also a major contributor in the evaluation of the coding frames. Thus, the coding frequency of each category and subcategory was reviewed in comparison to others. High levels of coding seemed to indicate a distribution of patterns in the data, rather than a need to adjust the coding frames due to high levels of abstraction. However, some categories with lower levels of coding and coefficients of agreement seemed to indicate a need to adjust the coding frame, for these categories had low numbers of codes due to definitional similarities with other categories. For example, slight changes were made to Coding Frame A: *Concepts of the Disposition Construct*. The main category *Contextually Specific* was collapsed with main category *Habitus*. Both of the categories had definitions that centered on dispositions as contextually situated and developed. The kappa coefficient of the *Contextually Specific* category, as shown in Table 4, indicated a moderate level of agreement between two rounds of coding. Whereas, the kappa coefficient for the *Habitus* category indicated a highly substantial level of agreement. Based upon the multiple indicators of validity and reliability, the two categories were collapsed to better accommodate the definitional similarities. As illustrated,

the code comparison process, calculations of the coefficients of agreement, and the consideration of validity informed decisions about whether and how to revise the coding frames.

Stage 6: Main Analysis

Main coding proceeded similarly to trial coding. The pilot phase led to slight changes of several categories within the coding frames. Primary changes resulted in the collapsing of categories and improvement of definitions. The main analysis represents the stage in which all 904 units of coding (meaning units) found within the 35 units of analysis (sources/articles) were assigned to the final versions of the coding frames. Each of the final coding frames can be found in Appendices E, F, and G. The 212 units assigned during trial coding were recoded to account for the modifications made to selected categories after the evaluation stage. Table 5 provides an example of several units of coding and their assignment to categories of the coding frames. A unit of coding may be assigned to multiple main categories across the three coding frames. However, to ensure that the subcategories are distinct and that the analysis is consistent, the subcategories within a main category should mutually exclude each other (Schreier, 2012). The requirement of mutual exclusiveness was challenging for this study as many of the units of coding could be placed in multiple subcategories. Ultimately, units of coding were placed in subcategories that were deemed most salient to the meaning of the unit. In the next chapter, the concept of interconnectedness with be discussed in relation to mutual exclusiveness prior to a detailed description of all three coding frames.

Table 5

Assigning Units to the Coding Frame

Unit of Coding	**Coding Frame A** Concepts of the Disposition Construct	**Coding Frame B** The Concept of Mutability	**Coding Frame C** Conceptualizing Dispositions for Urban Teaching & Learning
We seek new ways to develop content knowledge and dispositions by	A1 – Influenced by Culture,	B2 – Cultivation	

scaffolding their learning experiences through authentic tasks that enculturate them into the community of reading professionals (Brown, Collins, & Duguid, 1989; Lave & Wenger, 1991). **Unit 21.2/ Kindle & Schmidt, 2011, p.134**	Beliefs, & Experiences A2 – Mutability	B2.3 – Social Experience	
If colleges of education are going to be successful in affecting the knowledge, skills, and dispositions of candidates, it is imperative that candidates understand how one's human and social characteristics (e.g., ethnicity, language, disability) influence teaching. Delpit (1995) states, "One of the most difficult tasks as human beings is communicating across our individual differences, a task confounded immeasurably as we attempt to communicate across social lines, ethnic lines, cultural lines, or lines of unequal power" (p. 66). **Unit 7.10/ Talbert-Johnson, 2006, p. 153-154**	A1 – Influenced by Culture, Beliefs, & Experiences A2 – Mutability	B2 – Cultivation B2.1 – Consistent Self-Awareness & Self-Reflection	C1 – Critical Consciousness & Humanistic Perspectives on Teaching C1.1 – Self-Awareness & Self Reflection C1.2 – Intersectional Sensitivity C1.3 – Moral Obligation/Ethical Judgement C1.3.3 – Open-Mindedness
Dispositions include the beliefs, attitudes, values, and commitments that support the democratic agenda of equitable access to achievement for every student (McDiarmid & Clevenger-Bright, 2008) **Unit 26.19/ Lazar, 2013, p. 703**	A1 – Influenced by Culture, Beliefs, & Experiences A1.1 – Humanistic Characteristics		

Two rounds of coding were conducted in which the second round of coding took place after a time interval of 12 days from the initial round. Schreier (2012) stated, "there are no strict rules on how much of your material to recode. . . . Recoding some part of your material (however small) is better than not recoding any at all. Likewise, including all the different kinds of your material in your recoding is more important than the amount of recoding as such" (p. 199). Therefore, a stratified sample of 20% of the corpus was recoded. The size of the stratified sample

assured that units of coding were assigned to each of the established categories and subcategories of the coding frames prior to the conclusion of main coding.

Following the main analysis, coding comparison took place for the units that were double-coded. Code comparison served a dual purpose at this stage (Schreier, 2012). First, the summary measures of coding consistency – percentage of agreement and Cohen's kappa – were recalculated to provide information about the quality of the coding frame. All three of the revised coding frames produced overall kappa coefficients above 0.95 and agreements over 95% as shown in Table 6. The coefficients of agreement were slightly higher for main coding than for trial coding, demonstrating that the quality of the coding frames moderately improved.

Table 6

Final Evaluation of the Coding Frames

Name	Cohen's Kappa Trial/Main Coding	Percentage of Agreement Trial/Main Coding
Coding Frame A: *Concepts of the Construct*	0.91/0.95	99.68/99.57
Coding Frame B: *Mutability*	0.96/0.96	99.24/99.26
Coding Frame C: *Conceptualizing Dispositions for Urban Teaching & Learning*	0.95/0.96	99.38/99.49

The second purpose of coding comparison during the main analysis is to identify the units that were coded differently. This step is key, for the overall goal of main coding is to decide on the meaning of each unit with respect to the categories of the coding frames. NVivo 12 aided the process of locating units coded differently during the two rounds. Coding discrepancies were examined thoroughly while reconstructing the reasons for each code. The main analysis concluded when one consistent and final meaning derived for each unit of coding.

Methodological Integrity

The concept of methodological integrity is an approach to considering trustworthiness while sustaining the flexibility needed to accommodate the variety of research approaches and

their appropriate adaptation across studies (Levitt et al., 2017). Trustworthiness is a term that has been used across qualitative traditions to indicate the evaluation of the worthiness of research and whether the claims made are warranted (Guba & Lincoln, 2005; Lincoln & Guba, 1985). Whereas the term trustworthiness describes the degree to which researchers can persuade themselves and readers that their research process and findings are worthy of attention (Nowell et al., 2017), the term integrity is used to specify the methodological basis of that confidence (Levitt, 2018). Over time, criteria have been recommended for trustworthiness (Guba & Lincoln, 2005; Morrow, 2005). In addition to these recommendations, there are a variety of guidelines for conducting qualitative research that are specific to particular research designs (Lacy et al., 2015; Elo et al., 2014). Levitt and colleagues (2017) asserted that integrity is the aim of making decisions that best support the application of methods in relation to research designs, procedures, and goals. The concept of methodological integrity is used to assist with the methodological fidelity and unique qualities of QCA.

Importantly, QCA and quantitative content analysis are closely related and are often discussed together in the literature. Further, the terms reliability and validity are rooted in the foundation of content analysis and continue to be used as markers of a quality QCA (Schreier, 2012). In this study, methodological integrity was established by combining the criteria set forth by Lincoln and Guba (1985) with the standards of conducting content analysis explained by Lacy and colleagues (2015) and Schreier (2012). Lincoln and Guba discussed the importance of establishing credibility, confirmability, dependability, and transferability. Lacy and colleagues summarized the best practices for conducting and reporting content analysis including an in-depth discussion of sampling. Schreier explained how reliability and validity are achieved in qualitative content analysis within a single-researcher study.

The quality of a study starts with the data, as does credibility (Charmaz, 2014). A study should be based upon rich, substantial, and relevant data. In content analysis, the establishment of credibility begins with the sampling process (Elo et al., 2014). For this study, credibility was established by consulting the literature and previous research to ensure that the search strings addressed as many aspects of the term disposition without imposing a particular perspective on the word (Lacy et al., 2015). Thus, the search strings aimed to capture as many relevant sources as possible. With the assistance of the university educational librarian, search strings were tested for precision and recall and the selected databases were selected for their comparability and completeness. Additionally, the yielded results from the literature search were reviewed by scholars with an expertise in dispositions to further ensure the inclusion of applicable sources.

Confirmability requires the researcher to show the manner in which interpretation has been arrived at via inquiry (Kosh, 1994). In this study, confirmability has been addressed by discussing explicitly decisions taken about methodological and analytic choices to support study replication. Decisions regarding the search strategies and literature selection process – including the inclusion and exclusion criteria with specific attention to the decision criteria for disposition and urban source relevancy (see Appendices A, B, and C) – have been detailed thoroughly to establish audit trail linkages. To aid dependability, the process of building, trying out, evaluating, and modifying the coding frame is also described in depth. Further, analytic memos were kept for each stage of the analysis process.

In QCA, researchers move beyond individual understanding at a given moment by checking whether or not personal understanding stands the test of consistency or, in other words, reliability (Schreier, 2012; Mayring, 2010; Boyatzis, 1998). Reliability is a criterion used to evaluate the quality of a specific instrument (Cresswell, 2009). In QCA, these instruments are the

coding frames. As this study was conducted by one researcher, intra-coder reliability was used. The coding frames were determined reliable through comparisons across difference points in time. By extension, the researcher used the same coding frame to analyze the same units of coding during the trial and main coding phase (Schreier, 2012). The coding frames were considered reliable to the extent that the results of the analysis remain consistent over time.

In methodological literature, an instrument is considered valid if it captures what it sets out to capture (Krippendorff, 2004; Neuendorf, 2002). In QCA, a coding frame is valid "to the extent that the categories adequately represent the concepts in your research question" (Schreier, 2012, p. 175). Validity was determined during the evaluation and modification of the coding frames by scaling down residual categories; examining main categories; assessing how the segments are distributed across the subcategories; and investigating the level of abstraction. Subjectivity is inevitable in qualitative research. Nevertheless, efforts to limit subjectivity were made by acknowledging implicit assumptions and personal biases in a reflexivity journal during literature selection, analysis, and interpretation.

Limitations

There are certain limitations when conducting a QCA. The most restrictive aspect of content analysis concerns its limiting examination of previously recorded messages. Berg (2009) explains that researchers who choose to use content analysis are often limited to the texts that others have decided were worthy of preserving. In the current study, only published academic sources referencing the term disposition and its relation to urban contexts represent the corpus for analysis. Accordingly, unpublished work and studies in-progress or under review were not accounted for in the literature selection process.

Qualitative research is generally understood as interpretive, for it acknowledges that different interpretations of the same material can be equally valid (Bogdan & Biklen, 2007; Crotty, 1998). In this respect, QCA differs somewhat from other qualitative methods. QCA can be used to categorize and describe material on any number of features to represent main categories (Krippendorff, 2004). However, at the subcategory level, researchers have to decide on one meaning (Schreier, 2012). By extension, each unit of coding can only be assigned to one out of various subcategories for a given main category, and subcategories are meant to be mutually exclusive. Schreier (2012) stated,

> The main strength of QCA is that it helps you analyze and describe the most important characteristics of large amounts of qualitative data. It does so precisely because it reduces and summarizes your material, and this comes at the 'cost' of losing the potential multiplicity of meanings of your material. (p. 30)

The emphasis on mutual exclusion within QCA limits the acknowledge of interrelatedness. Interrelatedness was developed by Robert Goldstone (1996) who defined interrelated concepts as concepts that are represented by connections to other concepts. Goldstone's work on interrelatedness was developed in response to researchers who suggested that categories are constructed so as to be highly differentiated from each other with as little overlap as possible between descriptions of other categories (Corter & Gluck 1992; Rosch, 1975; Rosch & Mervis, 1981). Goldstone explains that categories exist along a continuum from isolated—in a sense that it does not require other concepts or categories to be used in processing information—to interrelated (Goldstone et al., 2003). Goldstone (1996) further asserts that "The majority of concepts are probably neither purely isolated nor purely interrelated" (p.610). As it concerns QCA, interrelatedness implies the rarity for a category or subcategory to enlist a description that

clearly differentiates all relevant units of coding from all irrelevant units of coding. This study acknowledges the concept of interrelatedness; however, units of coding were placed in subcategories that were deemed most salient to the meaning of the unit to assure fidelity of the QCA research procedures.

Similarly, another limitation of content analysis is that it is often ineffective for testing relationships between variables (Berg, 2009). It is appropriate to discuss the magnitude of codes when examining themes, yet attaching cause could be inappropriate. However, QCA does acknowledge that meaning is not given, but constructed (Goldman et al., 1999; Schreier, 2012). This process involves the researcher's perception of the material with his or her individual background including what is known about a topic and the situation in which it is encountered. Additionally, through the exploration of patterns and co-occurrences, QCA researchers are able to move beyond units of codes and individual categories to a focus on the relationship between categories (Gibbs, 2007; Schreier, 2012). It is through this process that interrelatedness can be addressed, connections can be made, and results can be drawn (Dey, 1993); thus, causality can be suspected or suggested (Berg, 2009).

3 ILLUSTRATING AND INTERPRETING THE CODING FRAMES

The study examines existing disposition research with attention to the ways in which the disposition construct has been conceptualized for urban teaching and learning using QCA. The findings of the QCA represent the analysis of 904 units of coding embedded within the 35 selectively chosen sources written by scholars of dispositions and urban education. Because data-driven categories were created to explore and explain dispositions with respect to the data sources and units of coding, the coding frames developed during the QCA signify the most important findings of this study. The three coding frames guiding the analysis and the organization of the findings are: (1) *Coding Frame A: Concepts of the Disposition Construct*—focusing on the nature, scope, and meaning of the term while considering the hypotheticality of the construct; (2) *Coding Frame B: The Concept of Mutability*—focusing on the liability or tendency to change dispositions; and (3) *Coding Frame C: Conceptualizing Dispositions for Urban Teaching and Learning*—focusing on dispositions described as necessary for urban teaching and learning. The categories of each coding frame are described and illustrated using continuous texts and text matrices illustrating each category through narrative description and table summations (Schreier, 2012). The citations and quotes referenced throughout this chapter come from the 35 sources that make up the corpus or represent a pattern of heavily cited scholars within the corpus. To further examine the results and justify the perspective of interrelatedness, each coding frame is inspected for patterns and co-occurrences that focus on the relations between categories.

Coding Frame A: Concepts of the Disposition Construct

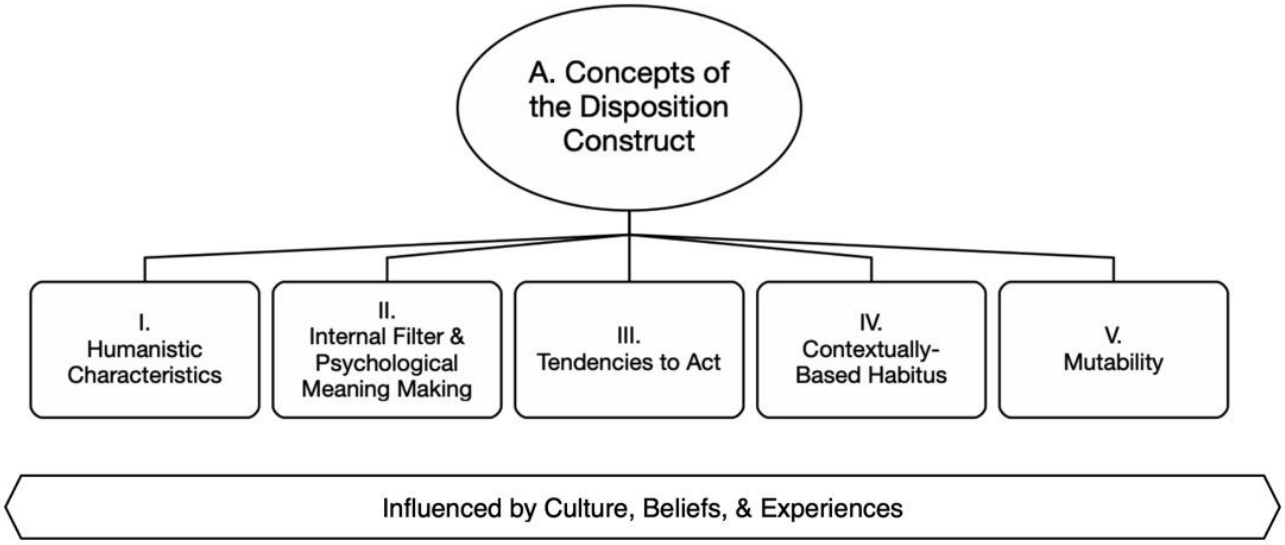
Dispositions influence the learning opportunities of students. However, identifying and defining dispositions has proven to be challenging because the construct involves varying

concepts of undeniably real, but directly unobservable, means of linking a teacher's mental processes to actions (Slaney & Racine, 2011). *Coding Frame A* directs the analysis for the first research question: What concepts of the disposition construct are evidenced in scholarly work on urban teaching and learning?

Five main categories illustrate the unique dispositional concepts from the first coding frame as illustrated in Figure 7. Each dispositional concept, or main category, is described and patterns of co-occurrences representing the notion of interrelatedness is provided. The description of the coding frame concludes with a presentation of how culture, beliefs, and/or experiences influence each main category.

Figure 7

Coding Frame A: Concepts of the Disposition Construct



Note. Each of the five categories of *Coding Frame A* are influenced by culture, beliefs, and experiences.

I. Humanistic Characteristics

Dispositions are commonly defined in connection to a person's character traits (Boggess, 2010; Casebeer, 2016; Garmon, 2005; Sage et al., 2012; Talbert-Johnson, 2006). The *Humanistic*

Characteristics main category describes the disposition construct in relation to humanistic and/or altruistic characteristics or practices. A third of the sources refer to dispositions in this manner. Sage, Adcock, & Dixon (2012) referred to dispositions as "some of the most important humanistic characteristics for today's teachers" (p. 208). Teachers with humanistic characteristics have acquired "more humane, meaningful, and active ways of working with their students" (Richards & Combs, 1992, p. 372). The work for Arthur Combs was cited in four (4) of the sources—all of which played a significant role in crafting the *Humanistic Characteristics* main category. Combs and colleagues (1974) defined an effective teacher as "a unique human being who has learned to use himself [sic] effectively and efficiently to carry out his own and society's purposes in the education of others" (p. 8). From this perspective, dispositions are viewed as developmental and deal with the moral, ethical, and attitudinal aspects of teaching (Pedro et al., 2012). Additionally, dispositions are seen as a teacher's values and commitments that support the democratic agenda of equitable access to achievement for every student (Lazar, 2013). Though this perspective is greatly valued in contemporary educational research, John Dewey (1933) believed in the importance of humanistic characteristics and maintained that teachers need to exude freedom from prejudice and other habits that close the mind; a willingness to examine themselves and admit mistakes while learning from them; and intellectual responsibly including the desire to learn new things and hold themselves accountable for teaching in an engaging manner.

Interestingly, when thinking about dispositions as a hypothetical construct, the *Humanistic Characteristics* main category represents a group of theoretical concepts (Lovasz & Slaney, 2013) and as a dimension of human personality (Ford & Quinn, 2010). Theron Ford (2003) asked self-identified advocates of multicultural education to indicate three adjectives used

to describe themselves. The responses resulted in two themes; the first was persistence and the second was altruism. Ford (2003) concluded that persistence and altruism can aid in creating teachers with the dispositions to effectively support the success of diverse, urban students. Similarly, Laurence Boggess (2010) conducted a two-site qualitative case study in Chicago and Boston public school districts that sought to identify how school principals, teacher educators, local researchers, and teachers of record in urban schools define teacher quality. The study found that Chicago participants frequently talked about dispositions that reflected strong character such as individual accountability and perseverance. These dispositions were rooted in the belief that successful teachers in Chicago needed character dispositions such as "independence, courage, resourcefulness, personal integrity, stamina, and responsibility" (p. 79). The findings of both studies are congruent to Haberman's (1995) work in *Star Teachers of Children in Poverty* where he identified seven dimensions of successful urban teachers. Some of these dimensions include persistence, learner protection, and anti-deficit approaches to students from lower socioeconomic backgrounds. Accordingly, viewing humanistic characteristics as dispositions allows for a keen focus on a teacher's development of moral commitments.

II. Internal Filter and Psychological Meaning-Making

As is the case with all hypothetical constructs, dispositions represent a real but directly unobservable psychological process (Slaney & Racine, 2013). Most of the consensus regarding the term dispositions in education can be attributed to the perception that they are manifested through verbal and behavioral messages created during teaching (Breese & Nawrocki-Chabin, 2007; Boggess, 2010). However, as Schussler (2006) suggested, "dispositions involve awareness, inclination, and reflection on behaviors and thinking – not just behaviors or the thinking themselves" (p.257). Stooksberry and colleagues (2009) described dispositions as

> the teacher's internal filter affecting the way she or he is inclined to think and act on the information and experiences that are part of his or her teaching context. This filter is shaped by a teacher's prior experiences, beliefs, culture, values and cognitive abilities, which affect the teacher's ideas about the nature of students, teaching, and learning. The way a teacher perceives students, teaching, and learning often includes assumptions which stem from their filter. (p. 720)

In essence, dispositions can represent a two-way filter of convergence and inception (Schussler, 2006). Convergence refers to how teachers are inclined to receive information based upon what they bring to the experience, and inception denotes how teachers process the information or knowledge to make decisions and act accordingly (Schussler et al., 2008; Stooksberry et al., 2009). As each article in the corpus of this study acknowledges that dispositions result from one's unique prior experiences and ways of thinking, and that it is important to recognize no two individuals receive, process, or act on information in the same way. Therefore, understanding a teacher's dispositions means looking beyond their behaviors. Understanding the processes of a teacher's internal filter, including delving into the teacher's personal theories about teaching, self, and the world, will provide the most insight into one's dispositions (Schussler, 2006).

Similar to the concept of dispositions as an internal filter, scholars such as Eberly, Rand, and O'Conner (2007) believed that dispositions stem from an underlying psychological meaning-making structure. Eberly and colleagues went on to claim that "Dispositions are, in their essence, manifested in behavior that we can see. They are seen in actions that we take and the language that we speak. Underneath these behaviors is the meaning-making system that results in attitudes, values and beliefs" (p. 35). This meaning-making system, adapted from Kegan's (1998) developmental theory, consists of five orders of meaning-making or consciousness with

which all people approach the problems and challenges in their lives. Eberly and colleagues (2007) referred to the first and second order of meaning-making as egocentric—a concern for oneself, the third order as ethnocentric—a concern for oneself and others, and the fourth and fifth orders as worldcentric—a concern for all of humanity. The worldcentric level of development offers teachers greater flexibility in navigating the increasing complex urban context of schooling. Moving from one order to another requires examinations and deconstructions of one's assumptions, beliefs, and values acquired through life experiences. From the perspective of psychological meaning-making, teacher dispositions can be placed along a continuum regarding teacher development (Truscott & Stenhouse, 2018). Between a preservice teacher's entry and exit from a teacher preparation program, their internal filter or psychological meaning-making may be associated with the process of becoming and refining oneself as a teacher. Thus, one's internal filter or process of meaning-making involves the continued routine of 'viewing', 'interpreting', 'knowing', and 'acting'. Interestingly, 40% of the sources analyzed in this study attribute filtering and meaning-making to the disposition construct.

III. Tendencies to Act

The majority (66%) of sources analyzed in this study reference dispositions as tendencies of an individual to act in a particular manner based upon their beliefs, interpretations, or judgements. Table 7 displays examples from some of these sources. The identification of dispositions as tendencies, inclinations, trends, and propensities dates back to the seminal work of Lillian Katz (1993) in which she described dispositions as tendencies to exhibit frequently, consciously, and voluntarily a pattern of behavior that is directed to a broad goal. To further emphasize the meaning of a tendency, Splitter (2010) maintained that dispositions are not manifest in single actions and that dispositional states endure over time. Thus, the pattern of

viewing dispositions as tendencies that can be observed aligns with the hypothetical construct's casual source of 'disposing one to act in a particular manner' (Lovasz & Slaney, 2013) and led to disposition assessments.

Essentially, scholars in the field of education agree that teacher dispositions are the driving force to decision-making in the classroom (LeBelle & Belknap, 2016; Truscott & Stenhouse, 2018). For example, Dorinda Carter Andrews (2009) defined dispositions as "an individual's ideals and ways of thinking that then affect the behaviors they employ in their careers as classroom teachers" (p. 287). As displayed in Table 7, an important feature located in disposition definitions, pertaining to tendencies and behaviors, is the focus on teachers' actions rather than their traits. Since actions can be examined, unlike traits (or the theoretical concepts that inform dispositions), measuring dispositions typically constitutes identifying the types of actions thought to represent specific dispositions with reasonable confidence (Villegas, 2007).

Table 7

Sample of Units of Coding Assigned to the Tendencies to Act Category

Unit of Coding	Author(s), Year of Publication, Page #
Dispositions (referring to a person's character traits and tendencies) **Unit 5.2**	Garmon, 2005, p. 276
A tendency implies a pattern of behavior that is predictive of future actions. This predictive feature of the proposed definition gives teacher educators some assurance that once completers who have developed the dispositions (or tendencies) prompted by the program assume the formal role of teachers, their practices will be in keeping those dispositions. **Unit 10.15**	Villegas, 2007, p 373
It should be noted that whether or not they are aware of them, all teachers possess dispositions as they are inclined to think and act in particular ways. **Unit 16.22**	Stooksberry, Schussler & Bercaw, 2009, p. 723
Teacher dispositions are attributed characteristics that represent dominate and preferred trends in a teacher's interpretations, judgements, and actions in the contexts without obvious solutions. **Unit 17.1**	Boggess, 2010, p. 73

Building off of those foundational manuscripts, the study reported herein targets preservice teacher dispositions, defined by Reiman and Johnson (2003) as trends in judgement and action within ill-structured professional contexts. **Unit 18.2**	Dotger, 2010, p. 806
Dispositions are a tendency to act in a particular manner under given circumstances. **Unit 19.4**	Ford & Quinn, 2010, p.19
The dispositions (capacities, tendencies, propensities, or inclinations) that constitute the habitus **Unit 22.6**	Mills, 2012, p. 271
Dispositions have been described as predictive patterns of action. **Unit 24.2**	Pu, 2012, p. 3
Teacher dispositions, although a messy construct, are generally understood as trends or frequencies in (clusters of) observable teacher behaviors. **Unit 34.15**	Warren, 2018, p. 171
"Tendency" is indicative of a "pattern of behavior" that likely predicts a teacher's future actions. **Unit 34.18**	Warren, 2018, p. 172

While each category of *Coding Frame A: Concepts of the Disposition Construct* has been deemed both distinct and reliable, the categories are also inevitably interrelated. Each source within the corpus describes multiple concepts of the disposition construct. Thus, one source may be assigned to several main categories which means that each category should be considered in relation to the others. As an example, the *Internal Filter and Psychological Meaning-Making* category indicates that it can be limiting to consider behavior or tendencies as the sole indicator of dispositions (Diez, 2006; Freeman, 2007; Schussler, 2006). The pertinence of dispositions as tendencies comes from the agreement within the field of education that behavior constitutes a concept of the disposition construct. Dispositions, nonetheless, should not be assumed to be disconnected or isolated teacher moves. Rather, they holistically denote "(a) visible patterns in behavior demonstrated by teachers as they are interacting with individual students, (b) their priorities with (certain groups of) youth, and (c) the habits of mind that drive other aspects of

their professional decision-making" (Villegas, 2007, p. 172). Further, multiple people can take the same action, but the action may look, feel, or be experiences differently by students and their families. Dispositions as tendencies to behave also depends on variables including the social, cultural, and political context where the teaching is happening (Warren, 2018). In other words, a teacher's tendencies to act in a desirable manner are bounded by the context in which the dispositions were acquired in tandem with the context in which the dispositions are enacted.

