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A Mixed-Methods Study Examining Teacher Education Faculty's Culturally Responsive Teaching Self-Efficacy and Outcome Expectancy Beliefs

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ACCEPTANCE

This dissertation A MIXED-METHODS STUDY EXAMINING TEACHER EDUCATION FACULTY'S CULTURALLY RESPONSIVE TEACHING SELF-EFFICACY AND OUTCOME EXPECTANCY BELIEFS, by SHANEEKA L. FAVORS-WELCH, 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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A MIXED-METHODS STUDY EXAMINING TEACHER EDUCATION FACULTY'S CULTURALLY RESPONSIVE TEACHING SELF-EFFICACY AND OUTCOME EXPECTANCY BELIEFS

by

SHANEEKA L. FAVORS-WELCH

Under the Direction of Committee Dr. Joyce Many

ABSTRACT

This study examined the culturally responsive teaching self-efficacy (CRTSE) and outcome expectancy beliefs (CRTOE) of university-based teacher educators' in the state of Georgia using an explanatory sequential mixed-methods design. Research involving culturally responsive teaching practices has historically focused on teacher candidates' self-efficacy and views about diversity, but has neglected to investigate the teachers responsible for their development. Two theoretical frameworks, Gay's culturally responsive theory and Bandura's social cognitive theory, informed the tools used for data collection and data analysis. During the quantitative phase, teacher educator's (N= 123) perspectives were explored using descriptive statistics from two scales CRTSE and CRTOE. Additionally, hierarchical multiple regression was used to examine significant relationships between fifteen independent variables

(demographic, teaching background, and institutional) and CRTSE and CRTOE scales. The qualitative phase examined the lived experiences, professional development opportunities, and culturally responsive teaching practices of eight teacher educators, selected from the quantitative phase, with varying characteristics and CRTSE/CRTOE scores (HH,HL,LH,LL). The quantitative results revealed that variables associated with race, initial certification program, K-12 teaching environment, department, and years teaching in higher education significantly predicted CRTSE and CRTOE scores. The qualitative results emphasized that teacher educators with lived experiences intersecting with exclusion and discrimination were more confident in their ability to employ culturally responsive teaching practices and believed that this way of teaching lead to positive student outcomes. Teacher educators with high CRTOE and CRTOE scores also reported having positive views of racially and culturally diverse students when compared to faculty with low scores. Study limitations, future directions, and implications are discussed.

INDEX WORDS: Teacher Education, Teacher educator, Culturally Responsive Teaching, Self-Efficacy

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DEDICATION

“It isn't more light we need, it isn’t more truth, and it isn’t more scientific data. It is more Christ, more courage, and more spiritual insight to act on the light we have.”

- Dr. Benjamin E. Mays

This dissertation is dedicated to my African ancestors,

who had the courage and spiritual insight to act in ways to preserve their lives when the perils of evil sought to kill them.

~In loving memory of my nephew, Kelvin Williams Jr.~

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