IV. Contextually-Based Habitus

The *Contextually-Based Habitus* main category describes dispositions as tendencies to act in a particular manner under particular circumstances. The salience of this category emphasizes that dispositions are highly and inevitably situational (Sadler, 2002) and connect to "particular kinds of tasks, contexts, and materials" (Carr & Claxton, 2002, p. 11). The tools of the sociologist, Pierre Bourdieu, provide an understanding of a teacher's dispositions as they comprise the habitus. The habitus can be defined as a "set of socially, historically, and bodily inscribed dispositions – including attitudes, values, and ideas – that a person acquires unconsciously over time through socialization in particular fields of activity and social life" (Fellner & Kwah, 2018, p. 520). The dispositions of the habitus can be thought of as embodied, or automatically enacted, through a teacher's stances, gestures, and actions (de Freitas & Zolkower, 2009). The embodies nature of the habitus implies habit or "unthinkingness in actions" (Mills, 2012, p. 271). Thus, the habitus is deemed responsible for providing a teacher with a sense of how to act in the course of their daily lives. As teachers are conditioned and oriented to the practices of a particular context, they begin to act and respond to the rules, not explicitly posed as such, without clear and conscious aiming (Bourdieu, 1990). In other words, a teacher's dispositions, or the trends in a teacher's behavior, are determined by the social,

cultural, and political contexts of one's past and present life coupled with the unique dimensions of the community and learning environment in which she or he is situated (Warren, 2018). The relationship between a teacher's dispositions for teaching—including personal theories and philosophies—and the various contexts in which these dispositions were acquired are significant to the discussion of successful teaching in urban schools.

The dispositions that constitute what Bourdieu (1990) characterized as the habitus are "acquired through a gradual process of inculcation, making the habitus a complex amalgam of past and present" (Mills, 2013, p. 44). This reiterates the point that a teacher's dispositions are highly influenced by their upbringing along with prior and new experiences. The dispositions of the habitus are further described as a 'feel for the game' (Bourdieu & Wacquant, 1992) because they enable teachers to cope with unforeseen and everchanging situations of the school context. As a product of social conditioning, the habitus can be "endlessly transformed, either in a direction that reinforces it, when embodied structures of expectation encounter structures of objective chances in harmony with these expectations, or in direction that transforms it" (Bourdieu, 1990, p. 116). Thus, dispositions, which initially may stem from negative assumptions or biases towards urban students, have the potential to shift to more desirable dispositions when presented with opportunities and experiences that challenge their current positioning. Bourdieu (2000) proposed that methods for acquiring a new habitus, or embodied dispositions, must include explicit pedagogy, reflection, and a thorough process of counter-training to transform previous ways of thinking and acting. By counter-training, Bourdieu meant that undesirable dispositions needed to be unlearned and retrained through inculcation at the conscious level (Fellner & Kwah, 2018). Bourdieu (2000) further argued that transformation of the habitus depends on mediating the gap between habitual tendencies and new dispositions. This

assertion was validated in Gene Fellner and Helen Kwah's (2018) study that examined how preservice teacher dispositions toward diversity can be fostered through a course-based activity. The scholars found that by provoking a breach in undesirable dispositions, an opening can be created in which the habitus reveals itself, allowing teacher educators to intentionally counter-train preservice teachers towards more desirable dispositions. Consistent with Bourdieu's theorization, the retraining of preservice teachers in Fellner and Kwah's (2018) study involved repeated exercises in guided pedagogy and reflection that were necessary to achieve dispositional transformation. The notion of dispositional change represents a concept of the disposition construct prevalent within the corpus of sources, that is the concept of *Mutability*. Because *Mutability* represents such a large portion of and pattern in the corpus (55%; n= 479 of 904 units of code), a separate coding frame (B) was constructed and tested to account for the multifaceted concept of dispositional change described in the next section.

The Common Assumption: The Influence of Culture, Beliefs, and/or Experiences

There is common underlying assumption of the respective dispositional concepts, or main categories, described in *Coding Frame A.* The articles in the corpus of this study emphasize that people come into teacher preparation programs with "individual beliefs, values, and personalities based on their personal experiences" (Ratcliff & Hunt, 2009, p. 499) that impact their dispositions or how they will perform as teachers. Subjective points of view, prejudices, and biases are all part of what could be described as a teacher's filter which inform one's professional decision-making or orientations to teaching in different spaces (Warren, 2018). Carroll (2007) asserted that dispositions are culturally constituted and are influenced by the types of experiences and interactions that one has with others. Thus, it is understood that the beliefs preservice teachers bring to programs of teacher education derived from their previous schooling

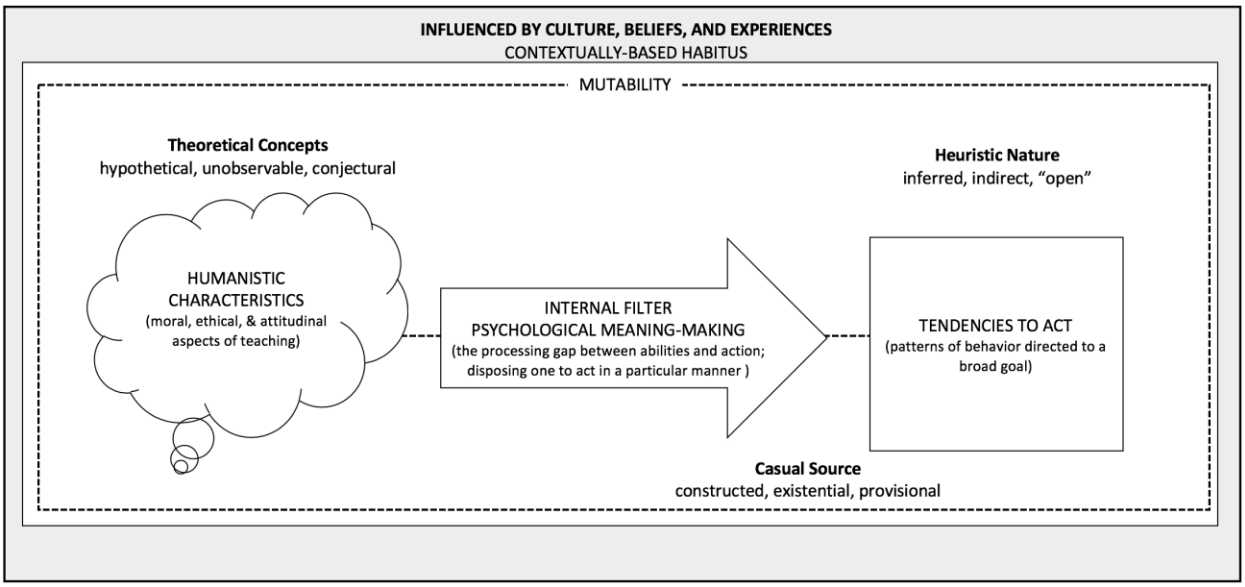
and life experiences and, eventually, shapes their teaching dispositions (Villegas, 2007). Additionally, a third of the sources mention the work of Martin Haberman (1991; 1995; Haberman & Post, 1992; 1998) who asserted that beliefs and attitudes work synergistically to produce the values that one is likely to act upon. The majority (91%) of the sources, ultimately, recognized that a teacher's beliefs, culture, and personal experiences are antecedents to their dispositions.

Revisiting Dispositions as a Hypothetical Construct

The purpose of developing *Coding Frame A: Concepts of the Disposition Construct* was to organize the varying concepts pertinent to the conversation of disposition as a construct in education. *Coding Frame A* also aligns with the first research question: What concepts of the disposition construct are evidenced in scholarly work on urban teaching and learning? As stated in Chapter 1, this study views dispositions as a hypothetical construct to assist with the formation of clarity (Lovasz & Slaney, 2013). Hypothetical constructs are characterized as a group of theoretical concepts that are used by researchers in a given discipline to communicate about a particular class of observations who underlying origins are not yet well-specified but are believed to have a common casual source (Lovasz & Slaney, 2013; Michell, 2013). The concepts of the disposition construct identified in *Coding Frame A* speak to the attributes of a hypothetical construct in many ways. Figure 8 illustrates the relationship between *Coding Frame A* and the notion of dispositions as a hypothetical construct.

Figure 8

The Hypotheticality of the Disposition Construct



The *Humanistic Characteristics* main category—including the moral, ethical, and attitudinal aspect of dispositions—represents the group of theoretical concepts that are used by scholars in the field of education to communication about the disposition construct. The work of scholars like Arthur Combs (Combs, 1981; Combs et al., 1974) and Martin Haberman (1995) is so salient in the history of dispositions because they were intentional about naming the unobservable characteristics of teachers that dispose them to act in particularly effective ways. In essence, they gave the community of academics within the field of education a starting point of common language to grapple with the theoretical representations of beliefs, values, and commitments and their role in the disposition construct. For example, Combs and colleagues (1974) asserted that "professional teacher education must be an intensely human process designed to involve the student deeply and personally" (p. 33). Reformulating Comb's work on teaching as a distinctively human and perceptual process, Usher (2002, 2004) developed a teacher disposition framework that identified five areas of teacher effectiveness which can be interpreted as theoretical concepts: (a) empathy, (b) positive view of others, (c) positive views of self, (d) authenticity, and (e) meaningful purpose and vision (Truscott & Stenhouse, 2018).

Similarly, Haberman (1995a) identified 14 professional teacher attributes essential to effective urban teaching. Though he did not refer to these attributes specifically as dispositions and instead qualified them as a midpoint between personality attributes and discrete behaviors, several correspond with the acknowledgement of dispositions as humanistic characteristics. Haberman's (1995b, 1995c) list includes high expectations for urban students affected by poverty, persistence, personal responsibility for student learning, and independence. In a more recent study that tested the proposition that pedagogical orientations foster domain-specific teacher dispositions associated with culturally relevant teaching, Truscott and Stenhouse (2018) used Haberman's attributes of highly effective urban teachers to represent the "innate view of teacher disposition" (p. 12). Haberman's attributes coupled with Truscott and Stenhouse's acknowledgement of an 'innate view' specify that dispositions are humanistic in nature and represent theoretical concepts that cannot be directly observed because they are inherent to individuals.

The hypothetical nature of dispositions has led to a common understanding that dispositions address the gap between people's abilities and their actions (Ritchhart, 2001). Thus, scholars in the field of education often acknowledge that dispositions involve "something" that disposes a teacher to act in a particular manner (Altan & Lane, 2018; Claxton, 2007; Katz, 1993; Smith et al., 2005; Splitter, 2010). However, it is the "something" that has led to decades of debate concerning what actually disposes teachers to act. *Coding Frame A* along with Figure 8 indicates that the "something" consists of the culture, beliefs, experiences, and various contexts in which an individual is situated that, then, inform their humanistic characteristics. The "something" also involves the main category *Internal Filter and Psychological Meaning-Making*. The corpus of sources brings clarity to the "something" by indicating that individuals

develop their internal filter as they go through a process of meaning-making. Accordingly, the internal filter affects the way a teacher is inclined to think and act on the information and experiences that are a part of their teaching context (Stooksberry et al., 2009). In essence, a teacher is disposed to act in particular ways based on their psychological meaning-making of the contexts in which they have been situated in the past and present. The main category of *Contextually-Based Habitus* explains that a teacher's contextual experiences inform their acquired culture, beliefs, understandings of self, and humanistic characteristics. It is a combination of these theoretical concepts that shapes a teacher's internal filter. The internal filter does the work of bridging the gap between a teacher's abilities and actions by serving as a lens for how teachers are inclined to receive information and act on information.

The *Tendencies to Act* main category further represents the common casual source, or the agreed upon notion of disposing one to act in a particular manner. It also connotes the specific class of observations used by scholars in the field of education to identify the dispositions of teachers. Hence, teacher dispositions are most commonly understood as trends or frequencies in observable teacher behaviors that likely predict a teacher's future actions (Burant et al., 2007; Katz & Raths, 1985, Nelsen, 2015; Warren, 2018). As it further relates to attributes of a hypothetical construct, the *Tendencies to Act* main category speaks to the concern that underlying origins of teacher actions have not yet been well specified—contributing to the heuristic nature of dispositions. Fittingly, this work sheds light on the underlying origins of dispositions. The findings of this coding frame also relate directly to the features of social constructionism. Social constructionism attempts to articulate common forms of understanding as identified by a social group (Galbin, 2014). This form of inquiry is further concerned with explicating the process by which people come to explain or account for the world. Relative to

social constructionism, *Coding Frame A: The Concepts of the Disposition Construct* has explored the various concepts that researchers and educators must consider in the quest to understand, identify, and describe dispositions. The next section details *Coding Frame B: The Concept of Mutability* in which this conversation continues with a focus on dispositional change.

Coding Frame B: The Concept of Mutability

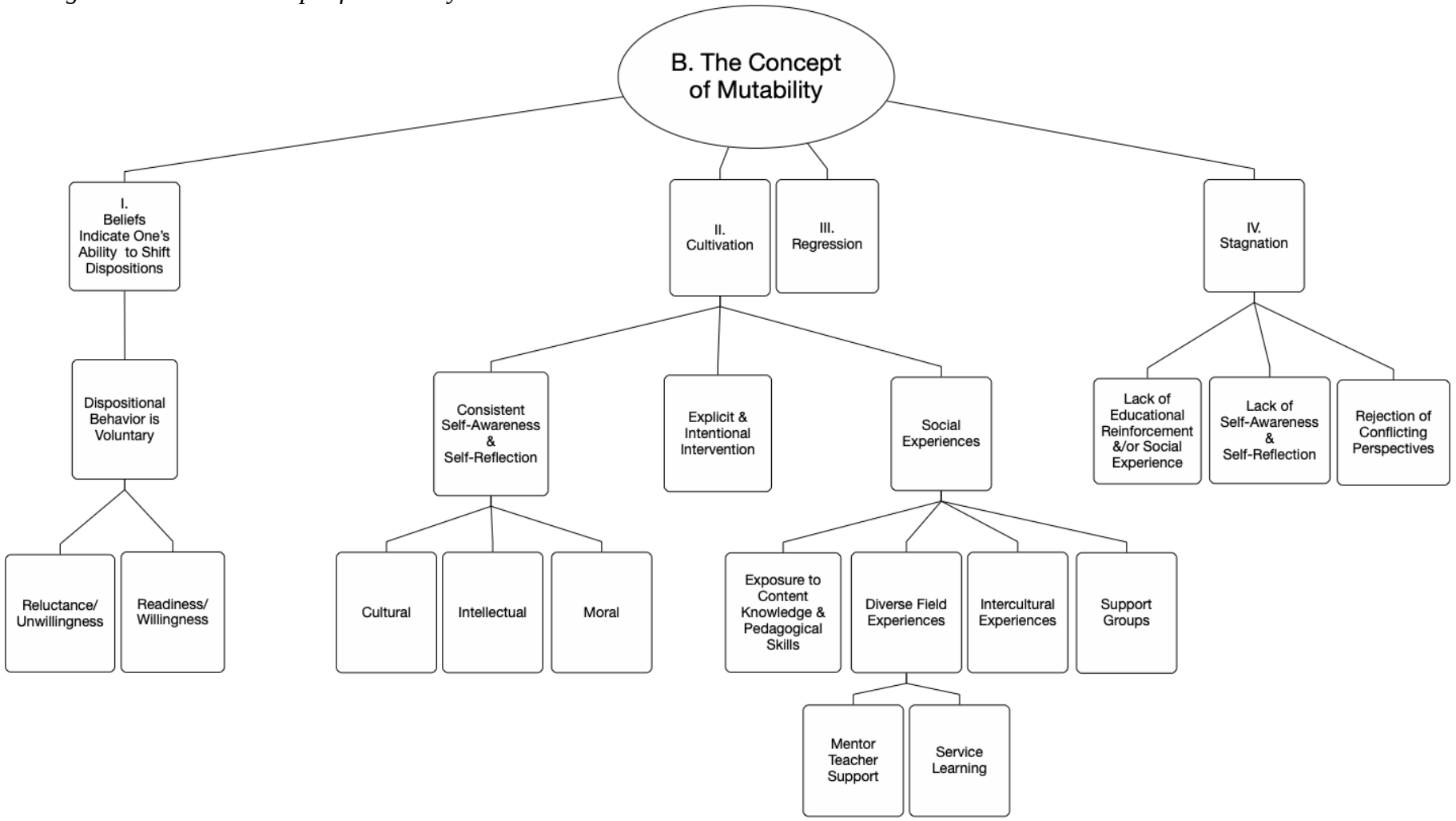
This coding frame corresponds to the second research question of this study: How are teacher dispositions cultivated? Mutability was first identified as a main category of the *Concepts of the Disposition Construct* coding frame. *Coding Frame B: The Concept of Mutability* was created to account for the large number of coding units assigned to the *Mutability* main category along with the multiple hierarchical subcategories created as a result of the complexity of the concept. Additionally, all 35 sources were assigned to at least one category of the *Mutability* coding frame. Mutability refers to the liability or tendency to change dispositions. *Coding Frame B* captures all instances along with mutability continuum—from dispositions as static to dispositions as highly fluid or malleable. The term mutability was chosen to describe dispositional change because it accounts for all kinds of change and no change at all. The majority of the sources refer to dispositional change in relation to preservice teachers; thus, the sections that follow target mutability with specific focus on preservice teachers and teacher preparation.

The findings of *Coding Frame B: The Concept of Mutability* generated four main categories that name and justify the themes of dispositional change along the mutability continuum. The first main category suggests that beliefs and experiences indicate one's ability to shift dispositions. The next main category describes how teacher dispositions can be cultivated or developed throughout the teacher preparation experience. The third main category provides a

rationale for dispositional regression, and the final main category explores dispositional stagnation. Each major category contains several hierarchical levels of relevant subcategories that provide further clarity. Figure 9 is an illustration of the tiered structure of this coding frame.

Figure 9

Coding Frame B: The Concept of Mutability



I. Beliefs and Experiences Indicate One's Ability to Shift Dispositions

Preservice teachers bring their own set of beliefs, values, and personalities to the teacher preparation context that are based on their personal experiences (Pedro et al., 2012; Ratcliff & Hunt, 2009; Talbert-Johnson, 2006). The majority of formalized learning experiences are directly related to, and reflective of, preservice teachers' home lives, cultural experiences, and prior schooling outside of the preparation context. For example, Hatton (1998) pointed out, "one of the most formative experiences on pre-service teachers is anticipatory socialization for teaching during the 12 to 15 years they spend as pupils in classrooms" (p. 7). Thus, preservice teachers' perspectives and prior experiences make up their internal filters that shape what and how they learn from their formal preparation, and influence what and how they teach in the classroom (Stooksberry et al., 2009; Villegas, 2007). One's internal filter for classroom teaching is also embedded in features such as social class, race, gender, language, and ethnicity. The features of the social, cultural, political, and historical contexts in which a preservice teacher is situated inform one's subjective points of view and professional decision-making which, in turn, frame dispositions (Warren, 2018). This main category specifies that a teacher's beliefs and experiences indicate their ability and/or willingness to shift dispositions. This category also accounts for a teacher's receptiveness and readiness—or lack thereof—to learn based on pre-existing beliefs and prior experiences. A total 63% of sources are assigned to this category. Ultimately, the category emphasizes that beliefs and experiences serve as antecedents to dispositions and dispositional change.

Dispositional Behavior is Voluntary. With the acknowledgement that beliefs indicate a prospective teacher's ability to shift dispositions, this subcategory suggests "dispositional behavior is voluntary and cannot be demanded or guided" (Eberly et al., 2007, p. 32). It is further

understood that dispositions are based on one's willingness or unwillingness to open-mindedly consider alternative perspectives and ways of doing. Combs and colleagues (1974) remarked

> No teachers' college can make a teacher. The best it can do is provide students with problems, resources, information, and opportunities to explore what they mean. Beyond that the student is his own pilot and must find his own best ways of working. He must make a commitment to the process of learning . . . it means that teacher-education programs must concern themselves with persons rather than competencies. (p. 8-9)

Educating preservice teachers should be viewed as a process of becoming in which personal discovery, awareness, and reflection are crucial to dispositional change (Sage et al., 2012). Teacher preparation programs cannot shift the dispositions of preservice teachers unless the preservice teachers want to be shifted and are committed to doing the work. In other words, preservice teachers must be open to receiving new information before they are willing to accept new information. Garmon (2005) contended, "If they are not open, they will either reject the information all together or they may interpret it in ways that will be consistent with their current views" (p. 277). Dispositions are, therefore, deliberate and involve a willingness to act and an awareness of when to do so, resulting in intentional behavior and language (Splitter, 2010). The following subcategories further detail how preexisting beliefs and prior experiences contribute to one's reluctance or readiness to shift dispositions.

Reluctance/Unwillingness. It is difficult for some White preservice teachers entering the classroom to leave behind their culturally ingrained values in favor of new perspectives regarding diverse students in urban schools (Ford & Quinn, 2010; Irvine, 2003; Sleeter, 2001; 2008). These teachers may hold such ingrained values unconsciously or dysconsciously (King, 1991). Picower's (2009) study detailing the ways in which White preservice teachers' lived

experiences shape their understanding of race reported evidence of their use of a variety of "tools for Whiteness" designed to facilitate the job of maintaining dominant ideologies of race that uphold structures of White supremacy. Picower (2009) went on to suggest that such experiences allow White preservice teachers to justify their hegemonic understandings which are "internalized ways of making meaning about how society is organized" (p. 202). These hegemonic understandings rationalize their fear of people of color, urban communities, and students. Preservice teachers who bring strong biases and negative stereotypes (both consciously and dysconsciously) will be less likely to develop the types of dispositions most consistent with multicultural sensitivity and responsiveness (Mills, 2008). Gay and Kirkland (2003) found some preservice teachers actually resist being self-reflective when it comes to racial and cultural issues. These preservice teachers are either unwilling or unable to examine their own racial assumptions and cultural biases in their individual processes of being. Those who resist, who lack self-awareness, or who show an inability to be self-reflective, tend to not demonstrate much dispositional growth. Importantly, preservice teachers of color are not exempt from this discussion, for "it is possible for people of all racial and ethnic backgrounds to take on approaches to teaching that hurt youth of color" (Edmin, 2016, p. viii). It cannot be assumed that preservice teachers with racial or ethnic backgrounds that match their students automatically have the appropriate teacher dispositions (Wright & Counsell, 2018). Thus, preservice teachers of color can also display dysconsciousness, hold strong biases, and embrace hegemony understandings.

Garmon (2004) insisted that "if students are not dispositionally 'ready' to receive the instruction and experiences presented to them, even the best-designed teacher preparation programs may be ineffective in developing appropriate multicultural awareness and sensitivity"

(p. 212). Taking this assertion one step forward, Haberman (1991) advocated for selective recruiting processes where teacher educators focus on picking the right people rather than trying to change the wrong ones through teacher education. At the core of Haberman's argument was his belief that teacher preparation is only useful for prospective teachers with appropriate predispositions (Haberman, 1991; Haberman & Post, 1998). The notion of dispositional readiness and willingness is examined in the next section and subcategory.

Readiness/Willingness. The premise of this subcategory involves the understanding that teacher preparation programs designed to help preservice teachers acquire the appropriate skills and dispositions necessary to work effectively with diverse students in urban schools may not have significant impact unless preservice teachers are ready and willing to explore beyond their familiar comfort zones of the cultural status quo (Dee & Henkins, 2002). Furthermore, preservice teachers must be predisposed to confronting and dealing with the rift in their psychological meaning-making associated with exposure to differing perspectives of their own culture and those of others. Garmon (2005) referred to this as openness which he defined as "being receptive to new information, to others' ideas or arguments, and to different types of diversity (e.g., racial, cultural, religious)" (p. 276). Preservice teachers who enter their preparation programs with the disposition of openness are poised to learn more and eventually develop other desirable dispositions. Causey, Thomas, and Armento's (2000) work reiterates this point, as they concluded "prospective teachers who display a disposition to thoughtfulness and reflection are the most likely candidates for such cognitive restructuring and new learning" (p. 43). Preservice teachers who are disposed to openness are better prepared to work with diverse students in urban schools by responding in cultural appropriate ways, no matter the context and regardless of their own cultural identities. Likewise, some studies suggest that the desire of a preservice teacher to

enter a new context—or field in a Bourdieuian sense—when the opportunity is available can often, but not always, support their success in acquiring the set of dispositions necessary for advancement within that context (Colley et al., 2007; Fellner & Kwah, 2018; Mu & Jia, 2016). However, the process of dispositional transformation is complex and is mediated by many structural and individual conditions (Adams, 2006; Mills, 2012). Still, preservice teachers who are disposed to openness and strong teacher preparation programs focused on social justice may very well be to first step to desirable dispositional change.

II. Cultivation

The *Cultivation* main category is the highest assigned category of *Coding Frame B*. The corpus of sources selected for this study indicate that "dispositions—although not easily taught—can nevertheless be learned through experience and practice" (Nieto, 2017, p. 132). *Cultivation* establishes that dispositions can be fostered or promoted throughout teacher preparation in a variety of ways. The *Cultivation* main category is further divided into three subcategories that represent programmatic features of teacher preparation programs that promote the development of desirable teacher dispositions for urban teaching and learning. The subcategories are (1) *Consistent Self-Awareness and Self-Reflection*, (2) *Explicit and Intentional Intervention*, and (3) *Social Experience*. Each of the *Cultivation* subcategories build on and complement the others. They are not written in a particular order. Instead, they should be understood as ongoing and iterative over the course of a preservice teacher's preparation.

Consistent Self-Awareness and Self-Reflection. Garmon (2004) defined the combination of self-awareness and self-reflection as "having an awareness of one's own beliefs and attitudes, as well as being willing and/or able to think critically about them" (p. 203). Other scholars in education refer to awareness and reflection as a willingness to rethink basic

assumptions and truth claims capable of bringing teachers to states of self-actualization (Casebeer, 2016; Zeichner & Liston, 1987). Opportunities for preservice teachers to process are important because reflecting on and sharing personal beliefs and experiences with others may lead them to greater understandings of self.

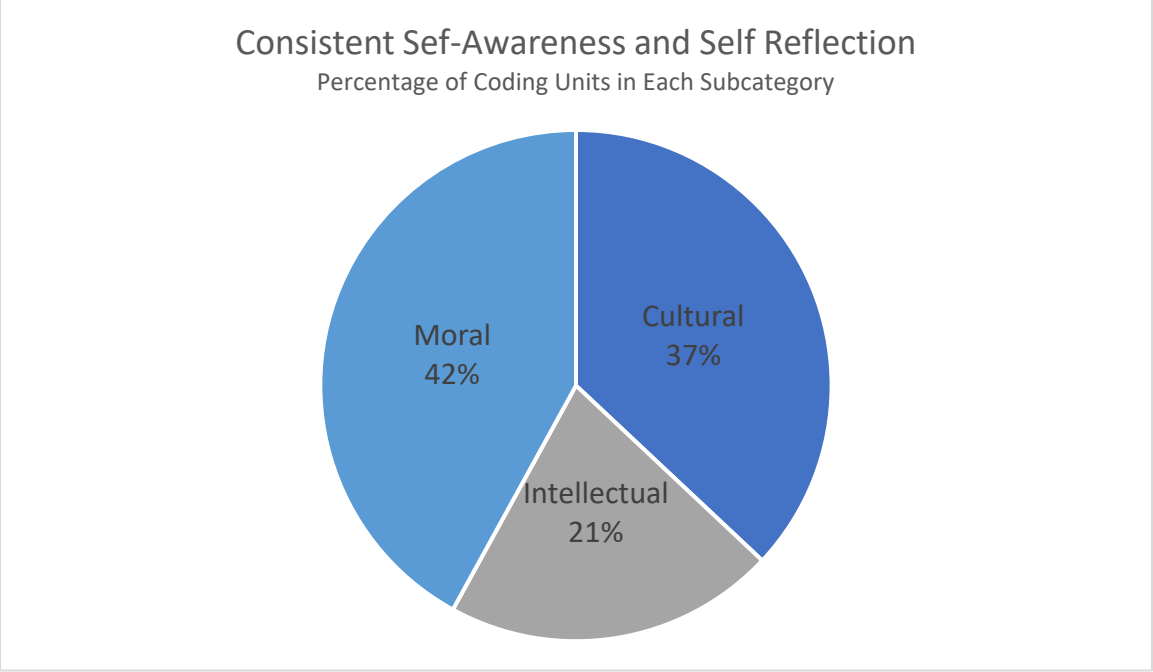
Within teacher education, "the concept of dispositions only becomes useful to the extent that it helps teacher candidates become aware of their inclinations, both where they originate for the individual teacher and how they manifest through the individual's teaching" (Stooksberry et al., 2009, p. 723-724). By asking preservice teachers to self-reflect, teacher educators are implicitly asking them to consider their dispositions (Schussler et al., 2008). Thus, teachers should explicitly be taught to reflect on their thinking and actions, and they must also understand the internal filter through which they perceive information and experiences related to teaching if they are to develop an awareness of their dispositions.

Teachers tend to make particular assumptions, especially when presented with unfamiliar contexts and students different from themselves (Irvine, 2003). Promoting sophisticated awareness of these taken-for-granted assumptions may be key for dispositional development in preservice teachers (Allard & Santoro, 2006). In addition to pedagogy and content, preservice teachers must be supported in recognizing their current dispositions, understanding how their dispositions change or remain over time, and learning how their dispositions impact classroom interactions. Opportunities to dispel apathetic or unifocal worldviews, to gain increased understanding of minoritized students, and to challenge presumptions about poverty are more likely to ensue when preservice teachers are required to engage in structured and purposeful reflection on their life experiences, field placements, and coursework. Splitter (2010) suggested that teacher educators "need to invite students to participate in ongoing, conceptually rich, and

deeply reflective conversation" (p. 225) because "dialogue is both reflective and productive of our inner lives" (p. 225). Dispositional development, therefore, requires multiple opportunities, from the beginning to the end of preparation, where preservice teachers can reflect on their beliefs in relation to classroom actions (LaBelle & Belknap, 2016). Due to the complexity of teaching, preservice teachers may benefit from dispositional awareness and reflection from a cultural, intellectual, and moral perspective (Powell, 1997; Schussler et al., 2008; Warren, 2018). Each area of awareness and reflection is specified throughout the corpus. Figure 10 below is a pie chart displaying the percentage of cultural, intellectual, and moral coding units identified within the sources that make up the category of *Consistent Self-Awareness and Self-Reflection*.

Figure 10

Consistent Self-Awareness and Self-Reflection



Note. There is a total of 147 coding units assigned to the *Consistent Self-Awareness and Self-Reflection* main category. The *Moral* subcategory represents 42% (n=62) of coding units. The *Cultural* subcategory represents 37% (n=54) of coding units. The *Intellectual* subcategory represents 21% (n=31) of coding units.

Cultural. Prospective teachers must be aware of their own beliefs and life experiences as it relates to diverse students in urban schools before they are able to critically examine and change them (Banks, 2001; Milner et al., 2015). Effective teachers are aware of their dispositions around culture, and they are also aware of what the school context requires for desired learning outcomes to be attained. Teacher preparation programs focused on urban school contexts should ensure that preservice teachers critically examine how cultural difference, privilege, power, and oppression shape not only their thinking about becoming urban teachers, but also the teaching and learning context for urban students (Andrews, 2009).

All teachers have a cultural identity that shapes how they perceive information and experiences and how they made decisions. Schussler and colleagues (2008) used the descriptions from Gloria Ladson-Billings' (1994) culturally relevant pedagogy to conceptualize cultural self-awareness and self-reflection using three strands:

> (1) teacher's awareness of their own culture and how their culture affects the teaching and interaction with students, (2) teacher's awareness of students' cultures and how their cultures affect learning, and (3) teachers' ability to utilize the knowledge of self and student (the intersection of teacher culture and student culture) toward modifying instruction to best meet the needs of the diverse learners. (p. 107)

It is true that teachers can be viewed as effective, yet lack cultural sensitivity in their interactions with students, pedagogy, and in the content they teach. However, teachers who are unable to critically reflect in culturally relevant ways, as listed above, may not be best suited for diverse urban schools (Lazar, 2013; Talbert-Johnson, 2006). As mentioned throughout this work, teaching involves the whole self; cultural dispositions are not separate. Teacher educators may be able to foster cultural dispositions by explicitly encouraging preservice teachers to examine the

communities in which they teach, the cultural identities of their students and their families, and the cultural identity of themselves.

Intellectual. During the preparation experience, a preservice teacher should develop content knowledge and pedagogical knowledge. Shulman's seminal work (1987) extended the conversation of teacher knowledge forward with his development of pedagogical content knowledge emphasizing that teachers must understand "how particular topics, problems, or issues are organized, represented, and adapted to the diverse interests and abilities of learners, and presented for instruction" (p. 8). Thus, preservice teachers must develop an awareness of what the school context requires for desired learning outcomes to be reached. Intellectual dispositions are "teachers' inclination to think and act around issues related to content and pedagogy" (Schussler et al., 2008). This reflective process includes decision making regarding learning expectations teachers determine for all students, what they teach and do not teach, and how they teach it.

Teachers with desirable intellectual dispositions may see a mismatch between normative curriculum and the diverse student populations in which they serve. This intellectual mismatch has been recognized for decades in the field of education. For example, Powell's (1997) longitudinal case study of culturally relevant teaching explored the classroom curriculum and instructional strategies of a White, middle-class teacher who implemented culturally relevant practices. Powell's study is the oldest source of the corpus, but her perspectives on academically appropriate curriculum and meeting the needs of students remains salient to our rapidly diversifying society and the roles that preservice teachers can expect to hold has urban teachers. Powell (1997) observed that the teacher participant "demonstrated a critical perspective in critiquing the instructional materials mandated for use" (p. 471). Powell went on to say

> [T]hese prescribed materials were not motivating students. Amy [the teacher] believed that these instructional materials were unrelated to students' personal lives outside of the school to such an extent that students were unable to connect to what she was teaching. (p. 471)

The teacher had developed intellectual as well as cultural dispositions that benefited the growth of her students. All preservice teachers, especially those expected to teach in urban schools, need opportunities to develop their intellectual dispositions by studying and critiquing current instruction practices in relation to the needs of culturally diverse students. To aid this development, teacher education programs should provide opportunities for teachers to unpack their assumptions about knowledge and learning that they have acquired during their experiences as students in school. Such an opportunity may entitle analyzing textbooks and normative curriculum which can "reveal the ways in which these texts are always already inscribed with/in ideology" (de Freitas & Zolkower, 2009, p. 189). The ultimate goal of developing intellectual dispositions is to promote equity in learning opportunities and outcomes for all students. It could also be said that the goal of moral self-awareness and self-reflection is similar.

Moral. The *Moral* subcategory of *Consistent Self-Awareness and Self-Reflection* places emphasis on the importance of preservice teachers' moral awareness and reflection in the process of cultivating their dispositions. Dispositional development occurs during teacher preparation when preservice teachers are given the opportunity to reflect on their own beliefs, attitudes, values, biases, and assumptions while considering the implications of these perspectives in relation to students, teaching, and learning. As a representation of this subcategory, Stooksberry and colleagues stated, "Teaching is clearly a moral activity. Teachers' decisions represent their values in action, whether teachers are cognizant of these values or not" (p. 728). In order to enact

positive dispositional change, preservice teachers need multiple opportunities to consider their morals in relation to the demands of the urban teaching context. Dotger (2010) furthered this position by stating, "[O]ne's ability to make the socially-just, democratic, morally-defensible choice in a complex decision hinges first on one's sensitivity and awareness of such a moral dilemma" (p. 809). For these reasons, exposing preservice teachers to moral self-awareness and self-reflection are deemed critical because teachers make moral decisions each and every day that span from the micro-level, concerning individuals, to a macro level, concerning broad societal issues (Schussler et al., 2008). In order for preservice teachers to experience desirable dispositional growth, they need to understand and consciously discuss the significance of their moral reasoning including the ramifications of their actions in the classroom and beyond.

One of the most important components of cultivating appropriate dispositions through moral awareness and reflection is the premise that preservice teachers must learn to take responsibility for children's learning while treating them fairly and equitably (Casebeer, 2016; Eberly, Rand, O'Connor, 2007; Kindle & Schmidt, 2011; Lazar, 2013; Schussler et al., 2008; Truscott & Stenhouse, 2018; Williams et al., 2016). Table 8 presents units of coding assigned to the *Moral* subcategory specifying the significance of preservice teachers' awareness of and reflection on their moral responsibility. Ultimately, these units of coding express that moral awareness and reflection are closely tied to the responsibility preservice teachers develop for others as they help them satisfy their needs.

Table 8

Sample of Units of Coding Assigned to the Moral Subcategory Pertaining to the Awareness of and Reflection on One's Moral Responsibility

Unit of Coding	Author(s), Year of Publication, Page #
What is it we want for our students? . . . The "something we want is for them to feel differently about others, their willingness to help, and their	Eberly, Rand, O'Connor, 2007, p.

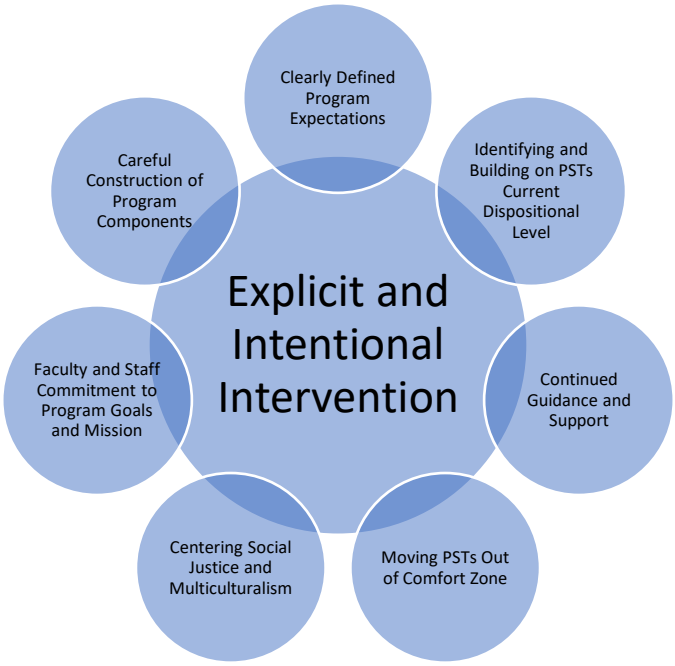
responsibility towards others. What seems to be a claim about outer behavior appears to really be expectations about inner feelings. And where do these feelings come from? They come from the way they understand what the world is all about, the way they know. In order to change the feelings and behaviors they cause, we are therefore expecting that they change the way they know; we expect them to change their consciousness. **Unit 8.4**	276 as cited in Kegan, 1998, p. 16-17
[C]andidates encompassed a value-laden consciousness concerning the assumptions and consequences of one's decisions as well as the responsibility to care for others by helping them meet their needs. **Unit 12.22**	Schussler et al., 2008, p 115
Through their work with a struggling reader, preservice teachers begin to apply the knowledge and skills they have gained in an authentic teaching context and also begin to feel like teachers for the first time, experiencing the satisfaction, but also the responsible associated with their chose profession. **Unit 21.4**	Kindle & Schmidt, 2011, p. 134
Whether these ideas are translated into practice is largely dependent on well-prepared teachers who recognize their responsibility to offset injustices through their teaching and advocacy effects. **Unit 26.18**	Lazar, 2013, p. 703
By exploring democratic principles; establishing inclusive and caring communities; and reflecting on issues of equity, human rights, and social justice, it is possible to cultivate a generation of teachers with an awareness of and a responsibility for the world around them. **Unit 29.12**	Casebeer, 2016, p. 365
Responsibility was part of each participant's interpersonal awareness. Danielle realized that she needed to make connections, but it took a lot of time. "Oh I'm going to have to find a way you make that connect. And I just do research, it's a lot of work (laugh)." **Unit 31.31**	Williams et al., 2016, p. 26

Explicit and Intentional Intervention. *Explicit and Intentional Intervention* is a subcategory of *Cultivation* highlighting that explicit and intentional intervention during teacher preparation can aid the development of desirable dispositions. Diez (2007) insisted that cultivating dispositions requires both conceptualizing and modeling effective teaching for preservice teachers. From this perspective, dispositions should be embedded in the overall education of preservice teachers. Several scholars in the corpus of sources (Pedro et al., 2012; Ratcliff & Hunt, 2009) believe that teacher preparation programs must have clearly defined sets

of expectations of what dispositions their teachers should have developed by program completion. Early exposure to these expectations gives preservice teachers time to internalize the dispositional foundation needed to be success in urban schools. Other scholars, such as Garmon (2005) and Stooksberry and colleagues (2009), believe that teacher educators should start by acknowledging preservice teachers as individuals. This acknowledgement includes learning what teachers' entering conceptions are and then devising suitable ways to effectively support and challenge them. Both perspectives aim to intentionally mediate preservice teachers' dispositional development from program entry.

Figure 11

The Components of Explicit and Intentional Intervention



As evident in *Coding Frame A: Concepts of the Disposition Construct*, the scholars who represent the corpus of sources concur that "professional teacher education must be an intensely human process designed to involve the student deeply and personally" (Combs et al., 1974, p. 33). A part of the intentional intervention described in this subcategory (see Figure 11) involves

the need to ascertain preservice teachers' present dispositions related to issues of social justice and multicultural education as an initial stage—prior to coursework and field experiences (Ford & Quinn, 2010). Another part of this intentional intervention is the understanding that teacher preparation programs must embrace an individualized approach to helping beginning teacher develop their dispositions. The individualized approach can help teacher educators identify problematic dispositions at the teachers' point of entry. Furthermore, the individualized approach "may provide the strategic advantage of an early warning system and may expedite the course of change needed to address problems associated with inappropriate attitudes and deficiencies in understandings and knowledge about other cultural groups" (Dee & Henkin, 2002, p. 37). Though interventional intervention may seem formulaic, the sources coded in this subcategory recognize it is important to be respectful of each preservice teacher's learning and growth process while affording time and support to develop the authentic dispositions needed to successful teachers of diverse students in urban schools.

In order to cultivate authentic dispositions, preservice teachers must also be given "information, application experiences, and feedback over time in a variety of learning situations" (Ratcliff & Hunt, 2009, p. 500). The feedback involves helping preservice teachers understand the connection between and among teacher beliefs about students, teacher actions in the classroom, and student outcomes. Notably, this category indicates that various program features should intentionally work together to aid positive disposition growth. Table 9 displayed units of coding that emphasize the notion of guidance and support in tandem with other forms of explicit and intentional intervention.

Table 9

Sample of Units of Coding Assigned to the Explicit and Intentional Intervention Subcategory Pertaining to the Role of Guidance and Support

Unit of Coding	Author(s), Year of Publication, Page #
Third, having prospective teachers involved in field experiences or immersion-type programs can be valuable (Grant, 1994), but it is important that they receive appropriate guidance and support. Research (Mason, 1999; Noordhoof and Kleinfeld, 1993; Olmeda 1997; Ukpokodu, 2004) indicates such experiences can be effective in impacting students' attitudes and beliefs. **Unit 5.24**	Garmon, 2005, p. 281
The learner (candidate) constructs or builds appropriate dispositions, knowledge and skills over time through experience and with guidance (USCS, 2003). **Unit 6.4**	Steven & Charles, 2005, p. 19
It is possible to engender new dispositions in people, but it requires exposure to meaningful experiences in tandem with effective instructional practices and guidance (Ford, 2003). **Unit 9.11**	Ford et al., 2007, p. 55
When we detect inequitable patterns of classroom interactions and/or obvious differences in student outcomes, those patterns serve as the focal point of conversations during post observation conferences. We also use those conversations to gain access to the thinking behind the instructional decisions our candidates make. **Unit 10.47**	Villegas, 2007, p. 377
In this study, candidates' responses to the Jackie case reinforce how teachers' worldview and values affect their instructional decisions, though they may be unaware of this influence. Therefore, candidates need guidance developing awareness of their dispositions in the cultural and moral domains. **Unit 12.23**	Schussler et al., 2008, p. 118
[C]andidates need time to practice working with students in this community with whom they may initially have little cultural overlap. By doing so, teacher educators and others involved in the candidate's professional preparation to teach are invited to support the candidate in noticing her or his orientation to teaching diverse students. **Unit 34.44**	Warren, 2018, p. 177

Another expressed component of explicit and intentional intervention involves taking preservice teachers out of their comfort zone. Mills (2012) elaborated on this component by expressing

> [I]t is when pre-service teachers experience ruptures to the 'way things are' in new and unfamiliar contexts that effort is required to make sense of themselves anew. Beliefs that

> were once held implicitly and unreflectively are explicitly challenged and disputed by workings of institution and must be (re)considered. (p. 276)

Cultivating dispositions for urban teaching and learning should also explicitly involve and reference the interactions of race with a range of other oppressive social identity hierarchies such as class, religion, gender, and sexual orientation throughout the duration of the teacher preparation. Warren (2018) asserted that preservice teachers need to engage in meaningful and explicit discourse centered on the teacher dispositions that marginalize certain identities while simultaneously privileging other social identities. Most importantly, Warren mentions, "Discomfort is a central aspect of these discussion, so teacher educators should not avoid it" (p. 178). Some of the expected initial responses from preservice teachers may be feeling of guilt, confusion, or frustrations related to the discovery of new and somewhat confounding modes of understanding the world from multiple perspectives (Dee & Henkins, 2002). To illustrate, in a qualitative study focused on determining whether there are particular factors that may be associated with the development of great multicultural awareness and sensitivity in preservice teachers, Garmon (2004) observed that a 22-year-old, White preservice teacher that grew up in a small, rural, White community was "prodded out of her comfort zone and prompted to confront issues of racial disharmony and separation that, up until that point, she had not regarded as being particularly relevant to her" (p. 209). By the end of the preservice teacher's formal preparation, Garmon stated, "I would say that the many opportunities that Leslie [the preservice teacher] had for processing her experiences greatly facilitated the development of her multicultural awareness and sensitivity" (p. 210). Garmon's study reiterates the benefits of intentional discomfort during teacher preparation.

Following the cultural and critical perspectives discussed above, teacher educators should explicitly reject approaches to education that ignore systemic injustices. In other words, all teacher educators, supervisors, mentor teachers, and anyone else affiliated with a teacher preparation program should share the vision of the program. Carroll (2007) mentioned the notion of institutional character which refers to the embedded hidden curriculum of teacher preparation programs that consists the beliefs, values, biases, and ideas of the faculty and staff associated with the program. This hidden curriculum influences preservice teachers' dispositions implicitly which stresses the importance of a common vision across the teacher preparation program (Annamma, 2015; Casebeer, 2016).

A last consideration of the *Explicit and Intentional Intervention* subcategory involves careful construction of programs that give preservice teachers multiple, scaffolded opportunities to develop their understandings and dispositions of urban teaching and learning throughout the entire program (Schussler et al., 2008; Ratcliff & Hunt, 2009). The bottom line is that teacher preparation programs must be purposeful. When considering this multi-layered approach, teacher educators should structure program components that reinforce concepts and themes throughout the preparation experience (LaBelle & Belknap, 2016). The next section, *Social Experience*, outlines the various preservice teacher experiences that should be aligned when considering program structure. The most essential consideration of carefully constructing programs maybe teacher educators' ability to continuously revise and refine the program components, "engaging in the same cycle of learning, enactment, assessment, and reflection" (Kindle & Schmidt, 2011, p. 134) intended for preservice teachers to adopt as habits of practice.

Social Experiences. The *Social Experiences* subcategory of *Cultivation* has the highest number of codes—accounting for almost half of the coding units assigned to the *Cultivation* main category. The prevalence of social experience within the corpus suggests that cultivating dispositions depends largely on the experiential learning opportunities embedded within teacher preparation programs. The *Social Experiences* subcategory recognizes that knowledge is constructed by individuals through experience (Garmon, 2004), emphasizes gradual skill development (Andrews, 2009), and acknowledges that dispositional growth occurs as a result of positive interactions within supportive, yet progressively challenging environments (Dotger, 2010). As it relates specifically to dispositions for urban teaching and learning, social experience has the ability to enhance preservice teachers' commitment to and motivations for urban teaching through their process of making critical connections among course readings, field experiences, and program activities (Casebeer, 2016; Lazar, 2013; Warren, 2018). Social experiences allow preservice teachers to "understand the larger social context in which they are working" (Talbert-Johnson, 2006, p. 153) while enhancing their reflective ability to make theory-to-practice connections (Kindle & Schmidt, 2011; LaBelle & Belknap, 2016; Lazar, 2013).

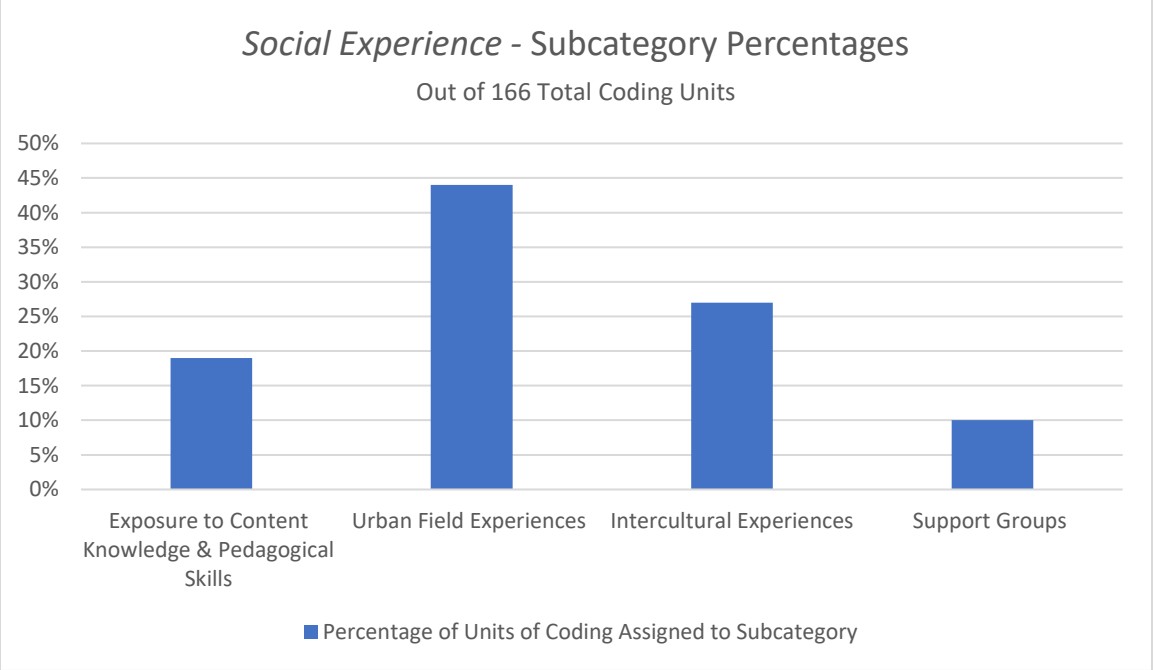
The scholars who make up the corpus value different forms of social experience. Garmon (2004; 2005) notably insisted that intercultural, educational, and support group experiences foster critical multicultural awareness and sensitivities in preservice teachers. Eberly and her colleagues (2007) mentioned the value of "coursework, specialized curriculum activities, clinical experiences, modeling by professors and mentors, and discussion forums" (p. 32). Kindle & Schmidt (2011) valued the social experience elements of a "dialogic learning log, collaborative sessions, and presentation of a case study in a mock parent/teacher conference" (p. 134).

Commonly, theses social experiences involve intentional interactions and extended periods of time with others who are themselves endowed with or striving to develop desirable dispositions.

The salient subcategories of social experiences identified through the QCA procedures are *Exposure to Content Knowledge and Pedagogical Skills*, *Urban Field Experiences*, *Intercultural Experiences*, and *Support Groups*. Figure 12 below is a graph that represents the percentage of coding units assigned to each subcategory of *Social Experiences*. There is an overall total of 166 coding units assigned to the *Social Experience*. Each subcategory is described in the following sections.

Figure 12

Social Experiences – Subcategory Percentages



Note. There is a total of 166 coding units assigned to the *Social Experience* main category. The subcategory of *Exposure to Content Knowledge & Pedagogical Skills* represents 19% (n=31) of coding units. The *Urban Field Experiences* subcategory signifies 44% (n=73) of coding units. The *Intercultural Experiences* subcategory denotes 27% (n=45) of coding units. Lastly, the *Support Groups* subcategory represents 10% (n=17) of coding units.

Exposure to Content Knowledge and Pedagogical Skills. This subcategory makes up 19% of the units of coding assigned to *Social Experiences*. *Exposure to Content Knowledge and*

Pedagogical Skills demonstrates that teacher dispositions are considerably influenced by the substance of preservice teachers' content knowledge and pedagogical skills. Truscott and Stenhouse believed that dispositions "are *synergistic* with regard to pedagogical practices" (p. 8). The scholars also argued that "if the teaching environment advocates the use of particular pedagogies, then possible pedagogical dispositions associated with that pedagogy (if they exist) would strengthen" (p. 2). Thus, supporting preservice teachers' dispositions for urban teaching and learning also means developing the knowledge and skills needed to act accordingly. Without exposure to relevant content knowledge and pedagogical practices, even preservice teachers with strong commitments to equity and diverse students in urban schools are not likely to translate their commitment into meaningful and purposeful actions (Villegas, 2007). The most well-intentioned preservice teachers still need training and exposure to pedagogical skills for creating learning experiences that build on students' strengths while addressing the national and state standards that they are required to teach.

In addition to pedagogical knowledge, preservice teachers that anticipate working in urban schools also need multicultural content knowledge of race, racism, diversity, prejudice, discrimination, and language (Gay, 2002; Steven & Charles, 2005). Mandatory course experiences like engaging in multiple forms of literature; authentic reading experiences (Ford et al., 2007); class discussions and activities; attending conferences; and listening to lectures from prominent scholars in the field may increase preservice teacher awareness of their own differences and the power they have to impact change for their diverse students. For example, in Sonia Nieto's (2017) article on becoming a sociocultural mediator, she stated

> Teacher educators and professional developers can change some of the courses they teach to include the kind of content that bilingual and ESL [English as a Second Language]

> teachers must learn to gain teacher certification. They can, for instance, require that all teachers, not just those preparing to specialize in bilingual and ESL education, take courses that include linguistics, first and second language acquisition, culture, and family outreach and relationships. (p. 139)

This content knowledge gives preservice teachers a deep understanding of the concepts in their academic discipline including how children learn and develop in different cultural contexts. Exposure to content knowledge and pedagogical skills can influence preservice teachers' dispositional growth and create different pathways for student learning.

Urban Field Experiences. The *Urban Field Experiences* subcategory accounts for the largest quantity of coding units (44%) under *Social Experiences*. This subcategory emphasizes that preservice teachers who anticipate working in urban schools need opportunities to have extended and relevant field experiences in contexts similar to the urban schools in which they plan to teach. Urban field experiences can help challenge biases and cultivate dispositions (Nieto, 2017). Positive dispositional change is mediated during extensive field experiences in urban schools and communities where the schools' practices and values align with the goals of the teacher preparation program (Fellner & Kwah, 2018).

As mentioned by Andrews (2009), the notion of learning within context and engaging in a critical analysis of democracy and social justice is supported by a variety of theories, including Dewey's (1938/1963) theory of transactional knowing and the concept of experiential learning. Dewey noted that the individual must engage in experiences that produce or promote intellectual and moral growth. Urban field experiences can be a type of experiential learning in which preservice teachers participate in experiences in urban schools and communities that lead to their enhanced development of the skills and dispositions needed for urban teaching. To aid the

theories associated with their academic work, field experiences ensure that preservice teachers develop an awareness or image of what teaching involves and requires (Talbert-Johnson, 2006). The direct and constant interaction with students, teachers, and administrators enhances preservice teachers' worldview of urban school contexts and teaching. Ultimately, urban field experiences help move preservice teachers from narrow conceptions of urban schools and communities to a more nuanced awareness of the intricacies of urban schools and communities (Dee & Henkin, 2002; Garmon, 2005; Mills, 2012; Warren, 2018).

Mentor Teacher Support. Mentor teacher support is an important component of urban field experiences. This subcategory was created because a third of the coding units under *Urban Field Experience* placed emphasis on the role of mentor/cooperating teachers and university field supervisors in facilitating dispositional growth in preservice teachers. The units of coding express that field experiences should include direct interaction with expert urban teachers and university supervisors who both model and support the equity-oriented practices that urban teaching requires (Ford et al., 2007; Warren, 2018). Ratcliff & Hunt (2009) endorsed the importance of mentor teacher support by stating,

> Mentors can share benefits they have experienced, effective strategies they use, and suggestions for dealing with some of the challenges that can occur. . . . This mentoring provides preservice teachers the opportunity to discuss with experienced teachers how best to overcome obstacles teachers face. (p. 503)

From a Bourdieuian perspective, the goal of urban field experiences is to orchestrate situations where there will be a level of mismatch between preservice teachers' habitus (dispositions) and field (context). Thus, field experiences should be arranged with mentor teachers and university supervisors whose dispositions are reflective of those expected in preservice teachers (Mills,

2012; 2013). Discrepancies between preservice teachers' current dispositions, coursework experiences, and practice are most crystallized in the field as they see their mentor teacher and other school personnel in action.

Service Learning. As a subcategory of *Urban Field Experiences*, *Service Learning* was developed to account for coding units that suggest actively involving preservice teachers in a wide range of community experiences can aid the development of desirable dispositions. Engaging in these experiences often benefits preservice teachers and the community while also advancing the goals of a teacher preparation program. Service learning can be thought of as a form of community-based learning that can help preservice teachers appreciate the lives of the students they will encounter in their classrooms and gain a more critical understanding of culturally diverse individuals, communities, and schools (Talbert-Johnson, 2006). Service learning involves

> (a) integrating learning that ties the service activities to classroom knowledge and skills; (b) reflection to help integrate students' service experiences with the academic content; and (c) high-quality service to prepare students to address a recognized school or community need (Andrews, 2009, p. 274).

This type of experience may provide important opportunities beyond those of traditional student teaching (Pu, 2012). For example, well-designed service learning may involve family invites to attend church or other places of worship, family gathering, and other community events (Warren, 2018). Service learning may also include visiting social service agencies and attending school board meetings (Nieto, 2017). By engaging preservice teachers in various community experiences, they become "aware of issues and problems of equity, equality, power, voice, and resources in education" (Verducci & Pope, 2011, p. 7). Emphasizing this point, Pu's (2012)

study on preservice teachers' understanding of teaching English learners had finding that recommended "opportunities should be provided to allow preservice teachers to participate in ELs' [English Learners'] lives outside of the classroom and to understand the meaning of bilingualism and biculturalism" (p. 15).

Service learning as a form of experiential education relies heavily on reflection to ensure that preservice teachers are guided through their learning. Andrews (2009) contended that combining service learning with coursework allows students to engage in critical reflection around what it means to be an effective urban teacher. Ultimately, service learning is as a form of urban field experience that can help preservice teachers further understand urban cultures and the community and social service support networks serving urban populations.

Intercultural Experiences. The *Intercultural Experiences* subcategory had the second most assigned units of coding representing 27% of the total units of coding assigned to *Social Experience*. Intercultural experiences are those in which there is opportunity for direct interaction with one or more individuals from a cultural group different than own's own (Garmon, 2004; Mills, 2008). Even though prospective teachers may begin their teacher preparation program predisposed to diversity and issues of social justice, they still need real experiences with people from different cultural and racial backgrounds. Garmon (2004) asserted that "prospective teachers who have more cross-cultural experiences are more likely to develop favorable personal and professional beliefs about diverse learners" (p. 202). Causey et al. (2000) reported similar conclusions based on a study detailing the influence of an immersion experience in schools located in urban, low socioeconomic communities on preservice teacher beliefs. They argued that the urban school environments provoked cultural dissonance or discomfort as their new learning and experiences conflicted with their prior knowledge and beliefs. However, the

majority of the preservice teachers came away with new found beliefs and knowledge about urban schools and students.

To evoke cultural dissonance, preservice teachers need school and community experiences where they are the racial and cultural minority (Warren, 2018). Teachers, then, need time to work with children and families in these communities. Teacher educators and others involved in the preparation process should be invited to guide the teachers and help them reflect on their developing dispositions towards diverse urban students, schools, and communities. Exposure to diversity in urban schools and communities is instrumental in expanding the awareness and understandings of White preservice teachers and those of color (Andrews, 2013). Teacher preparation programs should strive to move beyond only providing descriptions of different cultural groups to fostering an appreciation and respect for intracultural groups as well, such as differences in urban environments. In Andrew's (2013) study on service-learning, a Black preservice teacher who grew up in urban schools stated,

> The racial diversity was, uhm, a real big thing . . . . The school that I went to [for service-learning] was very racially diverse and when I think urban, you know, I'm from an urban community—a couple of White people here and there. But they [the service site] had Latino students, White students, Black students. . . . It was a different perspective definitely. (p. 279)

Essentially, all preservice teachers need opportunities to reflect on their own cultural values and beliefs in comparison to the values and beliefs of the urban schools and communities in which they participate during urban teacher preparation (Ratcliff & Hunt, 2009). Interestingly, the subcategories that represent true experiential learning opportunities, *Urban Field Experiences* and *Intercultural Experiences*, make up the majority (71%) of all codes assigned to *Social*

Experiences, indicating their importance in cultivating desirable dispositions for urban teaching and learning.

Support Groups. Though the *Support Groups* subcategory only makes up 10% of the units of coding assigned to *Social Experience*, it is still a significant part of cultivating desirable dispositions. Characteristics of *Support Groups* may be found in other subcategories of *Cultivation* as preservice teachers inevitably interact and form supportive relationships with others on their teacher preparation journey. A support group consists of individuals who encourage a person's growth by listening to her or him, helping her or him process information and experiences, challenging the person to think deeply, and sometimes expanding the persons awareness and worldview by providing information and offering unique experiences (Garmon, 2004; Mills 2008). Importantly, support groups provide feelings of care, safety, and acceptance which allow preservice teachers to reflect critically and openly in ways that foster dispositional growth. As a form of support group, Kindle & Schmidt (2011) endorsed the benefits of collaborative groups where preservice teachers meet weekly to share their successes, questions, and concerns as a group, engaged in problem-solving. The scholars insisted that collaborative groups are powerful learning experiences that help preservice teachers seek ideas, clarify procedures and understandings, and validate their knowledge and thinking. In a more informal fashion, Anderson (2010) advocated for teachers to seek out passionate and positive colleagues who model effective teaching and value lifelong learning. These peer relationships may be found at other urban schools, professional organizations, or community organizations. Anderson encouraged teachers to attend events outside or school like meals together, sports events, book club, or community events as a form of support group. Peer relationships can help teachers have a sense of shared responsibility for urban students, schools, and communities.

III. Regression

The main category of *Regression* establishes that dispositions can regress, or move from a desirable disposition to a less desirable or undesirable disposition. It is notable that the *Regression* main category has the lowest amount of assigned codes out of all of the main categories in *Coding Frame B: The Concept of Mutability*. However, the description of regression is still significant and unique to the concept of mutability, so the category is left intact for reporting purposes. Mills (2012) suggested that, "[I]f experiences are offered for the purpose of teacher growth, they also have the potential to be linked to regression or negative change" (p. 274). In a similar, yet different manner, Truscott and Stenhouse (2018) contended, "Although situations and experiences may strengthen some dispositions, they also may suppress others" (p. 8). Thus, the *Regression* main category was preserved to account for all instances along with mutability continuum—from dispositions as static to dispositions as highly fluid or malleable—as indicated by the corpus of sources.

IV. Stagnation

The *Stagnation* main category indicates that preservice teacher dispositions can remain stagnant. The main category also accounts for what may inhibit dispositional growth such as deeply embedded preexisting beliefs, dysconsciousness or uncritical habits of mind, entitlement or retributive understandings of social justice, and lack of consistency around programmatic features. Similar to the *Regression* category, *Stagnation* accounts for a small amount of the total units assigned to *Coding Frame B*. However, the units assigned to the *Stagnation* category use very specific language to identify why dispositions may remain static in preservice teachers. The units of coding were able to be further dispersed into subcategories that capture their essence. Those subcategories are described briefly in the sections that follow.

Lack of Educational Reinforcement and/or Social Experience. This subcategory emphasizes that stagnation may occur as preservice teachers experience considerable difficulty making sense of the common practices they observe during limited urban field experiences (Mills, 2013). As cultivation occurs while engaged in extended periods of time in the field (Villegas, 2007; Warren, 2018), limited field experiences may not endow preservice teachers with cultural sensitivity or the disposition to make use of it. Additionally, placing preservice teachers in urban schools with large populations of diverse students is only the first step. Without the connection to the students, families, schools, and communities, urban field experiences may work to sustain preservice teachers' deficit thinking and assumption about urban schools and students (Talbert-Johnson, 2006).

Thus far, this work has thoroughly described that dispositions are influenced by beliefs and experiences. Long-held beliefs are difficult to influence over the span of one or two courses focused on urban or multicultural education (Fellner & Kwah, 2018; Mills, 2008; Ratcliff & Hunt, 2009). Villegas and Lucas (2002) accept this point as they stated, "[U]nless the ideas introduced in the added courses are reinforced and expanded on in other courses, prospective teachers are not apt to embrace them as their own" (p. 20). Essentially, this subcategory of *Stagnation* suggests that preservice teachers do not develop dispositions for urban teaching and learning by simple engaging in urban field experiences or taking one or two courses. Dispositional development requires more thought, planning, and streamlining on the part of teacher educators.

Lack of Self-Awareness and Self-Reflection. The units of coding assigned to the *Stagnation* category also explain that preservice teacher dispositions may remain stagnant because of a lack of self-awareness and/or self-reflection. This subcategory specifies that

dispositional stagnation may occur when opportunities for self-examination and reflection are not embedded within teacher preparation. Thus, preservice teachers who were not taught and guided with opportunities for self-awareness or who show an inability to be self-reflective tend to not demonstrate much dispositional growth (Gay & Kirkland, 2003). Likewise, preservice teachers who do not acknowledge self-awareness or partake in self-reflection can remain unchanged or stagnant throughout a teacher preparation program (Garmon, 2004). As a result, teachers may unknowingly and intentionally marginalize some students when they lack awareness of how personal beliefs and understandings influence their classroom contexts and their relationships with students when given their own classroom of students (Powell, 1997).

Rejection of Conflicting Perspectives. This subcategory of *Stagnation* identifies that dispositions may remain stagnant due to preservice teachers' close-mindedness or rejection of conflicting perspectives. Preservice teachers tend to use the content provided through coursework and their observations during field experiences to confirm rather confront their pre-existing beliefs and values. Sleeter's (1995) work has suggested that White preservice teachers may have difficulties with open-mindedness:

> Most [Whites] have never been victims of racism in America nor have they experienced racial minority communities in the same way Americans of color do. Whites draw on their own experience to understand inequality, and their interpretation of that experience usually upholds their beliefs that rules of society apply roughly the same to everyone. (p. 118)

In this statement, Sleeter alludes to such concepts as the myth of meritocracy and dysconsciousness (King 1991) as factors that may influence preservice teachers to reject perspectives that conflict from their own. Other scholars, such as Rodriguez and Kitchens

(2005), have mentioned that reluctance to see school success through a culturally responsive lens may be related to a sense of entitlement, granted and validated through previous non-cultural schooling experiences and academic success, which may inhibit preservice teachers from embracing diversity in their future classrooms. In essence, preservice teachers tend to resist or reject concepts and experiences that conflict with their deeply held beliefs and unconscious or dysconscious assumptions unless these are deliberately confronted and challenged throughout teacher preparation.

Perspectives on Dispositional Change

The purpose of developing *Coding Frame B: The Concept of Mutability* was to identify and understand how teacher dispositions are cultivated with specific attention to preservice teachers. The findings from *Coding Frame B* also answer the second research question: How are urban teacher dispositions cultivated? Urban teachers today are expected to teach children who may be different from themselves (Durden & Truscott, 2010). Teacher educators are left to consider what can be done to facilitate and promote positive dispositions in preservice teachers who anticipate working in urban schools. This coding frame examines the dispositional concept of mutability. Mutability refers to the liability or tendency to change dispositions which includes the notion of desirable dispositional growth. The majority of the sources assigned to *Coding Frame B* discuss the cultivation of dispositions in relation to preservice teachers. The first step to successfully cultivating dispositions involves a willingness on behalf of the preservice teacher. The sources in this study acknowledge that dispositional behavior is voluntary and that one's beliefs and experiences prior to teacher preparation indicate their willingness to consider differing perspectives. Preservice teachers who are disposed to openness are more likely to experience positive dispositional growth.

There are several ways in which teacher preparation programs can foster dispositions necessary for urban teaching and learning. One programmatic feature includes helping preservice teacher engage in and understanding the importance of consistent self-awareness and self-reflection from a cultural, intellectual, and moral perspective. Additionally, preparation programs that aim to intentionally mediate preservice teachers' dispositional development from program entry have success with cultivating desirable dispositions. The most significant component of positive dispositional growth expressed by the corpus is social experiences in which urban field experiences and intercultural experiences were identified most often. All of the programmatic features identified to cultivate dispositions emphasize the role of social constructionism. From the social constructionism perspective, people construct meaning through their interactions with others within a social context (Crotty, 1998). For this reason, all the programmatic features deemed essential for dispositional cultivation should be understood as iterative over the span of a preservice teacher's preparation.

Though regression and stagnation are not the focus of research question two, the findings of these categories provide insight into what teacher preparation programs should be mindful of when preparing preservice teachers for urban schools. As such, teacher educators must understand that even the most well-intentioned learning experiences have the potential to elicit dispositional regression. Likewise, dispositional stagnation in preservice teachers may be linked to lacking program components or preservice teachers' rejection of conflicting perspectives. Ultimately, *Coding Frame B: The Concept of Mutability* as explored dispositional variations including cultivation, regression, and stagnation. The next section details *Coding Frame C: Conceptualizing Dispositions for Urban Teaching and Learning.*

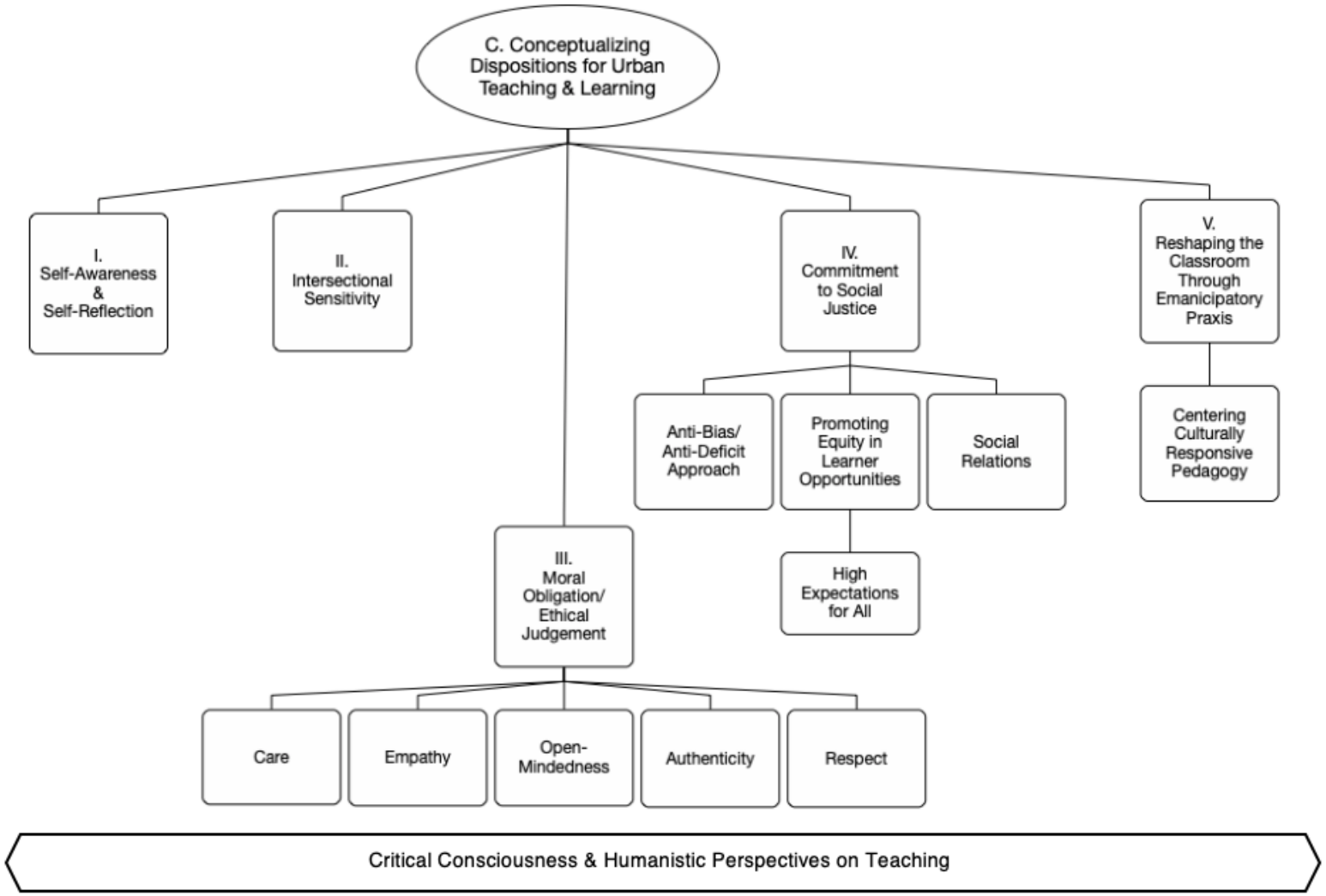
Coding Frame C: Conceptualizing Dispositions for Urban Teaching and Learning

This work emphasizes that teacher dispositions are "especially critical for those who teach in urban communities where low-resourced schools and deficit perspectives toward students prevail" (Lazar, 2013, p. 701). *Coding Frame C: Conceptualizing Dispositions for Urban Teaching and Learning* includes empirical, explanatory, and definitive units of coding that describe, explain, or imply dispositions necessary for urban teaching and learning. The results of this coding frame align with the third research question of the study: What dispositions for urban teaching and learning are conceptualized in scholarly work?

The findings of *Coding Frame C* resulted in five main categories. Figure 13 is an illustration of the hierarchical structure of this coding frame. Each category, or disposition associated with urban teaching and learning, is described. These dispositions are (1) self-awareness & self-reflection, (2) intersectional sensitivity, (3) moral obligation and ethical judgement, (4) commitment to social justice, and (5) reshaping the classroom through emancipatory praxis. Each of the dispositions are comprehensively described in subcategories that provide further clarity on what the disposition entails including how it is expressed through teacher action. Notably, each of the dispositional categories of the coding frame are situated within critical consciousness and humanistic perspectives on teaching. The last of the following sections details this commonality.

Figure 13

Coding Frame C: Conceptualizing Dispositions for Urban Teaching and Learning

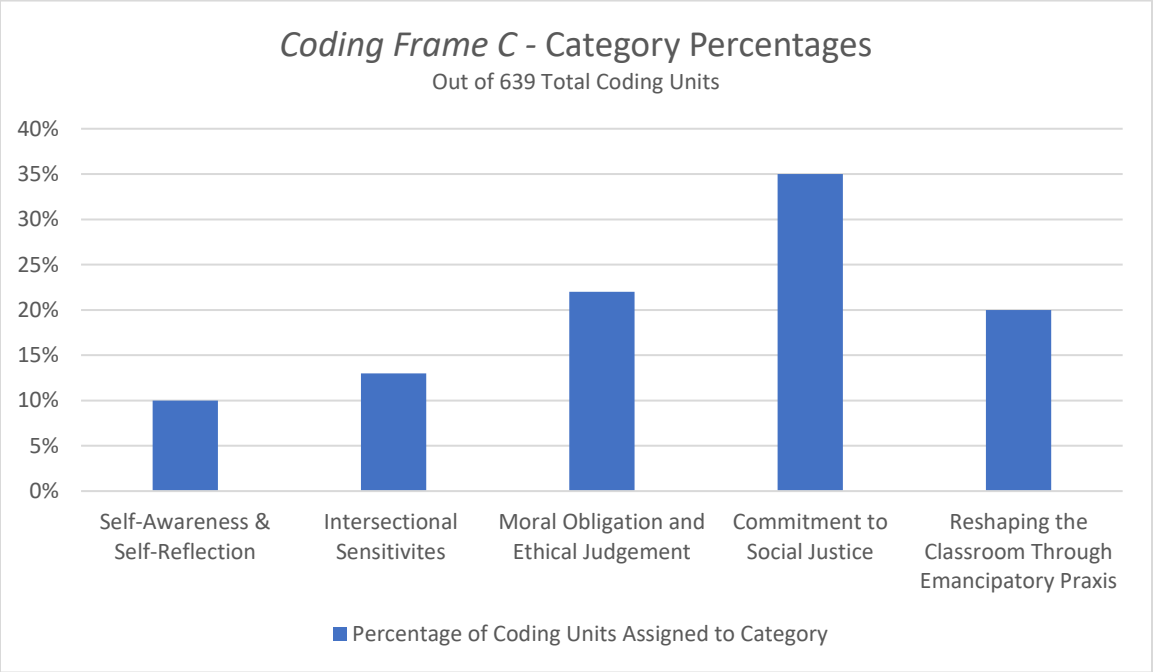


Note. Each of the categories and subcategories listed in this figure conceptualize dispositions in relation to critical consciousness and humanistic teaching.

The respective categories of *Coding Frame C* explored in the following sections complement each other and work together to create a holistic view of dispositions necessary for urban teaching and learning. Nevertheless, Figure 14 indicates the percentage of coding units assigned to each dispositional category of the coding frame. There is an overall total of 639 coding units assigned to *Coding Frame* C. The figure illustrates the dispositional categories that were described the most and the least in corpus of sources examined during this study.

Figure 14

Coding Frame C – Category Percentages



Note. There is a total of 639 coding units assigned to *Coding Frame C: Conceptualizing Dispositions for Urban Teaching and Learning*. The *Self-Awareness & Self-Reflection* category signifies 10% (n=65) of coding units. The *Intersectional Sensitivities* category denotes 13% (n=85) of coding units. The *Moral Obligation and Ethical Judgement* category represents 22% (n=142) of coding units. The *Commitment to Social Justice* category signifies 35% (n=221) of coding units. Finally, the *Reshaping the Classroom* category represents 20% (n=126) of coding units.

I. Self-Awareness and Self-Reflection

The category of *Self-Awareness and Self-Reflection* suggests that clear perception and conscious knowledge of a teacher's own beliefs, attitudes, values, perspectives, biases, assumptions, and experiences along with the ability to (re)think these notions results in dispositions necessary for urban teaching and learning. All teachers should look inward and affect what is in their control (Corbett et al., 2002). Self-awareness and self-reflection are fundamental first steps for one's practices, as teachers need to know how to conduct examinations of their own cultural assumptions to understand how these shapes their decisions, practice, and action in the classroom (Boggess, 2010; Stooksberry et al., 2009). The *Self-Awareness and Self-Reflection* category only makes up 10% of the codes assigned to *Coding Frame C*. However, the ability to know and reflect on one's practice has implications for all categories of this coding frame. Illustrating this reach across *Coding Frame C* and dispositions for urban teaching and learning, Dotger (2010) believed that teachers who actively engage in self-awareness and self-reflection are more aware of their approaches to teaching and learning. They express understandings to working with parents, other educators, and community members in support of students while at the same time recognizing that teachers must be aware of their positioning in the complex sociocultural and sociopolitical contexts in which they are situated. Encouragingly, Dotger (2010) also maintained that awareness and reflection also inform decision-making processes related to ethical dilemmas. Gay and Kirkland (2003) noted the importance of self-awareness and self-reflection by asserting, "Teachers knowing who they are as people, understanding the contexts in which they teach, and questioning their knowledge and assumptions are as important as the mastery of techniques for instructional effectiveness" (p. 181). As a part of this awareness and reflection, all teachers in urban contexts should hold

positive views of self. Teachers should believe in the worth, ability, and potential of self; possess a fundamentally positive sense of self-adequacy, capability and dependability; and have positive expectations of self (Truscott & Stenhouse, 2018, p. 14). A keen sense of self-reflection and self-awareness encourages teachers to be active inquirers of self and others as they critique current practices, generate plans for new well-informed practices, and model critical consciousness for students (Williams et al., 2016).

Another significant component of self-awareness and self-reflection is the notion of introspection. Being introspective means constantly questioning what one is doing, and whether it is enough to reach all students (Nieto, 2017). Smyth (1999) concluded that if teachers are committed to uncovering the forces that hinder them, they need to engage in four sequential stages/questions of awareness and reflection: (1) describing – What did I do?; (2) informing – What does this mean; (3) confronting – How did I come to be like this?; and (4) reconstructing – How might I do things differently? Ultimately, reflective urban educators consciously access new lenses to view their practice and alter their perspectives (LaBelle & Belknap, 2016). Teachers who are aware of themselves and deliberately self-reflect are more accommodating to the diverse needs of their students.

II. Intersectional Sensitivity

Intersectional sensitivity is a teacher's awareness and ability to utilize the knowledge of self and students, including the different parts of people's identities that are marginalized or privileged in society, to reduce barriers and facilitate learning. This sensitivity centers on a teacher's understanding of individuals' and one's own background or worldview. The category of *Intersectional Sensitivity* makes up 13% of the units of coding assigned to *Coding Frame C* and concludes that teachers who apply their knowledge of themselves, students, and their

families to the urban context of teaching and learning have desirable dispositions. Powell (1997) insisted that "teachers who become aware of how their cultural orientations and predispositions, and those of their students, influence their classroom teachings are able to connect students in meaningful ways to content" (p. 467-468). Powell further defines effective teaching as "teacher ability to help students, within certain cultural parameters, learn content in personally meaningful ways" (p. 469). Accordingly, effective teachers are aware of their tendencies around culture and mindful of what the context requires for desirable learning outcomes to be attained. Cultural dispositions fall in the category of intersectional sensitivity, for they are a teacher's inclination to meet the needs of diverse learners (Schussler et al., 2008; Williams et al., 2016). Teachers with desirable cultural dispositions are able to describe teacher and student difference of background, the importance of connecting school curriculum with students' lives, and an awareness of their own worldview (Schussler et al., 2008). Intersectional sensitivity and cultural dispositions play a significant role in ensuring that teacher culture and student culture co-construct opportunities for learning. Teachers who have the tendency to reflect on cultural norms and those of their students tend to address the needs of their students (Banks, 2004; Irvine, 2003, Williams et al., 2016).

The *Intersectional Sensitivity* category also acknowledges that a teacher's awareness and understanding of intersectionality connotes an appreciation of the ways that multiple aspects of people's identities intersect, influence one another, and compound to create unique experiences (Collins & Bilge, 2016). Hence, intersectional sensitivity begins with recognizing and respecting all social, racial, and cultural groups (Lazar, 2013). The corpus of sources indicates that teachers need to have a critical understanding of how race, class, gender, and culture structure the school experiences and life outcomes of social and cultural groups of children who have been historically marginalized in schools and society (Andrews, 2009; Annamma, 2015; Dee &

Henkins, 2002; de Freitas & Zolkower, 2009; Ford et al., 2007; Garmon, 2005; Lazar, 2013; Talbert-Johnson, 2006; Villegas, 2007). Along with this critical understanding comes the notion that academic and social achievement does not occur in a vacuum and are affected by the existing social order of society (Grant & Gilette, 2006; King, 1991). A teacher's intersectional sensitivity also applies to the families of the students that she or he teaches. Pedro and colleagues (2012) remarked, "To be prepared to interact successfully with families in school settings, teachers must be made aware of and comfortable with all types of diversity including changing family structures, cultures, regional factors, education/literacy levels, and language" (p. 12). Thus, teachers not only need to know about the multiple intersections of their students and their families; they also need to be in touch with their feelings and thoughts about the multiple intersections of their students and their families. In essence, a teacher's intersectional sensitivity should directly inform their practices. A teacher who is aware of the multiple identities of their students understands that it is not only what they teach, but also whom they teach that matters (Nieto, 2017). Teachers in urban school contexts should have a deep awareness of their students' backgrounds and a strong desire to help them be successful despite their students multiple marginalizations.

III. Moral Obligation and Ethical Judgment

The category of *Moral Obligation and Ethical Judgement* advises that teachers should see themselves as having a moral responsibility for fostering the success of urban students. The 22% of coding units assigned to this category argue that educators need a moral compass that enables them to follow through on their commitments to urban children despite the challenges associated with teaching in an urban, high-need context (Garmon, 2004; Lazar, 2013; LaBelle & Belknap, 2016; Powell, 1997; Sage et al., 2012; Schussler et al., 2008; Stooksberry et al., 2009;

Warren, 2018; Williams et al., 2016). As a part of this commitment, teachers should view themselves as part of the larger humanity with a moral and ethical obligation to help others which includes treating students fairly and equitably.

Because teaching occurs in schools which are a part of a social context, desirable ends for urban educators should include the nature of relationships with others on a personal level. Slightly different from moral obligation, an urban teacher also needs ethical judgement which is "one's ability to make the socially-just, democratic, morally-defensible choice in a complex decision" (Dotger, 2010, p. 809). This category represents both moral obligation and ethical judgement because both notions are reflected throughout the corpus of sources. Additionally, both perspectives are considered due to the relation to context. Morals are commonly associated with personal principles, whereas ethics are associated with social rules that may vary between contexts (Boon, 2011). Importantly, how a teacher is inclined to think through and act upon their values in the urban context of schooling is significant to one's moral obligations and ethical judgement.

The units of coding assigned to this category also describe the ways that moral obligation and ethical judgement manifest through an urban teacher's behaviors and actions. For example, in Lazar's (2013) study that examined the dispositions of three early-career teachers, he found that the teachers willingly endured the challenges of urban high poverty schools, had a passion for their work despite the number of challenges that they faced, displayed hard work and persistence, advocated for students and prioritized their learning, and they all pledged their dedication to helping their students achieve. Urban teacher dedication, further, involves trying different instructional methods or strategies and seeking resources that meet the diverse needs of students (Truscott & Stenhouse, 2018; Williams et al., 2016). Essentially, the *Moral Obligation*

and Ethical Judgement category emphasizes the significance of teacher responsibility for urban student learning and well-being. This category is broken down into subcategories that represent the most salient perspectives of moral and ethical awareness as determined by the corpus of sources. The subcategories are (1) care, (2) empathy, (3) open-mindedness, (4) authenticity, and (5) respect. Each subcategory is described in the sections that follow.

Care. A part of moral responsibility and ethical judgement is the teacher's tendency to care for their students. This subcategory indicates that a teacher's ability to care is a disposition necessary for urban teaching and learning. Care within the context of school means that "teachers focus not only on imparting predetermined knowledge but also spend significant time and energy on nurturing and sustaining each of their students" (Talbert-Johnson, 2006, p. 157). Care also involves helping students find their place in the world by willingly seeking to understand them from their perspectives and helping them reach their desired needs. When teachers have a true sense of the systemic inequities their students face and an awareness of their own power, privilege, and marginalizations, they may be more likely to develop an ethic of care (Annamma, 2015). Care is important to students as literature supports that students who have caring relationships with teachers tend to be more motivated and perform better academically (Gay, 2000; LaBelle & Belknap, 2016; Sage et al., 2012).

Empathy. The units of coding in this study also deem empathy as a part of an urban teacher's moral responsibility and ethical judgement. The corpus emphasizes that teachers need empathy to better understand students, families, and communities, especially if they teach in racially, ethnically, and linguistically diverse school contexts. Empathy can be thought of as a mechanism for obtaining new perspectives on culture that align more closely with the experiences and perceptions of diverse urban students and their families (Warren, 2018).

Truscott and Stenhouse (2018) define empathy by stating, “teacher sees and accepts others’ points of view, bases communication on learner’s point of view, believes in establishing rapport with learner, respects perspective of the learner” (p. 14). Empathy is best understood and emotional and cognitive in nature (Davis, 2004). Emotionally, empathy concerns “the tendency to experience feelings of sympathy and compassion for unfortunate others”, while cognitively, empathy involves, “the tendency to spontaneously adopt the psychological point of view of others in everyday life” (Davis, 1994, p. 57). Empathy aids teacher-student relationships as the teacher connects what they know or think about students and families to what she or he does when decision on the appropriate response or arranging learning experiences for students. In Garmon’s (2004) study, he described one teacher who displayed empathy, “Leslie developed a great sense of empathy for others. Therefore, even though she had little prior experience with diversity, she began. . . with a willingness, almost an eagerness, to accept and interact with people from backgrounds different from hers” (p. 204). Empathy, essentially, connects the personhood of teachers, including their worldview and beliefs about race and cultural differences, to the humanity and lived realities of diverse urban students and their families (Warren, 2018).

Open-Mindedness. Open-mindedness is also a significant aspect of moral responsible and ethical judgement. Garmon (2004; 2005) defined openness as being receptive to new information, to the ideas and arguments of others, and to different types of diversity. In practice, this means that urban teachers should be sensitive to others, willing to explore new things, and be innovative and creative in their pedagogy to positively affect student learning. Sage and colleagues (2012) insisted,

> It takes an open, secure, and self-directed teacher to build and sustain effective peer relationships. Such individuals can create the kinds of work and classroom atmosphere in which people trust themselves and each other, and where differences of all kinds are encouraged, appreciated and valued so that no one feels like an outsider. (p. 212)

In its most traditional understanding, Dewey's (1974) explanation of open-mindedness is still relevant today. Dewey believed that teachers should remain free from prejudice, biases, and others habits that make one unwilling to consider new problems and reflect on new ideas. Teachers who are open-minded have a better chance at being successful in a diverse urban classroom.

Authenticity. A teacher's moral obligation and ethical judgement around the concept of authenticity may also translate into appropriate dispositions for urban teaching and learning. In its simplest form, authenticity can be thought of as the capacity for sharing one's true self with others (Sage et al., 2012). An authentic teacher is able to be open, genuine, and honest about oneself. These teachers are self-disclosing and are able to connect their personal uniqueness with culturally responsive interactions, for they do not feel like they must play a role to be effective (Truscott & Stenhouse, 2018). Furthermore, authenticity highlights a teacher's ability to provide genuine learning opportunities while fostering meaningful relationships with students and their families. Rogers (1969) described the notion of authenticity as follows:

> One must be close to one's feeling, capable of being aware of them. Then one must be willing to take the risk of sharing them as they are, inside, not disguising them as judgements, or attributing them to other people. (p. 114)

In practice, an authentic teacher willingly displays their flaws and ability to laugh with students.

Authenticity involves maintaining positive relationships with students by "being real and creating a safe haven" (Lazar, 2013, p. 717) in ways that encourage students to take risks.

Respect. Respect also represents an important component of a teacher's moral responsibility and ethical judgement. Within the context of this work, respect is displayed when teachers hold students, their families, and communities to high esteem. As it relates particularly to teachers in diverse urban schools, recognizing and respecting students of all social, cultural, and racial groups while challenging the inequities that undermine their learning is fundamental (Lazar, 2013). Tolerance is a part of the *Respect* subcategory, for it is involves the capacity for the practice of recognizing and respecting the beliefs and practices of others (Steven & Charles, 2005). In a practical sense, respect involves "prizing the learner" (Sage et al., 2012, p. 209) by recognizing and utilizing the unique strengths of each student while offering choices and allowing real opportunities to choose. Teachers who respect their students believe in the reciprocal process of teaching and learning in which the teacher and students are equal participants in the learning process, and no one's contributions are no more or less important than the other. Successful urban teachers understand that respecting students is a prerequisite for learning and academic success.

IV. Commitment to Social Justice

The corpus of sources indicates that a teacher's commitment to social justice may represent desirable dispositions for urban teaching and learning. The *Commitment to Social Justice* category is the largest of *Coding Frame C* representing 35% of the total units assigned to the coding frame. Given the inequities that persists in educational opportunities and outcomes for diverse urban students, this category emphasizes that teachers must advocate for social justice and serve as agents for change in schools (Garmon, 2005; Powell, 1997; Stooksberry et al.,

2009). From this perspective, teaching is as much political as it is educational. One of the most fundamental principles of a teacher whose practice is informed by social justice is the tendency to act in ways that give all students access to an equitable education. The scholars in the corpus of sources conceptualize the importance of urban teachers' commitment to social justice in many ways. Lazar (2013) identified teaching for social justice as understanding students and advocating for them. Comparably, Garmon (2004; 2005) defined a teacher's sense of social justice as a deep concern for achieving equity for all people in society. Mills (2008; 2012) explained a teacher's commitment to social justice from a recognitive justice perspective which advocates "the fostering of respect for different social groups through their self-identification; opportunities for their self-development and self-expression; and the participation of groups in making decisions that directly concern them, through their representation on determining bodies" (2008, p. 262). Urban teachers who are committed to a recognitive view of social justice work to challenge and transform oppressive structures that inhibit the development of their students. Boggess (2010) conceptualized a teacher's commitment to social justice as a form of activist dispositions which are rooted in the belief that to be a successful teacher, "one must confront discrimination and injustice based on race and class, incorporate a critical perspective and culturally responsive curriculum into everyday teaching, and practice teaching as a social act of act" (p. 79).

Although slight variations exist concerning what a teacher's commitment to social justice entails, there is less of a question regarding the actions of a teacher who is committed to social justice. In Villegas' (2007) work on dispositions and social justice she asserted that teachers who aim to make a different in the lives of diverse students need the disposition to teach all students equitable. In practice, teachers actualize their commitment by helping students examine multiple

perspectives; using relevant school and community resources to aid student learning; diagnosing sources of difficulty for students and strengths on which to build instruction; and creating a classroom environment that supports learning for diverse students. Teachers with a strong commitment to social justice view issues of human rights as a collective effort in which teachers, students, their families, and the community act are participants in a democratic environment (Casebeer, 2016). Teachers with a commitment to social justice also (1) use an anti-deficit approach, (2) promote equity in learning opportunities, and (3) value social relations. Each of these ideas represent subcategories of *Commitment to Social Justice* and are further described in the sections that follow.

Anti-Deficit Approach. An anti-deficit approach critiques the act of placing blame for school failure on the child or the family due to a greater awareness of societal structures (Williams et al., 2016). Instead of using terms such as ‘at-risk’ to blame children, their families, and their cultures, teachers taking an anti-deficit approach correctly place the onus of being ‘at-risk’ on schools and society (Nieto, 2017). Challenging deficit perspectives and promoting affirming views of diverse urban students plays a significant role in teachers’ commitment to social justice. Teachers with deficit awareness acknowledge the cultural capital within their students’ communities while validating their knowledge traditions. Students’ cultures are viewed as an asset rather than a deficit or something to be discarded, because in this way, students are able to envision themselves as worthy and knowledgeable. Teachers also understand the societal issues that lead to school challenges, and they actively work against the assumptions of schools and society that reinforce inequities (Ford et al., 2007). Furthermore, these teachers assume responsibility and take professional ownership of facilitating the success of their students (Truscott & Stenhouse, 2018).

Promoting Equity in Learning Opportunities. This subcategory of *Commitment to Social Justice* insists that teachers who provide equity in learning opportunities and value student learning differences have dispositions necessary for urban teaching and learning. Williams and colleagues (2016) defined equity awareness as "a desire for equity, recognition of inequitable practices, a desire to advocate for students, and the optimism in accomplishing their advocacy efforts" (p. 23). Teachers who promote equity in learning opportunities also promote fairness. Highlighting its social justice implications, LaBelle and Belknap (2016) conceptualized fairness as inclusion of all students. The scholars mentioned that good teachers display fairness through culturally responsive teaching and differentiated instruction while instilling the belief in students that every child is worth educating. As a practical example of promoting equitable opportunities for learning, Powell's (1997) case study on a culturally relevant teacher sheds light on equitable teacher actions. Powell observed that, "Amy [the teacher] was predisposed to acquire a deeper level sensitivity for students' cultural backgrounds and to give attention to students who appeared to be in the most need of some kind of personal, social, and educational assistance" (p. 473). Amy continuously searched for ways to include and engage her students in the content. She affirmed their languages and cultures while rethinking what content was actually teachable and learnable in her classroom. Amy encouraged students to use their first language and worked diligently to erase doubts about their usage of English. Amy fundamentally believed that all students can learn which reflected the high expectations she assumed for her students.

High Expectations for All. As indicated throughout this work, teacher beliefs about students can significantly shape the expectations they hold for student learning. Equity-oriented teachers with a commitment to social justice see their students' potential to achieve and their own responsibility for nurturing them. Some of the keys to making a difference in the lives of

marginalized children may be holding high expectations and engaging in pedagogical practices with high intellectual demand (Mills, 2012). In Boggess' (2010) study of urban teacher activism, a former Chicago superintendent of teaching and learning noted,

> I think there's a great deal of evidence in the educational domain that expectations really matter. . . . They've got to be backed up with pedagogically knowledge and content knowledge, but there are many people who can teach and know the content but have incredibly low expectations for the kids they serve and the kids don't get very far. (p. 78)

This statement emphasizes that urban teachers should be disposed to maintain high expectations of their students no matter the circumstance. Thus, teachers holding high expectations for all learners, including the ability to hold students accountable while providing encouragement for them to excel, may have dispositions necessary for urban teaching and learning.

Social Relations. Human relationships are at the core of humanistic education (Sage et al., 2012). This includes relationships with self, students, their families, other educators, and community members. Sustaining relationships requires a variety of personal skills such as effective communication, active listening, and problem-solving skills. Therefore, it takes open and secure teachers to develop and sustain relationships with others. Urban teachers must believe in the power of the collective to bring about change and ensure that students have the opportunity to reach their full potential. The saying "it takes a village to raise a child" may be most applicable to urban school environments where diverse students who have caring relationships tend to be more motivated and perform better academically (Dee & Henkins, 2002; Gay, 2000; Ratcliff & Hunt, 2009).

The *Social Relationships* subcategory of *Commitment to Social Justice* specifies that desirable dispositions for urban teaching and learning are associated with teachers who prioritize

relationships with others in the quest of their students' academic success. The willingness and explicit attempts of teachers to develop relationships with student, families, and communities regardless of race, culture, or family background is also significant to this category. Successful teachers today must understand the value of making an effort to become comfortable and informed about the kinds of experiences and beliefs of the diverse families in which they will serve. Pedro and colleagues (2012) maintained,

> An essential disposition for teachers to possess is a positive attitude towards families and the family school relationship process. This can bring about a more successful interaction with families as they look for the potential, strengths and resilience of the family rather than deficits. (p. 7)

Other aspects of social relations that are described as key for teachers to work effectively with families include a commitment to effective communication, engaging families as partners in the learning and growth process, and developing an empowering perspective of parents and families (Kindle & Schmidt, 2011; Nieto, 2017; Ratcliff & Hunt, 2009). Teachers should believe that knowledge is reflexive and that students and families have just as much knowledge to share as they have to receive (Warren, 2018). This belief is known as reciprocity where others are valued and used as resources for learning through a process of collaboration (Carr & Claxton, 2002).

V. Reshaping the Classroom Through Emancipatory Praxis

The category of *Reshaping the Classroom Through Emancipatory Praxis* suggests that dispositions appropriate for urban teaching and learning are associated with teachers who negotiate the curriculum with learners, take instructional risks, view knowledge as socially constructed, and accommodate the curriculum with the goal of creating a just and democratic society for all. This category represents 20% of the units assigned to *Coding Frame C* and

emphasizes that educators should see themselves as more than merely teachers. Due to the politics of cultural differences, teachers should also view themselves as cultural workers who merge the primacy of the political with the pedagogical. Nieto (2017) stated

> One of the most significant roles a teacher can have is being a bridge, that is connecting students' worlds of home and school in meaningful and constructive ways. A bridge is a good metaphor for teachers' work as sociocultural mediators. A bridge helps connect two areas that otherwise might be hard to reach. A bridge also introduces us to new terrains and new adventures. In addition, a bridge makes going back and forth easy. . .When teachers act as bridges, they send a message to their students that their identities are worthwhile. This is a valuable disposition for all teachers to have. (p. 131-132)

Nieto expressed the need for teachers to be more than just the delivery mechanism for students' acquisition of content knowledge. Teachers also have a greater responsibility of helping students take pride in themselves and learn in ways that are conducive to who they are and who they hope to be. One way urban teachers reshape the classroom is by creating curricula centered on the lives of their students (Boggess, 2017). Given the current focus in urban schools on accountability, standardized testing, and scripted curricula, student-centered teaching and learning can be quite difficult to accomplish. Urban teachers should remain cognizant of how schools and their prescribed curricula could structure inequities for some students. Urban teachers should take risks which may include supplementing mandated curricula in order to reflect students' backgrounds (Lazar, 2013; Powell, 1997). Additionally, teachers should constantly remain critical of mandatory curricula, their own instruction, and students ever-changing perceptions and experiences.

Another way in which urban teachers should reshape the classroom is by giving students autonomy. Teachers can accomplish this by allowing students to shape the classroom environment to make it more engaging and inviting. At the same time, teachers can help students see connections between what they are asked to learn and their everyday lives outside of school (Villegas, 2007). This process is referred to as "mutual accommodation in which both teachers and students adapt their actions to the common goal of academic success with cultural respect" (Villegas, 1991, p. 12). Mutual accommodation also fosters students' feelings of individual freedom in that students are treated as individuals with unique ways of learning rather than as one indistinctive group (LaBelle & Belknap, 2016). Ultimately, reshaping the classroom through emancipatory praxis takes the perspective of critical pedagogy which centers on interrogating dimensions of schooling and education for democratic aims (Lazar, 2013). When teachers foster a community of ongoing dialogue, share power and authority with students, and introduce their student to a variety of perspectives and experiences, the students are most likely to become change agents who will contribute to a better society.

Centering Culturally Responsive Pedagogies. Consistent across *Coding Frame C: Conceptualizing Dispositions for Urban Teaching and Learning* and the literature on cultural and asset-based pedagogies is the notion that teachers need "a deep professional, political, cultural, ethical, and ideological disposition" (Howard & Rodriguez-Minkoff, 2017, p. 9) in order to successfully teach students in urban schools (Truscott & Stenhouse, 2018). The act of centering culturally responsive pedagogies in daily instruction with urban students can be viewed as the result of acquiring the aforementioned dispositions described here in *Coding Frame C* through the processes indicated in the *Cultivation* category of *Coding Frame B.* Nonetheless, this category specifically acknowledges that urban teachers should intentionally include pedagogies

of cultural value into their daily practices if they are to effectively influence the academic success and life trajectory of diverse students. Warren (2018) used the language culturally responsive pedagogy versus any of the other variations of the concept to emphasize the importance of teachers' tendencies to act in ways that appropriately and accurately respond to the needs of diverse students. Warren stated further, "Teachers cannot control how students show up. Teachers can control, however, their (professional and personal) response to how students show up" (p. 170). Culturally relevant pedagogy (Ladson-Billings, 1995), culturally responsive pedagogy (Gay, 2000), funds of knowledge (Moll et al., 2005), the third space (Gutierrez, 2008), culturally sustaining pedagogy (Paris, 2012), and other pedagogies of cultural value establish that all teachers, especially those in urban schools, must account for their students' race, culture, and societal positioning in their daily practices.

Critical Consciousness and Humanistic Perspectives on Teaching

The dispositions identified in *Coding Frame* C commonly recognize that teachers must know, understand, and examine the sociopolitical context in which urban students learn in order to effectively meet their needs (Andrews, 2009). The articles in the corpus of this study emphasize that critical consciousness and humanistic perspectives on teaching form the foundation of dispositions necessary for urban teaching and learning. Using Gloria Ladson-Billings' (1995, 2009) framework of culturally relevant teaching, Truscott and Stenhouse (2018) defined critical consciousness as "the ability of teachers to not only move beyond academic achievement for the sake of academic achievement but also further foster students' abilities to critique, analyze, and assess their environment and world" (p. 6). Critical consciousness can be further understood as a level of sociopolitical awareness through which people understand their positionality in the world in comparison to others. It also involves the ability to recognize and

analyze societies and systems that are oppressive and unjust to socially disadvantaged populations and the commitment to act against those societies and systems to promote the well-being of all (Annamma, 2015; Nieto, 2017; Steven & Charles, 2005).

Similarly, a humanistic approach to education involves respect for life and humanity; equal rights and social justice; a respect for cultural diversity; and a sense of shared responsibility and commitment to international solidarity. It is an approach that recognizes the diversity of knowledge systems, worldviews, and conceptions of well-being as a source of wealth. Sage and her colleagues (2012) contended that "humanistic dispositions, or the action components that rise from humanistic beliefs, are particularly important for today's teachers and current trends in education" (p. 210). As our society continues to diversify greatly in urban communities, a humanistic approach to teaching accepts the diversity of lived realities while reaffirming a common core of universal values. Sage et al. (2012) went on to state,

> Teachers and the quality of their instruction are situated in broader sociocultural issues of teacher accountability, teacher-child-parent relationships, and the increasing diversity of the nation's schools. Pedagogies that instill humanistic dispositions may help teachers develop competencies that are effective in addressing these critical personal and social contexts. (p. 210)

A humanistic approach implies a central concern with sustainable human and social development, in which the fundamental purpose of education should be to sustain and enhance the dignity and welfare of children. All of the units of coding assigned to *Coding Frame C: Conceptualizing Dispositions for Urban Teaching and Learning* are comprised of one or more of the perspectives on critical consciousness or humanistic teaching and learning described in this section.

Perspectives on Urban Teacher Dispositions

The purpose of developing *Coding Frame C: Conceptualizing Dispositions for Urban Teaching and Learning* was to identify and understand dispositions deemed salient for teachers of diverse urban students. The findings from *Coding Frame C* also answer the third research question: What dispositions for urban teaching and learning are conceptualized in scholarly work? This coding frame upholds the expectations of social constructionism in QCA which posits that every study should identify the context in which the texts are examined and specify findings particular to the context (Krippendorff, 2004). As stated throughout this study, it is understood that urban teaching involves a nuanced and optimistic understanding of the multifaceted and varied experiences of people who live in urban communities (Milner et al., 2015). Consistent with this assertion, the findings of *Coding Frame C* indicated that dispositions for urban teaching are based on a strong foundation of sociopolitical awareness along with a genuine respect and concern for all people, but especially those who find themselves in the margins of today's society. Urban teachers who view the world through a lens of critical consciousness have a profound understanding of the social positioning of urban students and their families. These teachers also share a common purpose of equitably educating children for a just and democratic society.

Five dispositions were identified as necessary for teachers of diverse students in urban schools. These dispositions include (1) a conscious awareness of oneself and the ability to self-reflect; (2) an understanding of one's own and others' background, cultural orientations, and identities—including how these aspects work together and against each other, (3) upholding one's moral and ethical responsibilities to assure student safety and success, (4) displaying a

commitment to social justice by providing equitable learning opportunities, and (5) reshaping the classroom in ways that give students agency.

Final Summary: A Synthesis of Continuous Texts

The findings of this study focused on developing the concepts of the disposition construct. One concept associated with the disposition construct included emphasis on humanistic characteristics or traits. Some humanistic characteristics are described as theoretical in nature, such personal integrity and intellectual responsibility. Other humanistic characteristics venture over to behaviors and actions like persistence and resourcefulness. An association between traits and actions was evident in the literature as dispositions were commonly referred to as tendencies to act in a particular manner. Another connection was identified between one's tendencies to act and their internal filter or meaning-making process used to make sense of world. The literature suggested that one's filter or process of meaning-making depends heavily on their unique prior experiences. Thus, the concept of context, or habitus, appears to play a large role in understanding dispositions. From this perspective, a teacher's dispositions are the result of the social, cultural, and political contexts of their past and present life. Culture, beliefs, and experiences were reported as primary influences in understanding the disposition construct.

Specific to teacher preparation, the possibility that dispositions can change was explored through the concept of mutability. Beliefs in one's abilities to shift dispositions along with cultivation experiences described in the literature offer specific recommendations and examples of the intentional practices and social experiences that teacher education programs should include. Some of the most commonly referenced social experiences are experiential in nature and require complete immersion into the context such as urban field experiences, intercultural experiences, and service-learning opportunities. The literature also indicated that even the most

explicit teacher preparation program may unintentionally reinforce undesirable dispositions (regression). If dispositions can positively change, they are also probable to regress or remain the same (stagnation).

A final analysis of the literature centers on understanding dispositions for urban teaching and learning. Self-awareness and self-reflection remain important dispositions for an urban teacher, as one should always look inward to affect what is in their control. The notion of self-awareness relations to intersectional sensitivity since urban teachers should be able to utilize the knowledge of themselves and others to facilitate unique learning experiences. Care, empathy, open-mindedness, authenticity, and respect were specific aspects of moral and ethical considerations regarded as necessary for urban teachers. The analysis also emphasized that urban teachers should display a commitment to social justice and emancipatory practices among other areas specific to critical consciousness and humanistic perspectives on teaching. Implications of the analysis, including considerations for urban teacher education, are presented in the next and final chapter.

4 DISCUSSION AND IMPLICATIONS

Urban schools historically have been characterized as places of densely populated racially, culturally, linguistically, and socioeconomically minoritized students. Today's urban schools are becoming even more diverse as the population growth of the United States continues in urban areas (Census Bureau, 2010; National Center of Education Statistics, 2019). Due to the nature of the context, urban teaching involves a nuanced understanding of the multifaceted and varied experiences of the people who live in urban communities. Teaching in urban schools also requires knowledge of the policies and practices that can improve students' schooling experiences and academic success. Teachers should be mindful that students bring their whole selves into the classroom. Likewise, teachers must recognize that their own complex system of beliefs, commitments, and values enter the classroom when they do (Hasslen & Bacharach, 2007; Splitter, 2010). Effective urban teaching, therefore, involves more than just the passing of knowledge to students. It also concerns teachers' awareness of students on an academic and personal level along with teachers' inclinations to appropriately support students on a daily basis (Lee et al., 2018; Shiveley & Misco, 2010). The disposition construct is used in teacher education to illustrate the importance of ensuring that teachers understand their salient role in shaping the lives of students and possess the thinking appropriate for achieving student success. However, conceptualizing the disposition construct has been fraught with challenges for decades due to the abstract nature of the construct.

The current study provides clarity to the field of teacher education by highlighting salient concepts within the disposition construct and emphasizing the ways in which dispositions can inform urban teaching and learning. A key assumption of social constructionism that guided this work is that knowledge is constructed through socialization within a particular context. The

results of the QCA center on three significant issues of the disposition conversation that align with the research questions. First, the analysis explores the disposition construct to clarify its' nature, scope, and meaning as ascribed by scholars whose research focuses on urban schooling. The analysis also hones in on the concepts of dispositional change as it relates to urban preservice teacher preparation. Lastly, the analysis identifies dispositions for urban teaching and learning in which critical consciousness and humanistic teaching serve as a foundation. The following sections address the key implications of the analyses while considering how these insights may directly inform urban teacher education. The chapter ends with recommendations for future research on the disposition construct. Suggestions for research on developing and sustaining dispositions for urban teaching and learning are also discussed.

The Disposition Construct: The Interrelatedness of Theoretical and Behavioral Concepts

The common assumption of the disposition construct identified throughout this work is that culture, beliefs, and experiences inevitably impact teachers' dispositions and influence how teachers will perform in the classroom. The analysis also places emphasis on five concepts of the disposition construct that are acknowledged by scholars of urban schooling. In understanding what dispositions are, some scholars target unobservable traits, or theoretical concepts, while others stress dispositions-in-action or components that are behavioral in nature.

Scholars have different perspectives on which theoretical concepts are relevant to the disposition conversation, but those commonly found in this study include variations of humanistic characteristics like preservice teachers' moral, and/or altruistic traits, or personality traits. Theoretical concepts, like humanistic characteristics, are difficult to observe. However, some teacher preparation programs want to measure theoretical concepts, for these concepts represent what traits preservice teachers should possess to be successful in urban schools. It had been

found that beliefs about learners are important (Allen et al., 2017; Carroll, 2012; Hollins et al., 2010; Richardson, 1996). This is especially true for preservice teachers who may have limited experiences with urban students, families, and communities. When targeting theoretical or behavioral concepts individually, scholars might miss out on key understandings of the disposition construct.

Interestingly, teachers' beliefs about learners, or unobservable traits, are directly tied to actions. Though researchers tend to discuss theoretical concepts and behavioral concepts in isolation, the two are strongly interrelated and should always be considered in tandem. Behavioral concepts of the disposition construct include teachers' tendencies to act in a particular manner. The concept of contextually-based habitus takes the notions of teacher behavior a step forward by emphasizing that not only are teacher dispositions tendencies to act, but they involve actions particular to certain situations or circumstances. In essence, theoretical concepts represent what experiences, beliefs, or humanistic characteristics preservice teachers need to be successful in urban schools. Behavioral concepts, or the actions of preservice teachers, help to understand why certain experiences, beliefs, or humanistic characteristics are necessary to produce certain actions. For example, a teacher who displays the moral traits of care and respect (the theoretical) may have the tendency to promote equity in learning opportunities (the behavioral). Likewise, a teacher who exudes freedom from prejudice and value of diversity (the theoretical) may show behavioral patterns indicative of successful relationships with urban students and their families (the behavioral). These examples indicate that teachers who have positive beliefs about urban schooling tend to be more successful and committed to teaching within urban schools (Aragon et al., 2014). Research suggests that urban teachers should know and willingly be responsive to the contextual features and nuances that present themselves inside

the urban classroom (Gay, 2010; Howard, 2010; Milner et al., 2015). Both mindsets and practices are integral to successfully teach urban students (Irvine, 2003; Milner, 2008; Monroe & Obidah, 2004). Supporting this stance, Ladson-Billings (2006) highlighted that culturally relevant pedagogy should be considered within a context and is more about a way of being than a specified set of practices. Thus, teachers' actions within the urban classroom are informed by their perceptions of the urban context.

Another strong indicator of the interrelatedness between theoretical and behavioral concepts of the disposition construct is in regard to the cultivation of preservice teacher dispositions. Teacher educators should use what preservice teachers bring into the preparation program—beliefs, experiences, and morals—along with program components that emphasize action such as urban field experiences and purposeful reflection to stimulate dispositional growth. Theory and behavior are reciprocal. Because the two interact with each other, experiences are key and offer possibilities for change. However, dispositional change can only be measured by solely relying on behavior or action. In practice, these actions include observations of preservice teachers within the urban context, noticing activities they engage in or avoid, and promoting opportunities for preservice teachers to discuss their growth (Fellner & Kwah, 2018; Kindle & Schmidt, 2011; Talbert-Johnson, 2006). The concept of behavior plays an important role in identifying dispositions, yet teacher educators should not depend on actions exclusively.

The important point here is that one's thinking and actions work synergistically to create dispositions. Teacher educators and researchers should not neglect the role of one or the other. Over the years, teacher educators have worked to integrate dispositions into their teacher preparation programs in ways that satisfy the accreditation standards deliberately requiring

programs to articulate understanding of dispositions as well as develop and implement systems for assessing them (Schussler et al., 2010). However, in doing so, teacher preparation programs often focus on the assessment of teacher dispositions. This assessment commonly involves observing preservice teachers in the field and rating them using a disposition scale or rubric. When teacher preparation programs only focus on behavior and not on what preservice teachers bring (the theoretical concepts), they fail to truly assess dispositions holistically. Additionally, standardized rubrics and assessment scales assume that all urban classrooms look the same, as they do not account for the contextually specific nature of the urban school (Mills, 2013; Villegas, 2007). Dispositions are more than just frequently exhibited behaviors. Theoretical program components that seek to enhance dispositional growth must also be considered. Teacher educators should have explicit conversations with preservice teachers that connect beliefs and values to subsequent actions in the urban school classroom.

Many teacher preparation programs recommend reflectivity or opportunities for preservice teachers to think about their actions and alternative means of achieving goals and aims (Casebeer, 2016; LaBelle & Belknap, 2016, Zeichner & Liston, 2013). Reflectivity can serve as a medium between theory and behavior because it involves both action and reflection. Previous studies support the claim that culturally responsive teachers can develop through reflective thinking that connects beliefs, practices, and teaching (Castro, 2010; Fonseca-Chacana, 2019; Rychly & Graves, 2012). As it pertains to the cultivation of dispositions for urban teaching and learning, criticalreflectivity may be key. Critical reflectivity is the process in which preservice teachers examine how their prior experiences, beliefs, and expectations of diverse urban students influence teaching and learning (Durden & Truscott, 2013). The process of critical reflectivity requires preservice teachers to attentively question their own beliefs and routinely accept

classroom practices by intentionally analyzing teaching as a highly contextual, complex, and personal act. The notion of critical reflectivity is consistent with Ladson-Billings' (1994) argument that preservice teachers need both an understanding of culturally relevant ideology and how to implement culturally relevant teaching in the classroom. Balancing ideology with teaching is a further acknowledgement that both theoretical and behavioral concepts of the disposition construct work synergistically to inform preservice teacher dispositions. Preservice teachers develop dispositions for urban teaching and learning when they are pushed to think critically on their practices and the beliefs, values, and experiences that inform them.

The focus on reflectivity as a means of producing urban teacher dispositions extends earlier work demonstrating that reflectivity can help preservice teachers uncover personal biases, understand student needs, and unpack the social, political, and cultural context in which their classrooms are situated (Addleman et al., 2014; Deaton et al., 2014; Durden & Truscott, 2013; Irvine & Armento, 2001). In their early work, Irvine and Armento (2001) asserted that knowledge and reflection are necessary for culturally responsive practice. Likewise, Addleman and colleagues (2014) emphasize the importance of culturally responsive consciousness in reflectivity because "failing to recognize and question one's own lens presents a critical obstacle to valuing and meeting the needs of all students" (p. 126). Recognition of the importance of preservice teacher perceptions and practices, or theoretical and behavioral aspects, supports the recommendation that teacher education programs should concentrate on refining and scaffolding preservice teachers' critical reflections as they develop and practice pedagogical skills (Durden & Truscott, 2013). When teacher preparation programs intentionally provide opportunities for preservice teachers to acknowledge and contemplate the connection between their theoretical and behavioral positionings, desirable dispositional change may be prompted. Figure 15 displays the

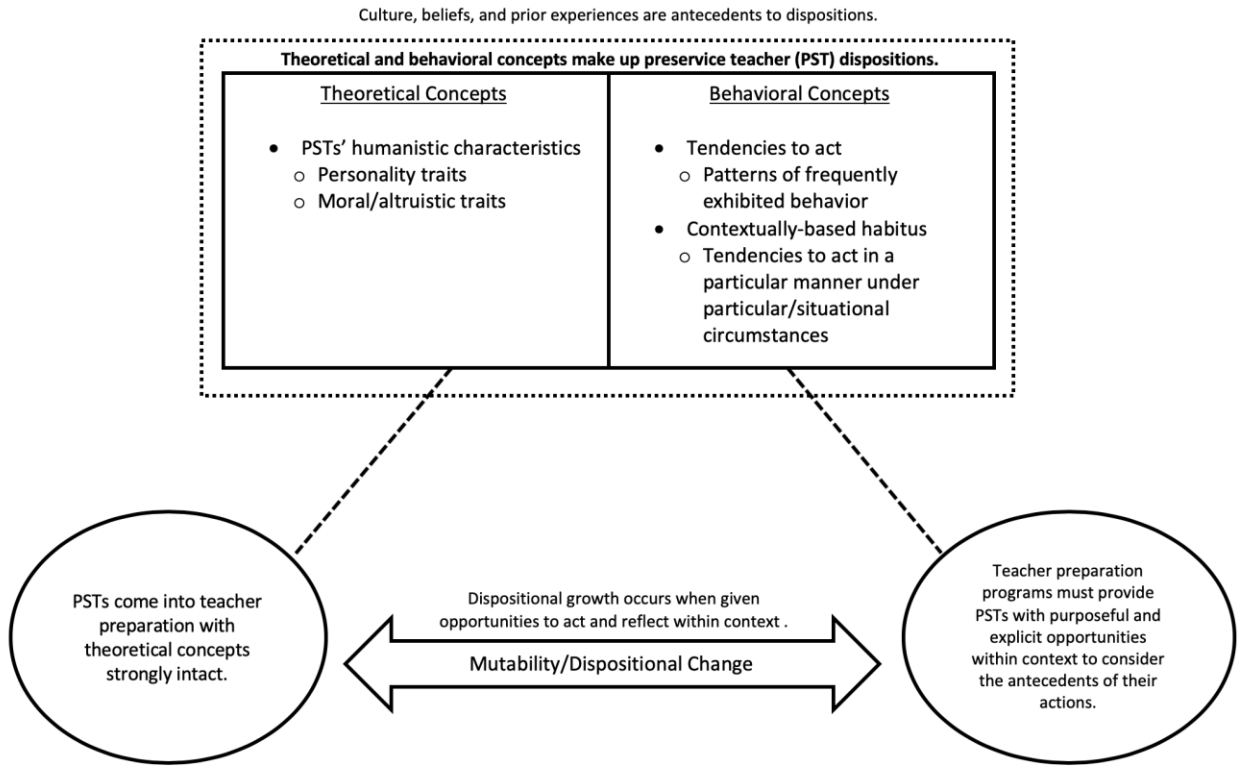
association between theoretical and behavioral concepts of the disposition construct in relation to preservice teacher dispositional development and the role of teacher preparation.

Dispositional Change and Considerations for Urban Teacher Preparation

This study found that the single most important indicator of dispositional growth is preservice teachers' levels of open-mindedness and willingness to consider new perspectives. This finding is consistent with Garmon's (2004) argument that initial dispositional influences may determine preservice teachers' readiness to learn from the experiences of teacher preparation. For this reason, Haberman (1996) supported the recruitment and selection only of those who bring knowledge, experiences, commitments that will enable them to teach diverse urban students well. The sources selected for this study commonly express the significance of a humanistic approach to education that emphasizes a sense of shared responsibility and commitment to education of urban youth. Therefore, teacher preparation programs should essentially "practice what they preach" and take the collective responsibility for shifting preservice teacher thinking in ways that may stimulate open-mindedness or a willingness to consider differing perspectives. A humanistic approach requires intentional and personalized intervention from the onset of preparation (Ford & Quinn, 2010; Garmon, 2005; Ratcliff & Hunt, 2009). The idea of desirable dispositional growth involves tapping into and understanding how preservice teachers think and how their prior experiences shape their beliefs. Teacher preparation programs must have components that cater to self-awareness and self-reflection in order to do this work.

Figure 15

The Disposition Construct and Preservice Teacher Dispositional Change



Note. This figure illustrated that dispositions are made up of theoretical and behavioral concepts that can be changed with purposeful experiences within context along with opportunities for reflection.

In addition to reflective practices, stimulating dispositional growth requires extensive and prolonged experiences within urban schools and communities. Darling-Hammond (2014) argues that the development of well-prepared educators begins with the development of a common and clear vision that creates a coherent set of learning experiences embedded within school-based practices. Thus, diverse social experiences within the urban context are necessary program components for teacher educators to consider. Social experiences provide opportunities for reflection on those experiences. Many of the sources included in the analysis mentioned Dewey's concept of experiential learning (1938/1963) and his theory of transactional knowing to express the importance of a reciprocal relationship between experience and reflection. For example, Andrews (2009) referenced Dewey's concept of experiential learning to assert that preservice teachers should engage in experiences in urban schools and communities that prompt intellectual

and moral growth. Casebeer (2016) focused on the reflective component of experiential learning by stating that reflection, or a willingness to rethink basic assumptions and truth claims, is the most critical component of teacher preparation and should be coupled with experiences capable of bringing preservice teachers to greater states of self-actualization.

More specifically, Dewey's concept of experiential learning emphasizes the importance of everyday life experiences. It provides teacher educators with a framework for understanding the role knowledge plays in action. From this perspective, knowing is understood as "a way of doing". As it ultimately helps preservice teachers gain better control over their actions, knowing is about grasping and understanding the relationship between actions and their consequences (Biesta, 2007). In a Deweyan sense, experimentation is the only way that we can learn anything at all (Biesta, 2014). We learn because we do and subsequently undergo the consequences of our doings through reflection. Through the combination of action and reflection, knowledge is acquired for a particular situation.

The idea of action and reflection relates directly to the division of behavioral and theoretical concepts that make up the disposition construct as identified in Figure 15. As it relates to urban teacher preparation, experiential learning implies that for dispositional growth to occur, preservice teachers must be continuously offered explicit opportunities to act within urban schools and communities to reorganize their past experiences in light of new experiences. With experiential learning in mind, reflection remains a systematic way of thinking for preservice teachers that broadens the relationship between what is thought to be known and new experiences. In this learning process, dispositions can effectively arise as preservice teachers experientially identify the most intelligent action (Dottin, 2009; Biesta, 2014).

Given that most teacher preparation programs are time-intensive, the findings of this study also indicate that teacher educators must be mindful of the types of learning experiences they provide. As Gore (2001) mentioned, "[M]ore field experience in and of itself is not necessarily better for preservice teachers" (p. 126). Urban field experiences are, indeed, an important component of preparation, for it gives preservice teachers experiences in contexts similar to those found in urban schools where they plan to teach. Urban field experiences also offer mentor support to help preservice teachers as they grapple with questions raised by the urban school context. Studies on teacher preparation programs continue to support the practice of extending the time preservice teachers spend in field experiences with classroom teachers (Darling-Hammond, 2010; Laman et al., 2018; Lazar, 2018; Yendoll-Hoppey, 2007). However, not all classroom teachers make good mentors. Good urban mentor teachers must be able to articulate their beliefs and practices, and they need coaching skills to foster the dispositional growth of preservice teachers. In an effort to select and prepare strong urban mentor teachers, Gardiner (2011) stated that mentors should meet certain qualifications including five years of teaching experience in urban schools, an obtained master's degree, and demonstrated rigorous student-centered practices. Gardiner also suggested that mentor teachers should attend training or professional development that highlights their collaborative role with preservice teachers and encompasses the requirements of co-inquiry, co-analysis, and co-reflection on practice and the intricacies of teaching and learning within the urban context. For collaboration between mentor and preservice teachers to be sustainable and foster learning, mentor teachers must display some of the dispositional aspects identified throughout this work. For example, mentor teachers should have a commitment and shared vision with the teacher preparation program. In addition, mentors should be willing and able to have their professional values and assumptions questioned when

engaging with preservice teachers who are being taught to challenge the status quo of urban schooling to promoting equity in learning opportunities. With these dispositional aspects in mind, teacher preparation programs should work with mentor teachers and implement a collaborative framework where learning and knowledge are co-constructed (Gardiner, 2011; Schwille, 2008). The benefits and challenges of mentoring should also be explicated, and mentor teacher should be compensated and appreciated for their time and effort to foster productivity (John-Steiner, 2000).

Urban field experiences with strong mentor teachers should be considered when planning for positive dispositional growth of preservice teachers. However, traditional field experiences are just one form of social experience that happen to be confined by the context of the classroom. Preservice teachers need to grasp an understanding of urban communities including the values, culture, daily routines, and lifestyles of the people who inhabit them. The analysis suggests that well-designed teacher preparation programs that have the ability to promote desirable dispositional change are those that engage preservice teachers in a diverse range of experiential learning opportunities, not just urban field experiences. Preservice teachers also benefit from service learning experiences that expose them to a variety of community gatherings and events as they gain a more critical understanding of the societal structures in place while getting to know the people who make up the community. Program components that encourage formal and informal opportunities to discuss experiences with supportive others is also a form of social experience that moves preservice teachers beyond traditional conceptions of field experiences in ways that prompt dispositional growth.

Ultimately, teacher preparation programs should take the onus over preservice teacher dispositional development if they believe in educational solidarity and the power of the

collective (Sage et al., 2012). Deep thought, planning, and streamlining are required if teacher educators are to take seriously the goal of developing preservice teachers with the dispositions that enable them to teach diverse students in urban schools. While there might be logistical obstacles in implementing a program with iterative opportunities for self-awareness, self-reflection, and a variety of social experiences, it is an approach worth considering if teacher educators are committed to the preparation of teachers for a rapidly growing diverse student population.

Critical Consciousness to Develop and Sustain Urban Teacher Dispositions

The latter part of the analysis focuses on identifying dispositions necessary for urban teaching and learning. Each of the dispositions recognized are situated within critical consciousness and humanistic approaches to teaching. In a general sense, urban teachers should know themselves and students well, display a commitment to and responsibility for the academic success of all students, and teach in a responsive manner that fosters students' abilities to assess the world and enact change. The dispositions identified are consistent with decades of literature on urban teacher characteristics and social justice teaching (Haberman, 1991; Lazar, 2013; Mckinney et al., 2008). A comprehensive study conducted by Campbell and colleagues (1983) sought data to identify characteristics and practices needed for successful and quality teaching in urban schools. The study found that urban teachers should be able to use different techniques for stimulating student interest, establish rapport with students, counsel with students both individually and collectively concerning their academic needs, communicate effectively with parents, and demonstrate instructional and social skills which assist students in developing a positive self-concept and their own values, attitudes, and beliefs. In a more recent piece, Sleeter (2014) describes teaching for social justice as situating families and communities within an

analysis of structural inequities; developing relationships of reciprocity with student, families, and communities; teaching to high academic expectations by building on students' culture, language, experience, and identity; and creating and teaching an inclusive curriculum that integrates marginalized perspectives and explicitly address issues of inequity and power. Though the context of urban teaching has changed over the years as the population growth becomes more diverse, the dispositions necessary for urban teaching and learning have remained the same. This means that teacher educators have known what it takes for teachers to be successful in urban schools for quite some time.

Interestingly, the process of cultivating and sustaining urban teacher dispositions has many overlaps that stem from the notion of critical consciousness. The characteristics of urban and social justice teaching along with the dispositions identified in the current study also speak to the ways that teacher educators should prepare preservice teachers. Teacher educators should model urban teacher dispositions by turning critical thought into transformative instructional actions that help preservice teachers internalize the process so that it can be replicated in their future roles as urban teachers. Teacher educators who exemplify critical consciousness in their instructional behaviors are much more effective at developing teachers' dispositions than those who simply talk about it or try to simply measure it (Gay & Kirkland, 2003). Critically conscious teachers are known to "engage with the world and others critically" (Ladson-Billings, 1995, p. 162). The analysis indicates that this level of consciousness involves thoroughly analyzing and carefully monitoring both personal beliefs and instructional behaviors on the value of diversity, cultural norms, and institutions that produce and maintain schooling equities. It also involves staying current with the best ways to teach ethnically diverse students for maximum positive effects. In essence, critical consciousness holistically accounts for all of the dispositions that

urban educators should possess. Therefore, a critically conscious lens should be used to develop program components that stimulate the growth of urban teacher dispositions.

All preservice teachers, even those who display a willingness and readiness to support diversity in urban education, need guidance in critiquing and changing thoughts, beliefs, and behaviors related to these concerns (Gay & Kirkland, 2003). The analysis on dispositional change suggests that teacher preparation programs can do this effectively by creating learning climates and expectations where self-reflection and critical consciousness are a part of the routine and normative demands of preservice teachers. This study designated explicit and intentional intervention as key to desirable dispositional growth. Thus, preservice teachers should be expected to think deeply and check their assumptions about the content and experiences they are exposed to from the onset of preparation. Preservice teachers should also be pushed to work diligently at translating the content knowledge and pedagogical skills they are learning into instructional possibilities for use with the specific population of urban students they will soon teach. It is not enough to just have course conversations about social justice and equity, to appreciate cultural differences, or to be open-minded or willing to reflect. Preservice teachers need social experiences and practice actually engaging in the work of critical consciousness to develop and sustain urban teacher dispositions. These practices should involve experiential learning opportunities, guided assistance and reflection, and explicit reference to the urban schooling context.

Recommendations for Future Research

This qualitative content analysis on dispositions for urban teaching and learning has brought clarity to the disposition construct while identifying specific dispositions necessary for teaching in urban schools. Despite the knowledge gained from the analysis, several points of

inquiry arose that show great potential for future work. The bulk of the sources that make up the corpus were published between 2005 and 2009. This time frame signifies when dispositions were introduced in teacher accreditation standards and teacher preparation programs were first required to communicate understanding of the term (Schussler et al., 2010). Since that time, the number of published sources that explicitly address the term disposition by defining it and dedicating space to the discussion of dispositional concepts have declined. Out of the 249 sources initially identified through the database search and published since 2015, only 58 defined or described dispositions even though the term was central to the topic of the source. The sources published since 2015 that made the final corpus after the urban relevance check specifically approach dispositions from perspectives of culturally responsive pedagogy, sociocultural mediation, and culturally relevant teaching with less focus on the concepts of the construct. This observation suggests that the field is having continued difficulty identifying the nature of dispositions. Future study is needed to determine what keeps scholars from specifying their understandings of the term. This line of inquiry may assist with making the disposition construct more concrete.

Another direction for future research is dispositional regression. Within the concept of mutability, regression was the least discussed form of dispositional change. The sources simply denote that if teacher preparation experiences are offered for the purpose of teacher growth, they also have potential to be linked to regression or negative change. The lack of attention to dispositional regression can mean one of two things. On the one hand, dispositional regression may not be commonly observed during teacher preparation. The lack of concern for regression may signify that it is not a major issue and preservice teachers tend to exhibit desirable dispositional growth. On the other hand, teacher preparation programs may not know how to

manage dispositional regression. Programs may also focus on behavior, or what they see, and not on humanistic traits. If preservice teachers' humanistic traits are considered from the onset of preparation, teacher educators may be able to more accurately judge regression. Future research is needed, in either case, to determine the role of regression in urban teacher preparation. Empirical work around dispositional change from induction through the first three years of urban teaching would also provide insight into regression and the additional supports of program components that may sustain urban teacher dispositions. Notably, the study of dispositional regression may prove to be difficult, for it requires honesty of thought and self-reported data which relies on teacher participants' abilities to accurately recognize their current dispositions while accounting for dispositional growth and regression. As is the case with all self-reported data, teacher participants may state the more socially acceptable answer rather than being truthful when asked about regression which is commonly perceived as negative (Holmqvuist et al., 2019). Teacher participants may also lack introspective abilities that restrain them from accurately assessing themselves (Lucas, 2018). For these reasons, it may be complicated to obtain and hard to unravel teacher participants' accurate perceptions of their dispositional regression. The interrelatedness of theoretical and behavioral concepts of the disposition construct may, however, provide hope. In additional to self-reported information provided by teacher participants, researchers and teacher educators should also observe teachers within the context of their classrooms to compare perceived and observed dispositions.

Final Thoughts

This study boldly acknowledges that dispositions are fuzzy and inherently difficult to articulate. Optimistically, this work sought to bring clarity to the disposition construct in ways that will inform urban teacher preparation and how we might think about dispositions in relation

to effective urban teaching. Although this study sheds light on the disposition conversation by organizing an array of concepts, we must be mindful that constructs become more complex as research within the discipline progresses and more is learned (Lovasz & Slaney, 2013). Researchers and teacher educators must continue to explore the construct if the collective goal is to prepare teachers committed to the growth of all learners.

The findings of this study also encourage the design of urban teacher preparation programs to include purposeful opportunities for self-awareness, self-reflection, and urban social experiences situated within the perspectives of critical consciousness and humanistic teaching. Emphasizing these components across all urban teacher preparation programs would provide greater assurance that new teachers, who are often differ from their students, will have the dispositions necessary to promote student success.

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Appendix A

Decision Criteria for Disposition Unit Relevance

A focus on units with an explicit mention of dispositions

DEFINITION(S)

An explicit mention – clearly described or expressed in one (1) sentence or more unless otherwise specified

DISPOSITION "PSEUDO-SYNONYMS"

WORDS THAT DO NOT NECESSARILY MEAN DISPOSITION:

attitude, belief, value, moral, habit, tendency, inclination, trait, character(istic), behavior, habitus

Rule(s) to follow:

a. If the above words are explicitly associated with DISPOSITION once in the academic source, then all occurrences of the word count as references to DISPOSITION UNLESS explicitly discussed as NOT being DISPOSITION. (See unit of analysis 25 for example)
b. When an academic source describes or expresses the term DISPOSITION in explicit association with another word or phrase once in the academic source, all occurrences of the word count as references to DISPOSITION UNLESS explicitly discussed as NOT being DISPOSITION. This rule was created to account for sources that create new terms and phrases that act as DISPOSITION "PSEUDO-SYNONYMS.

Source must meet at least one (1) of the following decision rules for disposition unit of analysis relevance:

a. At least one (1) entire paragraph EXPLICITLY mentions DISPOSITION, follows rules for and mentions DISPOSITION PSEUDO-SYNONYMS, or mentions the explicit referent (e.g. "It").

   If a is true, then:

   i. Do(es) the author(s) of the academic source specify their understanding of the term disposition or do they attribute their understand of the term disposition to particular scholars or sets of standards?
   IF NO, SOURCE IS NOT RELEVANT

If a is not true, then:

i. Is a formatting error combining separate ideas into one (1) paragraph, and two (2) of those ideas make explicit mention of DISPOSITION, follows rules for DISPOSITION PSEUDO-SYNONYMS, or mentions an explicit referent?
IF YES, SOURCE IS RELEVANT

b. <u>The source is an empirical study with direct relation (subject matter significance) to the term DISPOSITION and has an EXPLICIT mention of the term DISPOSITION prior to the methodology section.</u>

Appendix B

Initial Decision Criteria for Urban Unit of Analysis Relevance

A focus on contextually specific dispositions for urban teaching and learning

DEFINITIONS AND FEATURES IMPORTANT TO URBAN SCHOOL CONTEXTS

Characteristically Urban – Synonymous with predominantly African American or Latino populations from lower-middle- to lower-class communities. Connotes size, scale, and bureaucracy that complicate the organization of curricula, instruction, assessments, and resources; involves cultural heterogeneity, and are mired in cultural politics or urban school reform that limit certain forms of pedagogy such as culturally responsive pedagogy or emancipatory pedagogy when school governance embrace highly prescriptive pedagogical models driven by accountability that are exclusively outcome based. Teaching and learning in these schools are more likely to be affected by external constraints such as the social constraints of poverty and internal constraints such as high turnover among teachers and administrators, inadequate facilities, and shortage of instructional materials (Tatum & Muhammad, 2012, p. 436-437).

Urban Intensive – School contexts that are concentrated in large, metropolitan cities across the United States. Cities with 1 million people or more. The infrastructure and large number of people make it difficult to provide necessary and adequate resources to the people who need them. (Milner, 2012, p. 559)

Urban Emergent – School contexts located in large cities with fewer than 1 million people. They encounter some of the same challenges as urban intensive (i.e. resources, qualified teachers, academic development of students) (Milner, 2012, p. 559).

Urban Characteristic – School contexts that are not located in big cities but may be starting to experience some of the challenges associated with urban school contexts such as an increased number of English language learners in the community. These schools may be located in rural and suburban districts (Milner, 2012, p. 559).

Source must meet at least one (1) of the following decision rules for urban unit of analysis relevance:

a. The source has at least five (5) instances that EXPLICITLY mention an urban school context FEATURE as listed above.

b. The source is an empirical study conducted in a context with the FEATURES of a CHARACTERISTICALLY URBAN, URBAN INTENSIVE, URBAN EMERGENT, or URBAN CHARACTERISTIC environment.

c. The source describes DISPOSITIONS as contextually based, influenced by context, or in relation to the communities in which teachers are situated (the children, families, school, and community).

Appendix C

Final Decision Criteria for Urban Unit of Analysis Relevance

A continued and more refined focus on contextually specific dispositions for urban teaching and learning

DEFINITIONS AND FEATURES IMPORTANT TO URBAN SCHOOL CONTEXTS

Characteristically Urban – Synonymous with predominantly African American or Latino populations from lower-middle- to lower-class communities. Connotes size, scale, and bureaucracy that complicate the organization of curricula, instruction, assessments, and resources; involves cultural heterogeneity, and are mired in cultural politics or urban school reform that limit certain forms of pedagogy such as culturally responsive pedagogy or emancipatory pedagogy when school governance embrace highly prescriptive pedagogical models driven by accountability that are exclusively outcome based. Teaching and learning in these schools are more likely to be affected by external constraints such as the social constraints of poverty and internal constraints such as high turnover among teachers and administrators, inadequate facilities, and shortage of instructional materials (Tatum & Muhammad, 2012, p. 436-437).

Urban Intensive – School contexts that are concentrated in large, metropolitan cities across the United States. Cities with 1 million people or more. The infrastructure and large number of people make it difficult to provide necessary and adequate resources to the people who need them. (Milner, 2012, p. 559)

Urban Emergent – School contexts located in large cities with fewer than 1 million people. They encounter some of the same challenges as urban intensive (i.e. resources, qualified teachers, academic development of students) (Milner, 2012, p. 559).

Urban Characteristic – School contexts that are not located in big cities but may be starting to experience some of the challenges associated with urban school contexts such as an increased number of English language learners in the community. These schools may be located in rural and suburban districts (Milner, 2012, p. 559).

Source must meet the following decision rules for urban unit of analysis relevance:

a. The abstract or introduction of the source intentionally attends to the relationship between DISPOSITIONS and at least one (1) of the urban school context features listed above.

If a is true, then:

i. Is the source based on the development and/or validation of a disposition assessment tool?
IF YES, SOURCE IS NOT RELEVANT

Appendix D

Units of Analysis Included in Qualitative Content Analysis

Unit of Analysis	Year of Publication	Title of Source	Author(s)	Journal
1	1997	Then the Beauty Emerges: A Longitudinal Case Study of Culturally Relevant Teaching	Powell	Teaching and Teacher Education
2	2002	Assessing Dispositions Toward Cultural Diversity Among Preservice Teachers	Dee & Henkin	Urban Education
3	2003	The Development of Empathetic Dispositions through Global Experiences	Suarez	Educational Horizons
4	2004	Changing Preservice Teachers' Attitudes/Beliefs About Diversity What are the Critical Factors?	Garmon	Journal of Teacher Education
5	2005	Six Key Factors for Changing Preservice Teachers' Attitudes/Beliefs About Diversity	Garmon	Educational Studies
6	2005	Preparing Teachers to Teach Tolerance	Stevens & Charles	Multicultural Perspectives
7	2006	Preparing Highly Qualified Teacher Candidates for Urban Schools. The Importance of Dispositions	Talbert-Johnson	Education and Urban Society
8	2007	Analyzing Teachers' Dispositions Towards Diversity: Using Adult Development Theory	Eberly, Rand, O'Connor	Multicultural Education
9	2007	Under-Prepared Students: Essentials Beyond Academics	Ford, Glimps, & Giallourakis	Multicultural Perspectives
10	2007	Dispositions in Teacher Education. A Look at Social Justice	Villegas	Journal of Teacher Education
11	2008	Making a Difference: Moving Beyond the Superficial Treatment of Diversity	Mills	Asia-Pacific Journal of Teacher Education
12	2008	Using Case Studies To Explore Teacher Candidates' Intellectual, Cultural, and Moral Dispositions	Schussler, Bercaw, & Stooksberry	Teacher Education Quarterly

Unit of Analysis	Year of Publication	Title of Source	Author(s)	Journal
13	2009	"The Hardest Thing to Turn From": The Effects of Service-Learning on Preparing Urban Educators	Andrews	Equity & Excellence in Education
14	2009	Using Social Semiotics to Prepare Mathematics Teachers to Teach for Social Justice	de Freitas & Zolkower	Journal of Mathematics Teacher Education
15	2009	Building Teacher-Family Partnerships: The Role of Teacher Preparation Programs	Ratcliff & Hunt	Education
16	2009	Conceptualizing Dispositions: Intellectual, Cultural, and Moral Domains of Teaching	Stooksberry, Schussler, & Bercaw	Teachers and Teaching: theory and practice
17	2010	Tailoring New Urban Teachers for Character and Activism	Boggess	American Educational Research Journal
18	2010	"I Had No Idea": Developing Dispositional Awareness and Sensitivity Through a Cross-Professional Pedagogy	Dotger	Teaching and Teacher Education
19	2010	First Year Teacher Education Candidates. What Are Their Perceptions About Multicultural Education?	Ford & Quinn	Multicultural Education
20	2010	Social Justice and Dispositions for Adult Education	Holst	Adult Education Quarterly
21	2011	Outside In and Inside Out: Using a Case Study Assignment in a Reading Methods Course	Kindle & Schmidt	Teacher Education Quarterly
22	2012	When 'Picking the Right Pepole' is Not Enough: A Bourdieuian Analysis of Social Justice and Dispositional Change in Pre-Service Teachers	Mills	International Journal of Educational Research
23	2012	Teacher Knowledge and Dispositions Towards Parents and Families: Rethinking Influences and Education of Early Childhood Pre-Service Teachers	Pedro, Miller, & Bray	Forum of Public Policy
24	2012	Narrative Inquiry: Preservice Teacher's Understanding of Teaching English Learners	Pu	AILACTE Journal
25	2012	Why Humanistic Teacher Education Still Matters	Sage, Adcock, & Dixon	Action in Teacher Education

Unit of Analysis	Year of Publication	Title of Source	Author(s)	Journal
26	2013	Degrees Towards Social Justice Teaching: Examining the Dispositions of Three Urban Early-Career Teachers	Lazar	Urban Review
27	2013	A Bourdieuian Analysis of Teachers' Changing Dispositions Towards Social Justice: The Limitations of Practicum Placements in Pre-Service Teacher Education	Mills	Asia-Pacific Journal of Teacher Education
28	2015	Whiteness as Property: Innocence and Ability in Teacher Education	Annamma	Urban Review
29	2016	Mapping Dispositions for Social Justice: Towards a Cartography of Reflection	Casebeer	Reflective Practice
30	2016	Reflective Journaling: Fostering Dispositional Development in Preservice Teachers	LaBelle & Belknap	Reflective Practice
31	2016	Culturally Responsive Dispositions in Prospective Mathematics Teachers	Williams, Edwards, Kuhel, & Lim	Discourse and Communication for Sustainable Education
32	2017	Becoming Sociocultural Mediators. What All Educators Can Learn from Bilingual and ESL Teachers	Nieto	Issues in Teacher Education
33	2018	Transforming the Embodied Dispositions of Pre-Service Special Education Teachers	Fellner & Kwah	International Journal of Qualitative Studies in Education
34	2018	Empathy, Teacher Dispositions, and Preparation for Culturally Responsive Pedagogy	Warren	Journal of Teacher Education
35	2018	A Mixed-Methods Study of Teacher Dispositions and Culturally Relevant Teaching	Truscott & Stenhouse	Urban Education

Appendix E

Coding Frame A: ***Concepts of the Disposition Construct***
Description: The coding frame applies if the term *disposition* is defined according to its nature, scope or meaning. The unit of coding may delineate or establish the role of dispositions in education. The main category also applies if the term *disposition* is given a narrative and expressive account including a description that lists some of the relevant characteristics or qualities of the term *disposition*. The unit of coding could also represent a scenario or example that gives clarity to the term *disposition*. Additionally, this category accounts for the theoretical and philosophical interpretations or conversations of the term *disposition*. **Example 1:** "Our results indicate that there is an underlying developmental meaning-making system. Our claim is that dispositions are, in their essence, manifested in behaviors that we can see. They are seen in the actions that we take and the language that we speak. Underneath these behaviors is the meaning-making system that results in attitudes, values and beliefs." (Unit 8.11) **Example 2:** "There is much debate in teacher education about what we actually mean by "dispositions." In fact, the Journal of Teacher Education dedicated an entire issue to this topic (see December, 2007, volume 58, number 5). In this article, I am referring to an individual's ideals and ways of thinking that then affect the behaviors they employ in their careers as classroom teachers." (Unit 13.51)
(1) *Influenced by Culture, Beliefs, and Experiences*
Description: This overarching theme of Coding Frame A: *Concepts of the Disposition Construct* applies if the unit of coding indicates that dispositions are directly influenced or affected by the culture, beliefs, attitudes and/or prior experiences of an individual. **Example 1:** "Dispositions are guided by beliefs and attitudes related to values such as caring, fairness, honesty, responsibility, and social justice. For example, dispositions might include a belief that all students can learn. Further, dispositions might include a vision of high and challenging standards, or an intense commitment to safe and supportive learning environments." (Unit 19.3) **Example 2:** "People come into teacher preparation programs with individual beliefs, values, and personalities based on their personal experiences associated with families and schooling. This impacts how they will perform as teachers and what they are able to learn in their teacher education programs." (Unit 15.7)
(1.1) *Humanistic Characteristics*
Description: This category of *Influenced by Culture, Beliefs, and Experiences* applies if the unit of coding describes the *disposition* construct in relationship to humanistic and/or altruistic

characteristics or practices in which an individual uses her/himself effectively and efficiently to carry out his own and society's purpose in the education of others.

Example 1: "What are some of the most important humanistic characteristics for today's teachers? Key characteristics might also be called "dispositions."" (Unit 25.8)

Example 2: "The filter of one's moral dispositions equates to a value-laden consciousness concerning the assumptions and consequences of one's decisions as well as the responsibility to care for others by understanding them and helping them meet their needs." (Unit 16.39)

(1.2) *Internal Filter/ Psychological Meaning Making*

Description: This category of *Influenced by Culture, Beliefs, and Experiences* applies if the unit of coding indicates that *dispositions* are formed through or are the result of a perceptual process in which psychological meaning making occurs. The unit of coding may also suggest that *dispositions* are one's internal filter through which they perceive information, think, and act.

Example 1: "In essence, dispositions are a two-way filter affecting how teacher candidates are inclined to receive information and experiences (convergence) and then process this knowledge and make decisions regarding their actions (inception)." (Unit 12.5)

Example 2: ""View," "understand," and "know" are each a framework of interpretation necessary to enact CRP. One might think of them as the "cultural filters" that Gay (2013) mentions in her work. Teachers in Ladson-Billings's (1994) Dreamkeepers were effective, in part, because they had affirming views of racial difference, understood the pathways to learning for the Black youth they taught, and these teachers maintained a robust knowledge of students and the local community context where they were teaching. Far less explicit in this work is an understanding of the specific lens or "cultural filter" they employ to ensure that what they knew and understood about their work aligned with the expectations and perspectives of the youth and families they served." (Unit 34.24-)

Example 3: "Other researchers have offered a conception of dispositions that includes three aspects (Perkins, Jay, & Tishman, 1993). They use the example of "thinking dispositions" to show that the basic underlying psychology has three components which are necessary to induce dispositional behavior. These three elements are: (1) sensitivity: the perception of the appropriateness of a particular behavior; (2) inclination: the felt impetus toward a behavior; and (3) ability: the basic capacity to follow through with the behavior." (Unit 8.3)

(1.3) Subcategory: *Tendencies to Act*

Description: This category of *Influenced by Culture, Beliefs, and Experiences* applies if the unit of coding describes the *disposition* construct by using the terms tendency, inclination, trend, or any other word that denotes a proneness to a particular kind of thought or action. This category also establishes that an individual's *dispositions* are manifested through behavior

and/or action. This subcategory also applies if the unit of coding indicates that behavior and/or action are informed or facilitated by *dispositions*.

Example 1: "I propose that dispositions are tendencies for individuals to act in a particular manner under particular circumstances, based on their beliefs." (Unit 10.14)

Example 2: "The "how" in this equation are trends in observable behaviors and tendencies or dispositions. They provide the observable unit(s) of analysis from which to notice or discern how well teachers adequately (and flexibly) respond or react to various student needs." (Unit 34.27-)

Example 3: "Splitter (2010) reminds us that dispositions are not manifest in single actions and that dispositional states endure over time. Thus patterns of behavior may provide the best evidence of development in this area and need to be examined more carefully." (Unit 21.27)

Example 4: "Dispositions, or habits of the mind, are beliefs that manifest in observable actions (Murrell & Foster, 2003; Thompson, 1995)." (Unit 29.1)

Example 5: "Trends in a teacher's observable behaviors demonstrate some evidence of their beliefs, attitudes, and values toward cultural difference, the students she or he is teaching, and these students' home communities. It is difficult to reach any definitive conclusions about the quality of one's teaching without observation of their trends in behavior. Again, I am not talking about specific, isolated behaviors during one classroom observation, but rather, I am referencing teaching orientations or tendencies, established over time during their interactions with diverse youth, useful for predicting future actions. This is what makes a focus on dispositions as a site of preparation for CRP increasingly important." (Unit 34.28)

(1.4) *Contextually-Based Habitus*

Description: This category of *Influenced by Culture, Beliefs, and Experiences* applies if the unit of coding describes or defines *dispositions* in relation to the sociologist Pierre Bourdieu's theory of habitus. The habitus is described as ingrained habits or *dispositions* that lead to the way individuals perceive the social world around them and react to it. Habitus is further understood as transferrable from one context to another. It can also shift in relation to specific contexts over time. Thus, the unit of coding may refer to dispositions as acquired in a particular context, best suited for a particular setting, or valued in a particular learning, social, or cultural environment.

Example 1: "Habitus, in brief, is an embodied disposition to behave, speak, and think in ways that validate one's position in the social space and, in so doing, to contribute to reproducing the existing order of things." (Unit 14.1)

Example 2: "The tools of Bourdieu are particularly valuable in helping us to understand this at a theoretical level. According to Bourdieu, the habitus is responsible for providing individuals with a sense of how to act in the course of their daily lives. It disposes actors to do

certain things, orienting their actions and inclinations, without strictly determining them. This sense of what is appropriate and what is not means that certain ways of behaving seem altogether natural." (Unit 22.25)

Example 3: "Dispositions are further determined by the social, cultural, and political context where the teaching is happening (Diez, 2007; Katz & Raths, 1985). In other words, trends in teacher behaviors are beholden to dimensions of the learning environment unique to the local school setting." (Unit 34.17)

(1.5) *Mutability* **(See the Mutability Coding Frame for more detail)**

Description: This category of *Influenced by Culture, Beliefs, and Experiences* applies if the unit of coding specifies the mutability level of *dispositions*. Mutability refers to the liability or tendency to change disposition. This category captures all instances of the mutability continuum – from dispositions as static to *dispositions* as highly fluid or malleable. Furthermore, this category accounts for units of coding that refer to the cultivation, regression, or stagnation of *dispositions*.

Example 1: "[T]hey are fluid, dynamic, changing and changeable in different contexts and times rather than fixed and stable (Allard & Santoro, 2006)." (Unit 27.12)

Example 2: "At the core of Martin Haberman's focus on 'picking the right people' rather than 'trying to change the wrong ones' through teacher education is his argument that training is useful only for those with appropriate predispositions (Haberman, 1991b, 1996; Haberman & Post, 1998). On these grounds, the worrying claim has been made that prospective teachers should be screened and selected on the basis of their ideologies (see also Garmon, 2004; Levine-Rasky, 2001). However, as is evident in this article, even if 'the right people' are selected for initial teacher education, there are no guarantees that their dispositions will remain unchanged throughout their pre-service teacher education. This is not at all surprising if we begin from a post structural framework that understands identities as constantly in the act of becoming; that is, that they are fluid, dynamic, changing and changeable in different contexts and times rather than fixed and stable (Allard & Santoro, 2006)." (Unit 22.19)

Appendix F

Coding Frame B: ***The Concept of Mutability***
Description: *Coding Frame B: The Concept of Mutability* applies if the unit of coding specifies the mutability level of *dispositions*. Mutability refers to the liability or tendency to change *dispositions*. This category captures all instances of the mutability continuum – from *dispositions* as static to *dispositions* as highly fluid or malleable. Furthermore, this category accounts for units of coding that refer to the cultivation, regression, or stagnation of *dispositions*. **Example 1:** "[T]hey are fluid, dynamic, changing and changeable in different contexts and times rather than fixed and stable (Allard & Santoro, 2006)." (Unit 27.12) **Example 2:** "At the core of Martin Haberman's focus on 'picking the right people' rather than 'trying to change the wrong ones' through teacher education is his argument that training is useful only for those with appropriate predispositions (Haberman, 1991b, 1996; Haberman & Post, 1998). On these grounds, the worrying claim has been made that prospective teachers should be screened and selected on the basis of their ideologies (see also Garmon, 2004; Levine-Rasky, 2001). However, as is evident in this article, even if 'the right people' are selected for initial teacher education, there are no guarantees that their dispositions will remain unchanged throughout their pre-service teacher education. This is not at all surprising if we begin from a post structural framework that understands identities as constantly in the act of becoming; that is, that they are fluid, dynamic, changing and changeable in different contexts and times rather than fixed and stable (Allard & Santoro, 2006)." (Unit 22.19)
(1) *Beliefs and Experiences Indicate One's Ability to Shift Dispositions*
Description: This category of *Coding Frame B: The Concept of Mutability* applies if the unit of coding specifies that experiences and beliefs indicate one's ability or willingness to shift or change their dispositions. This category also accounts for units of coding that indicate one's receptiveness or readiness (or lack thereof) to learn based on pre-existing beliefs and prior experiences. Furthermore, units of coding in this category imply that beliefs are antecedents to dispositions and dispositional shifts and changes. **Example 1:** "Applied in the context of learning to teach, this theory suggests that the beliefs pre-service teachers bring to programs of teacher education—derived from their previous schooling and life experiences—shape what and how candidates learn from their formal preparation, and eventually influence what and how they teach in classrooms." (Unit 10.18) **Example 2:** "It is important to keep in mind that no two individuals will have the same internal filter which receives information. After all, no two individuals possess exactly the same beliefs, values, ways of thinking, prior experiences, and culture. Therefore, exposure to the same knowledge base or professional experiences most likely will not result in teacher

candidates thinking about or acting on this knowledge in the same way. According to Nias (1989): 'since no two people have the same life experiences, we all learn to perceive the world and ourselves as part of it in different ways' (cited in Kelchtermans & Vandenberghe, p. 46). Therefore, understanding a teacher's dispositions means looking beyond behaviors and delving into the individual teacher's personal theories about teaching and self-identity (Bullough, 1997; McLean, 1999; Tickle, 1999)." (Unit 16.16)

(1.1) *Dispositional Behavior is Voluntary*

Description: This subcategory of *Beliefs Indicate One's Ability to Shift Dispositions* applies if the unit of coding suggests that dispositional behavior is voluntary and cannot be demanded or guided. Further, this subcategory indicates that dispositions are based on one's willingness or unwillingness to open-mindedly consider alternative perspectives and ways of being and/or doing based on one's prior experiences and beliefs.

Example 1: "Dispositions involve both a willingness to act and an awareness of when to do so, resulting in intentional behavior and language (Splitter, 2010)." (Unit 35.5)

Example 2: "Clearly, not every teacher who sees this misalignment, and who even agrees that the misalignment marginalizes some students from mainstream schooling, is willing to alter his or her instruction to overcome incongruencies between students and the schooling in which they are immersed. Those who are willing to alter their teaching, however, such as those described by Ladson-Billings (1994), are willing to implement reform-minded instruction, just as Amy consistently implemented it over a five year period." (Unit 1.45)

(1.1.1) Subcategory: Reluctance/Unwillingness

Description: This subcategory of *Dispositional Behavior is Voluntary* applies if the unit of coding describes reluctance or unwillingness to shift dispositionally as the result of holding certain beliefs. In this case, unwilling is defined as not ready, eager, prepared, or disposed to do something. Reluctant is defined as hesitant, disinclined, or resistant.

Example 1: "Gay and Kirkland (2003) found some prospective teachers actually resist being self-reflective when it comes to racial/cultural issues, and they are either unwilling or unable to examine their own racial/cultural beliefs and stereotypes." (Unit 5.10)

(1.1.2) Subcategory: Readiness/Willingness

Description: This subcategory of *Dispositional Behavior is Voluntary* applies if the unit of coding describes willingness to shift dispositionally as the result of holding certain beliefs. In this case, willingness is defined as ready, eager, prepared, or disposed to do something.

Example 1: "They must be predisposed to confronting and dealing with the ambiguities and psychological risks associated with learning about their own culture and those of others." (Unit 2.9)

(2) *Cultivation*

Description: This category of *Coding Frame B: The Concept of Mutability* applies if the unit of coding emphasizes that dispositions can be cultivated. In this case, cultivating is defined as fostering or promoting the growth of dispositions. Cultivate may also indicate that dispositions can be acquired or produced when tended.

Example 1: "Furthermore, such self-reflective journaling in other courses might also serve as a means to develop, foster, and enhance appropriate dispositions in preservice teachers." (Unit 30.24)

Example 2: "Advocates for teacher education involvement in dispositional curriculum argue that because students come to programs with preconceived beliefs, it is the responsibility of the teacher education program to provide opportunities for inquiry and reflection that foster "means-based, non-political, and democratic dispositions" (Misco & Shiveley, 2007, p. 5)." (Unit 35. 44)

(2.1) *Consistent Self-Awareness and Self-Reflection*

Description: This subcategory of *Cultivation* applies if the unit of coding explains that self-awareness (conscious knowledge of one's own beliefs, attitudes, values, perspectives, biases, and assumptions) and/or self-reflection (the ability to (re)think one's own beliefs, attitudes, values, perspectives, biases, and assumptions) cultivates desirable dispositions.

Example 1: "Teacher candidates must develop their ability to reflect on their thinking and their actions so that they develop an awareness of their dispositions. Given the complexity of teaching, we posit that teachers should possess awareness of their dispositions across three broad domains—intellectual, cultural, and moral—described briefly below." (Unit 12.6)

Example 2: "Guided pedagogy and reflection, however, were necessary to make the awareness of the communicative habitus salient and to open the possibility for making a lasting change in teacher dispositions." (Unit 33.5)

(2.1.1) Cultural

Description: This subcategory of *Consistent Self-Awareness and Self-Reflection* applies if the unit of coding expresses that desirable dispositional development occurs through 1) awareness and reflection on one's own culture and how their culture affects teaching and interactions with students, 2) one's awareness of students' cultures and how their culture affects learning and interactions, and ultimately 3) one's ability to reflect on and use the knowledge or self and student to meet the needs of diverse learners.

Example 1: "Citing the work of several prominent scholars in teacher education, Gay and Kirkland (2003) noted the great importance of self-awareness and self-reflection:

…teachers knowing who they are as people, understanding the contexts in which they teach, and questioning their knowledge and assumptions are as important as the mastery of techniques for instructional effectiveness. Critical racial and cultural consciousness should be coupled with self-reflection in both preservice teacher education and in-service staff development." (Unit 5.7)

(2.1.2) Intellectual

Description: This subcategory of *Consistent Self-Awareness and Self-Reflection* applies if the unit of coding indicates that desirable dispositional development occurs as one becomes aware of how their perceptions and assumptions about the acquisition of knowledge affects student learner. This subcategory also includes one's ability to reflect on and interrogate academic content and pedagogy. Lastly, this category indicates one's awareness to know when certain knowledge and skills are necessary to achieve certain outcomes in teaching situations.

Example 1: "Through reflection (Zeichner & Liston, 1996), teachers must develop an awareness for which teaching situations require specific knowledge and skills related to content and pedagogy and be inclined to use the knowledge and skills." (Unit 12.8)

(2.1.3) Moral

Description: This subcategory of *Consistent Self-Awareness and Self-Reflection* applies if the unit of coding indicates that desirable dispositional development occurs as one reflects on their own beliefs, attitudes, values, biases, and assumptions while considering the ramifications of these perspectives in relation to interactions with students, teaching, and learning.

Example 1: "In considering the analysis of data related to ethical judgment, it is important to note that ethical judgment – one's ability to make the socially-just, democratic, morally-defensible choice in a complex decision – hinges first on one's sensitivity and awareness of such a moral dilemma (Rest et al., 1999)." (Unit 18.4)

(2.2) Explicit and Intentional Intervention

Description: This subcategory of *Cultivation* applies if the unit of coding explains that explicit and intentional intervention during teacher preparation can aid the development of desirable dispositions.

Example 1: "Information on problematic dispositions of prospective teachers, identified at the point of entry in preparation programs, may provide the strategic advantage of an early warning system and may expedite the course of change needed to address problems associated with inappropriate attitudes and deficiencies in understanding and knowledge about other cultural groups." (Unit 2.11)

Example 2: "Cultivating dispositions that produce evidence of CRP is likely not done without explicit reference to the interactions of race with the range of other oppressive social identity hierarchies (e.g., class, religion, gender, sexual orientation, ability). More specifically, candidates need to engage in explicit discourse centered on the teaching orientations or dispositions that marginalize certain identities and simultaneously privilege other social identities. Discomfort is a central aspect of these discussions, so teacher educators should not avoid it. Instances of divisiveness, hate, injustice, and exclusion have steadily been on the rise in the United States despite many decades of social movements aimed at achieving justice for the most marginalized of U.S. citizens. These discussions must acknowledge the persistence of racial injustice, for example, and its relevance to determining the type of teacher behaviors most advantageous for realizing evidence of CRP in the way one chooses to respond or react to diverse youth and families." (Unit 34.36-)

(2.3) Social Experience

Description: This subcategory of *Cultivation* applies if the unit of coding indicates that carefully selected social experiences throughout teacher preparation can aid the development of desirable dispositions.

Example 1: "This pedagogy for helping preservice students engage in a critical analysis of democracy, social inequality, and social justice teaching is supported by a variety of theories, one being Dewey's (1938/1963) concept of experiential learning. Dewey noted that the individual must engage in an experience that produces intellectual and moral growth or results in conditions leading to further growth." (Unit 13.14)

Example 2: "As with dispositions, there are some basic understandings and skills that effective teachers who have developed positive, productive teacher-family relationships demonstrate. In order to develop the knowledge and skills needed to foster teacher-family partnerships, preservice teachers need to be given information, application experiences, and feedback over time in a variety of learning situations. Typically, a curriculum cannot provide the necessary experiences to significantly develop the knowledge and skills needed in a single three- hour course. A valuable single course experience can be developed around nurturing teacher-family reciprocal relationships; however, preservice teachers need opportunities to practice these skills and receive constructive feedback throughout their entire professional development, both in college classrooms and in practica settings, if they are to internalize the value of effective teacher-family relationships." (Unit 15.16)

(2.3.1) Exposure to Content Knowledge and Pedagogical Skills

Description: This subcategory of *Social Experiences* applies if the unit of coding specifies that an introduction to and understanding of content knowledge and/or pedagogical skills can aid the development of desirable dispositions.

Example 1: "One of the ways that teacher education programs can help their students develop dispositions for social justice is through culturally responsible pedagogy. According to Huber-Warring and Warring (2005, pp. 63–64), culturally responsible pedagogy 'requires

deeper levels of reflection and more culturally sensitive awareness and language usage regarding the multicultural and multireligious diversity of our students' world'." (Unit 29.4 & 29.5)

Example 2: "The multicultural knowledge of race, racism, diversity, prejudice, and discrimination (Gay, 2002; Villegas & Lucas, 2002), acquired in the Foundations of Education course in the sociocultural context of the School of Education at USCS, no doubt, played a role in the students' acquisition of new knowledge, and the subsequent challenging and changing of their dispositions." (Unit 6.11)

(2.3.2) Urban Field Experiences

Description: This subcategory of *Social Experiences* applies if the unit of coding indicates that field experiences in diverse and urban settings (family, school, and community settings) can aid the development of desirable dispositions.

Example 1: "Villegas and Lucas (2002a) describe four types of field experiences that can help prospective teachers understand their students, the school, and community contexts in which they practice and gain skills for becoming agents of change. These include guided school and community visits; service learning opportunities in both schools and other community organizations; studies of students, classrooms, schools, and communities; and practica in diverse contexts with teachers who are engaged in an equity pedagogy. All these require care in structuring and guiding the learning experience, and each offers the possibilities for personal insights, professional learning, and deeper understanding of the social and structural features of schools and communities that shape opportunity." (Unit 7.19)

(2.3.2.1) Mentor Teacher Support

Description: This subcategory of *Urban Field Experiences* applies if the unit of coding posits that mentor and supervision support from experienced and veteran teachers (mentor teacher/cooperating teacher/university field supervisor) can aid the development of desirable dispositions.

Example 1: "The research of Chubbuck (2010) lends weight to this proposal by emphasizing the importance of teaming pre-service teachers with supervising teachers in schools as well as university supervisors who will both model and support the equity pedagogy that socially just teaching requires." (Unit 22.37)

(2.3.2.2) Service Learning

Description: This subcategory of *Urban Field Experiences* applies if the unit of coding posits that service learning (learning that actively involves students in a wide range of experiences, which often benefit others and the community, while also advancing the goals of a given curriculum) can aid the development of desirable dispositions.

Example 1: "Service-learning can be a type of experiential learning for urban teacher preparation in which preservice students engage in experiences in urban schools and communities that lead to their enhanced development of the skills and dispositions for urban teaching." (Unit 13.15)

(2.3.3) Intercultural Experiences

Description: This subcategory of *Cultivation* applies if the unit of coding suggests that intercultural experiences (experiences in which there are opportunities for direct interaction with one or more individuals from a cultural group different than one's own) can aid the development of desirable dispositions. This subcategory also suggests that experiences of cultural otherness (experiences in which there are opportunities for one to be perceived as marginalized or of lesser power) may cultivate desirable dispositions.

Example 1: "Intercultural experiences can also be useful in moving prospective teachers toward greater cultural sensitivity. The research of Causey et al. (2000), for example, involved prospective teachers investigating issues of equity and experiencing the barriers that race and class can create for students through a three week immersion experience in schools located in low socio-economic urban communities. The professor involved in finding placements for the students hoped such settings would provoke cognitive dissonance as the interns' new learnings conflicted with their prior beliefs. Although many of the interns demonstrated idealistic beliefs about students, learning and equity issues after their diversity experience, the majority came away with new insights and knowledge about themselves and others." (Unit 11.19)

Example 2: "In sum, the research cited here suggests that teacher candidates with considerable intercultural experience are more likely to develop positive attitudes and beliefs about diversity than those with little or no experience." (Unit 5.21)

(2.3.4) Intercultural Experiences

Description: This subcategory of *Cultivation* applies if the unit of coding suggests that intraculturally different experiences (experiences in which there are opportunities to interact with people who have very similar yet slightly different cultural backgrounds) can aid the development of desirable dispositions.

Example 1: "It is important to note that teacher education programs should strive to move beyond only providing descriptions of different cultural groups to cultivating an appreciation and respect for intragroup differences (Parette & Petch, 2000). Preservice teachers need opportunities to reflect on their own cultural values and beliefs and then examine the role culture has in their own lives (Thorp, 1997). Faculty, cooperating teachers, and preservice teachers must all display an openness and interest in learning about what makes cultural groups different from one's own cultural identity while still understanding and expecting individual differences within all groups." (Unit 15.19)

Example 2: "The HFI transformed Black preservice students' thinking about how their urban identities might inform their teaching pedagogies. For example, Tori (Black, urban) stated: I always used to think, "Oh, I came from an urban environment in a urban school. I'm going to be able to relate to these kids. This is going to be a piece of cake." Now I understand, oh, I really haven't been in their shoes, because I'm not them. I don't know what they're going through or anything so I'm going to be more open-minded and just go in with a fresh mind willing to take in what my students are bringing to the table—who they are rather than going off of who I am. And who I am does have to do with it some, but the main focus is on my students." (Unit 13.32)

(2.3.5) Support Groups

Description: This subcategory of *Cultivation* applies if the unit of coding suggests that support group experiences (experiences in which a group of individuals who encourage a person's growth through helping them make sense of their experiences) aid the development of desirable dispositions.

Example 1: "Not only did Leslie's support groups offer her encouragement and support, they also provided opportunities for her to process her experiences through talking with others about her intercultural experiences and about issues of diversity in general." (4.32)

Example 2: "A support group provides feelings of safety and acceptance for a person while also encouraging that person's growth. To leave their comfort zones and engage in truly critical reflection, students need to feel safe (Allen and Hermann-Wilmarth 2004). Creating a class environment where students feel safe to reflect on their beliefs and to talk about issues of diversity can facilitate their ability to grow and change (Swartz 2003), and this would be a type of support group." (Unit 5.26)

(3) *Regression*

Description: This main category of *Coding Frame B: The Concept of Mutability* applies if the unit of coding emphasizes that dispositions can regress. In this case, regression is defined as moving from a desirable disposition to a less desirable or undesirable disposition.

Example 1: "However, if such experiences are offered for the purpose of teacher growth, they also have the potential to be linked to regression or negative change." (Unit 22.24)

(4) *Stagnation*

Description: This main category of *Coding Frame B: The Concept of Mutability* applies if the unit of coding emphasizes that dispositions can remain stagnant. This subcategory also accounts of units of coding that specify what inhibits dispositional growth such as deeply embedded pre-existing beliefs, dysconsciousness, and entitlement or retributive understanding of social justice, .

Example 1: "Second, although multicultural teacher education courses and field experiences are certainly important tools for developing students' awareness of and sensitivity to diversity, these courses and experiences, by themselves, maybe insufficient to counteract the power of students' preexisting attitudes and beliefs." (Unit 4.39)

Example 2: "In other words, prospective teachers are more likely to embrace ideas and information consistent with their existing beliefs and prior experiences, while they will tend to resist or reject concepts that conflict with them. Educational experiences, no matter how well designed and presented, may still prove ineffective because students "are unlikely to reconsider their deeply held beliefs and unconscious assumptions unless these are deliberately confronted and challenged" (McDiarmid and Price 1990, 21)." (Unit 5.28)

Example 3: "Without this, the experience has the potential to reinforce assumptions about inequality without the theoretical underpinnings provided by a strategic analysis of power and oppression. Without the multicultural context in the coursework, programs may foster an attitude of paternalism on the part of the preservice student (Wade, Boyle-Biase, & O'Grady, 2001)." (Unit 13.24)

(4.1) Lack of Educational Reinforcement and/or Social Experience

Description: This subcategory of *Stagnation* applies if the unit of coding indicates that a lack of educational reinforcement (stand-alone courses on equitable education; the piecemeal approach to diversity) may lead to a dispositional stagnation.

Example 1: "Brown (2004), for example, reports that Banks (2001), Sleeter (1995) and others have found that many pre-service teachers enter and exit stand-alone cultural diversity courses unchanged, often reinforcing their stereotypical perceptions of self and others in the process." (Unit 11.4)

Example 2: "However, we recognized that our teachers would need more than the single class session and group discussion to reflect on the impact of the activity. In addition, there was no clear way for them to see their own communicative habitus or shifts in disposition (if any) without objective feedback." (Unit 33.14)

(4.2) Lack of Self-Reflection and Self-Awareness

Description: This subcategory of *Stagnation* applies if the unit of coding suggests that dispositions may remain stagnant because of a lack of self-awareness, reflection, and/or social experience.

Example 1: "Johnson (2002), for example, argues that that immersion experiences alone may not increase racial awareness, but opportunities to critically reflect on those experiences can help deepen under- standing. While teachers' attitudes and beliefs may be influenced by experience, ''experience is educative only with time for reflection'' (Richardson, 1990, p. 12)." (Unit 11.22)

Example 2: "Gay and Kirkland (2003) found some prospective teachers actually resist being self-reflective when it comes to racial/cultural issues, and they are either unwilling or unable to examine their own racial/cultural beliefs and stereotypes. Students who resist, who lack self-awareness, and/or who show an inability to be self-reflective tend to not demonstrate much growth in terms of multicultural awareness and sensitivity (e.g., Garmon 1998; Major and Brock 2003)." (Unit 5.10)

(4.3) Rejection of Conflicting Perspectives

Description: This subcategory of *Stagnation* applies if the unit of coding suggests that dispositions may remain stagnant due to of one's rejection of conflicting perspectives or closemindedness.

Example 1: "Other scholars, such as Rodriguez and Kitchen (2005), have used similar approaches suggesting that reluctance to see success in school mathematics through a socio-cultural lens may be related to a sense of entitlement, granted and validated through previous academic success, which may inhibit prospective secondary-level mathematics teachers from embracing diversity in their future classrooms (Rodriguez and Kitchen 2005)." (Unit 14.7)

Example 2: "In other words, prospective teachers are more likely to embrace ideas and information consistent with their existing beliefs and prior experiences, while they will tend to resist or reject concepts that conflict with them. Educational experiences, no matter how well designed and presented, may still prove ineffective because students "are unlikely to reconsider their deeply held beliefs and unconscious assumptions unless these are deliberately confronted and challenged" (McDiarmid and Price 1990, 21)." (Unit 5.28)

Appendix G

Coding Frame C: ***Conceptualizing Dispositions for Urban Teaching and Learning***
Description: Coding Frame C: *Conceptualizing Dispositions for Urban Teaching and Learning* includes empirical, explanatory, and definitive units of coding that describe, explain, or imply dispositions necessary for urban teaching and learning. This coding frame does not account for definitions or descriptions of the disposition construct. Instead, it accounts for mental processes (a teacher's internal filter—beliefs, values, commitments, etc.) and actions (a teacher's behaviors) associated with successful teaching and learning in urban schools. As mentioned in chapter one, this study views dispositions as a hypothetical construct. The hypotheticality of hypothetical constructs denotes their constructed nature. Accordingly, this coding frame is created from the terms in which the disposition construct is expressed by researchers and educators in the field of urban education, teacher education, and dispositional research. The results of this coding frame provide implications for the teacher dispositions necessary for urban teaching and learning.
(1) *Critical Consciousness and Humanistic Perspectives on Teaching*
Description: This overarching theme of Coding Frame C: *Conceptualizing Dispositions for Urban Teaching and Learning* applies if the unit of coding suggests that concepts associated with critical consciousness and/or humanistic perspectives on teaching may translate into dispositions necessary for urban teaching and learning. Critical consciousness is described as a level of sociopolitical awareness through which a person understands their positionality in the world in comparison to others. Critical consciousness also involves the ability to recognize and analyze societies and systems that are oppressive and unjust to socially disadvantaged populations and the commitment to take action against these societies and systems to promote the well-belling of all. Similarly, a humanistic approach to education has the core principles: respect for life and human dignity; equal rights and social justice; and respect for cultural diversity, as well as a sense of shared responsibility and commitment to international solidarity. It is an approach that recognizes the diversity of knowledge systems, worldviews, and conceptions of well-being as a source of wealth. It recognizes the diversity of lived realities while reaffirming a common core of universal values. A humanistic approach implies a central concern for sustainable human and social development, in which the fundamental purpose of education should be to sustain and enhance the dignity, capacity and welfare of the human person in relation to others and to nature. This general category was created through the subsumption process in which all of the units of coding compromised one or more of the concepts described herein. **Example 1: "**Many believe that in order for teachers to effectively meet the needs of urban students, they must understand and examine the sociopolitical context in which these students learn." (Unit 13.1)

Example 2: "Motivations to teach in urban schools were enhanced by their examination of social inequality and urban promise throughout the semester. In her service-learning paper, Roxy (White, urban) stated: Even though I went to an urban school, I wasn't really aware of the experiences of the Black kids around me. Being at [Elementary B] helped me to see that White privilege does impact student learning. My urban experience was much different than those kids. I want to help English language learners and other students of color reach their fullest potential. They may not have a head start in life, but that does not mean they should give up. . . . All it means is that they are going to have to work harder and that the prize at the top is a little farther from them, and I want them to see how to get it. Roxy's comment evidences a heightened awareness of the experiences of marginalized students in urban schools. Her remarks are situated in a discussion of the myth of meritocracy in her paper, and she acknowledges that due to their race and social class, many of her future students will "have to work harder" than others." (Unit 13.42)

(1.1) *Self-Awareness and Self-Reflection*

Description: This subcategory of *Critical Consciousness and Humanistic Perspectives on Teaching* applies if the unit of coding suggests that a teacher's self-awareness (a clear perception and conscious knowledge of one's own beliefs, attitudes, values, perspectives, biases, assumptions, and experiences) and self-reflection (the ability to (re)think one's own beliefs, attitudes, values, perspectives, biases, assumptions, and experiences) may translate into dispositions necessary for urban teaching and learning.

Example 1: "As a result of the HFI, Tori was more critical of her own social identity and how it impacted her attitudes and beliefs about urban teaching… She also realized that her K-12 experiences as an urban student would not predispose her to having instant relationships with her future students or having an immediate understanding of their learning situations." (Unit 13.32)

Example 2: "Additionally, effective teachers are reflective in an effort to improve practice and draw upon student teacher relationships to create relevant lessons." (Unit 31.3)

(1.2) *Intersectional Sensitivity*

Description: This subcategory of *Critical Consciousness and Humanistic Perspectives on Teaching* applies if the unit of coding suggests that intersectional sensitivity may translate into dispositions necessary for urban teaching and learning. Intersectional sensitivity is a teacher's awareness and ability to utilize the knowledge of self and student (including the different parts of our identity that are marginalized or privileged in society) to reduce barriers and facilitate learning. This subcategory also acknowledges that a teacher's awareness and understanding of intersectionality, and how it inadvertently affects the urban classroom may translate into dispositions necessary for urban teaching and learning. The term intersectionality connotes an understanding of the ways that the multiple aspects of our identities intersect, influence one another, and compound to create unique experiences. Lastly, this subcategory also applies if the unit of coding suggests that a keen understanding of the multiple aspects of others' (including students and their families) identities and

societal positionings may translate into dispositions necessary for urban teaching and learning.

Example 1: "We define cultural dispositions as teachers' inclination to meet the needs of the diverse learners in the classroom. Whether they are aware of it or not, all teachers possess a cultural identity. This identity shapes how teachers perceive information and experiences, operating as a point of convergence. Cultural dispositions then act as a point of inception by guiding teachers' decisions related to their own beliefs, values, and cultural norms and those of their students. Similar to definitions of culturally relevant pedagogy, our conceptualization of cultural dispositions incorporates three strands: (1) teachers' awareness of their own culture and how their culture affects the teaching and interaction with students, (2) teachers' awareness of students' cultures and how their cultures affect learning, and (3) teachers' ability to utilize the knowledge of self and student (the intersection of teacher culture and student culture) toward modifying instruction to best meet the needs of the diverse learners (Banks et al., 2005; Ladson-Billings, 1994)." (Unit 12.9)

Example 2: "Yet another reason to view teachers as cultural workers pertains to the politics of diversity that has emerged as a guiding force in contemporary curriculum and instruction, and in teacher education both nationally and globally. The politics of cultural difference has, in part, created an explicit need for teachers to be responsive to cultural variations of their students, and to be aware of how their own cultural predispositions influence their classroom teaching." (Unit 1.13)

Example 3: "While school leaders are responsible for fostering scholarly cultures that welcome diverse populations, teachers enact such culture through professional, invitational, and inclusive dialogue with students and their families. Professional dialogue begins with teachers' awareness of, and sensitivity to, the diverse racial, ethnic, socioeconomic, cultural, and disability demographics of students and their families. Based on this foundation of awareness and sensitivity, teachers are limited only by the degree to which they possess the skill sets to engage in productive dialogue with parents and caregivers, their primary allies in the support of student success." (Unit 18.1)

Example 4: "Awareness of differences. Participants understood that differences impacted the lives of their students and their lives as teachers. Danielle questioned decisions that she made, "As a White woman, who has a totally different concept of necessities, why should I judge? Do I have the right to judge?" Linda reflected on the need to keep the privacy of homeless students in her classroom, "I need to make myself aware of [the impact of homelessness on schooling] as soon as possible and immediately work to keep homeless information secret from other students in my classroom." Janice considered the need to make learning relevant to her students' lives, "Differences in how and what can be used in the classroom with things that are applicable to their lives." (Unit 31. 27)

(1.3) *Moral Obligation and Ethical Judgement*
Description: This subcategory of *Critical Consciousness and Humanistic Perspectives on Teaching* applies if the unit of coding suggests that teachers should have a moral responsibility for fostering student learning. This moral responsibility equates to a consciousness concerning the assumptions and consequences of a teacher's decisions as well as the responsibility of tending to students' and helping them meet their needs. This category also applies if the unit of coding suggests that teachers need ethical judgement – the ability to make the socially-just, democratic, morally defeasible choice in complex situations. Moral obligation and ethical judgement may translate into dispositions necessary for urban teaching and learning. **Example 1: "**Because the sorting process significantly influences the quality of students' adult lives, teachers—as the school professionals most directly involved in the sorting—have a moral and ethical responsibility to teach all their pupils fairly and equitably." (Unit 10.1) **Example 2:** "Interestingly, this reaching out seemed to have no boundaries or rules--rather, Amy viewed herself as part of the larger humanity, and her moral obligation was to help others." (Unit 1.19) ** The terms, moral and ethical, are used because they are reflected throughout the corpus of sources. Additionally, both terms are used due to their relation to context. Morals are commonly associated with personal principles that rarely change, whereas ethics are associated with social rules that may vary between environments.
(1.3.1) Subcategory: *Care*
Description: This subcategory of *Moral Obligation and Ethical Judgement* applies if the unit of coding suggests that care, may translate into dispositions necessary for urban teaching and learning. Due to the variation of definition, the units of coding in this subcategory explicitly mention the term care. **Example 1:** "Kegan's five orders of consciousness are outlined in Table 1. Loosely, one can think of the first and second orders as egocentric (me), the third order as ethnocentric (us), and the fourth and fifth orders as worldcentric (all of us). If teachers grow from egocentric to ethnocentric, they don't stop caring about oneself, but that care and concern is now extended to families, the community, nation, and so on. With the growth from ethnocentric to worldcentric, that care and understanding is now extended to all people regardless of race, class, creed, gender, etc. The higher level of development offers teachers greater flexibility in navigating the increasingly complex territory of our educational system." (Unit 8.8)
(1.3.2) Subcategory: *Empathy*
Description: This subcategory of *Moral Obligation and Ethical Judgement* applies if the unit of coding suggests that empathy may translate into dispositions necessary for urban teaching

and learning. Empathy is described as a teacher's tendency to spontaneously adopt the psychological point of view of others in everyday life.

Example 1: "(A) empathy—teacher sees and accepts others' points of view, bases communication on learner's point of view, believes in establishing rapport with learner, respects perspective of the learner." (Unit 35.34)

(1.3.3) Subcategory: *Open-mindedness*

Description: This subcategory of *Moral Obligation and Ethical Judgement* applies if the unit of coding suggests that a teacher's open-mindedness may translate into dispositions necessary for urban teaching and learning. Open-mindedness is described as freedom from prejudice and such other habits that close the mind.

Example 1: "Many preservice teachers identified the disposition of openness as an end in itself as well as a means to improving learning. 'I will make sure that no matter where I teach my students will know about all types of different cultures and understand how each of them can see the world differently and have different meanings for things.' In addition, some saw openness as leading into a more effective way of teaching or a more successful means for including children in the learning process, or even making them feel more welcome. 'I think it is important to create an atmosphere for all students to feel comfortable to be themselves in because when they are comfortable I think it may be easiest for them to learn.' This type of openness is not unlike Dewey's (1974, p. 224) concept of open-mindedness, which he viewed as an attitude that '…may be defined as freedom from prejudice, partisanship, and such other habits as close the mind and make it unwilling to consider new problems and entertain new ideas'. (Unit 30.20)

(1.3.4) Subcategory: *Authenticity*

Description: This subcategory of *Moral Obligation and Ethical Judgement* applies if the unit of coding suggests that authenticity may translate into dispositions necessary for urban teaching and learning. Authenticity is described as a teacher's ability to be genuine without feeling the need to play a role to be effective.

Example 1: "When teachers are genuine, students know who the teacher is and where she or he stands. Although this might seem to be a simplistic idea, Rogers (1969) reminded us that being real, or genuine, is not easy:

Only slowly can we learn to be truly real. For, first of all, one must be close to one's feelings, capable of being aware of them. Then one must be willing to take the risk of sharing them as they are, inside, not disguising them as judgments, or attributing them to other people (p.114)." (Unit 25.13 and 25.14)

(1.3.5) Subcategory: *Respect*

Description: This subcategory of *Moral Obligation and Ethical Judgement* applies if the unit of coding suggests that respect may translate into dispositions necessary for urban teaching and learning. Within the context of this work, respect is displayed when teachers hold students, their families, and communities to high esteem.

Example 1: "In making sense of Kim's comments during the course of the two interviews, what is of interest is the way that she acknowledges the equal moral worth of students from different socioeconomic and cultural backgrounds. As Gale and Densmore (2000) point out, fostering self-respect in and facilitating positive self-identities for students from different social groups are key conditions for recognitive justice." (Unit 22.7)

(1.4) Commitment to Social Justice

Description: This subcategory of *Critical Consciousness and Humanistic Perspectives on Teaching* applies if the unit of coding suggests that a commitment to social justice may translate into dispositions necessary for urban teaching and learning. Within the context of this work, a teacher's commitment to social justice means understanding students and advocating for them by challenging the inequalities that undermine their learning. A commitment to social justice actively works against the assumptions and arrangements of schooling and society that reinforce inequities of marginalized groups. Additionally, this commitment directly acknowledges the tensions and contradictions that emerge from competing ideas about the nature of justice.

Example 1: "Altruism and social justice, it seems, can aid in creating teachers with the kind of dispositions needed by White teachers if they are to be effective instructors of minority students." (Unit 19.10)

Example 2: "Those with dispositions more closely associated with recognitive justice have affirming views of students from diverse backgrounds, seeing resources for learning in all students rather than viewing differences as problems to be overcome (Villegas & Lucas, 2002)." (Unit 11.16)

(1.4.1) *Anti-Bias/Anti-Deficit Approach*

Description: This subcategory of *Commitment to Social Justice* applies if the unit of coding suggests that an anti-bias or anti-deficit approach may translate into dispositions necessary for urban teaching and learning. An anti-deficit perspective critiques the act of placing blame for failure in school on the child and/or family due to a greater awareness of societal structures. Similarly, an anti-bias approach is designed to increase understanding of differences and their value to a respectful and civil society and to actively challenge bias, stereotyping and all forms of discrimination in schools and communities.

Example 1: "Teachers do not blame students for their level of academic achievement, nor operate from deficit points of view and are aware of the societal conditions that contribute to school challenges." (Unit 35.28)

(1.4.2) *Equity in Learning Opportunities*
Description: This subcategory of *Commitment to Social Justice* applies if the unit of coding suggests that teachers who provide equity in learning opportunities and value student learning differences may have dispositions necessary for urban teaching and learning. **Example 1:** "Amy allowed her students to learn content in their first language, even when their first languages were not English, if this helped them to feel successful and to learn the skills Amy was teaching. Losey (1995) reported that affirming students' languages this way enhances and encourages student involvement in classroom interaction. Amy also provided students with written, oral, and artistic options for expressing what they learned. Providing students with multiple options for learning content, including linguistic options, gave students multiple ways of being and feeling successful." (Unit 1.40)
(1.4.2.1) *High Expectations for All*
Description: This subcategory of *Equity in Learning Opportunities* applies if the unit of coding suggests that teachers who hold high expectations for all learners may have dispositions necessary for urban teaching and learning. **Example 1:** "While she may not speak specifically in these terms, the comments of this pre-service teacher suggest an inherent understanding that teachers, as some of the most strategically placed people to effect change in the lives of children, have a central role to play in attempting to redress injustices. The academic literature suggests that the practices Monica implemented during her practicum – demonstrative of holding high expectations of students and engaging in pedagogical practices with high 'intellectual demandingness' (Lingard, Mills, & Hayes, 2000; Newmann and Associates, 1996) – may be some of the keys to making a difference for disadvantaged students from all forms of non-dominant backgrounds." (Unit 22.9)
(1.4.3) Subcategory: *Social Relations*
Description: This subcategory of *Commitment to Social Justice* applies if the unit of coding suggests that dispositions necessary for urban teaching and learning may be associated with teachers who value individuals and relationships with students, families, teachers/school personnel, and communities regardless of their backgrounds. **Example 1:** "The importance of human relationships is core to the humanistic tradition. This includes not only relationships with self, students, and their families, but also with other educators. Individuals who are fully functioning, self-actualizing human beings also seek effective relationships outside of their work lives, with family, friends, and other social organizations and networks. These kind of rich peer relationships require a number of personal skills, such as effective interpersonal communication and problem-solving skills, including active listening and effective verbal and nonverbal communication; clear, precise and non-defensive statements and questions; assertiveness; and effective conflict-resolution strategies and commitments (Friend & Cook, 2000). It takes an open, secure, and self-

directed teacher to build and sustain effective peer relationships. Such individuals can create the kind of work and classroom atmosphere in which people trust themselves and each other, and where differences of all kinds are encouraged, appreciated and valued so that no one feels like an outsider (Combs, 1961)." (Unit 25.16)

(1.5) Reshaping the Classroom Through Emancipatory Praxis

Description: This subcategory of *Critical Consciousness and Humanistic Perspectives on Teaching* applies if the unit of coding suggests that dispositions necessary for urban teaching and learning may be associated with teachers who negotiate the curriculum with learners, take instructional risks, view knowledge as socially constructed, and accommodate the curriculum with the goal of creating a just and democratic society for all.

Example 1: "Yosso (2005) challenges teachers to consider the rich sources of cultural wealth that exist in Communities of Color. She describes aspirational, linguistic, navigational, social, resistant, familial and linguistic capital as forms of cultural capital that can be used to transform education and empower students." (Unit 26.16)

Example 2: "Validating students' experiences in school sounds simple enough to do, but given the current focus on accountability, standardization, and rigid pre-packaged curricula that has swept the nation in the past three decades, it can be difficult to accomplish. Teachers must find ways to bring students' experiences and realities into school, sometimes putting aside school or district mandates, instead using creative approaches to integrating these issues into the curriculum." (32.17)

Example 3: "Nina wrote about many of the strategies she used to bring students' lives into the curriculum and pedagogy. She often asked students to write about themselves and, in an essay she wrote shortly after retiring, she recounted the final author party in her classroom in which students had written essays about an important lesson they had learned in their lives. Through tears and laughter, and knowing they were in a safe space, the students described significant incidents they might not have been able to talk about elsewhere. She wrote, "Each story is unique and each story tells of the complicated lives with which our students come to us. Without searching for their stories, I would never have known, and what assumptions might I have made?" (Tepper, 2015, p. 37). (32.15)

(1.5.1) Subcategory: *Centering Culturally Responsive Pedagogies*

Description: This subcategory of *Reshaping the Classroom* applies if the unit of coding suggests that dispositions necessary for urban teaching and learning may be associated with teachers who centering culturally responsive pedagogies, as defined in the following example. These learner centered pedagogies include but are not limited to culturally relevant pedagogy, culturally responsive teaching, funds of knowledge, cultural mediation, third space, community and cultural wealth, etc.

Example 1: "I chose to use the language of culturally responsive pedagogy versus any one of the other iterations of this concept to emphasize the importance that teacher candidates

learn to develop habits or tendencies to behave in ways that appropriately and accurately respond to the needs of diverse youth. Teachers cannot control how students show up. Teachers can control, however, their (professional and personal) response to how students show up. The comprehensive body of CRP scholarship cited above establishes the imperative that teachers must, indeed, account for students' culture in their teaching orientations, habits, and tendencies. On the contrary, scholars continue to argue the significant difficulty of teachers, especially those early in their careers, to appropriately translate CRP theory to practice (Fasching-Varner & Seriki, 2012; Warren & Talley, 2017; Young, 2010). Because CRP praxis will look different depending on any number of human variables in the local schooling context, teacher education cannot fully prescribe a standardized set of personal characteristics or physical behaviors that all teacher candidates must demonstrate to prove they are culturally responsive." (Unit 34.4)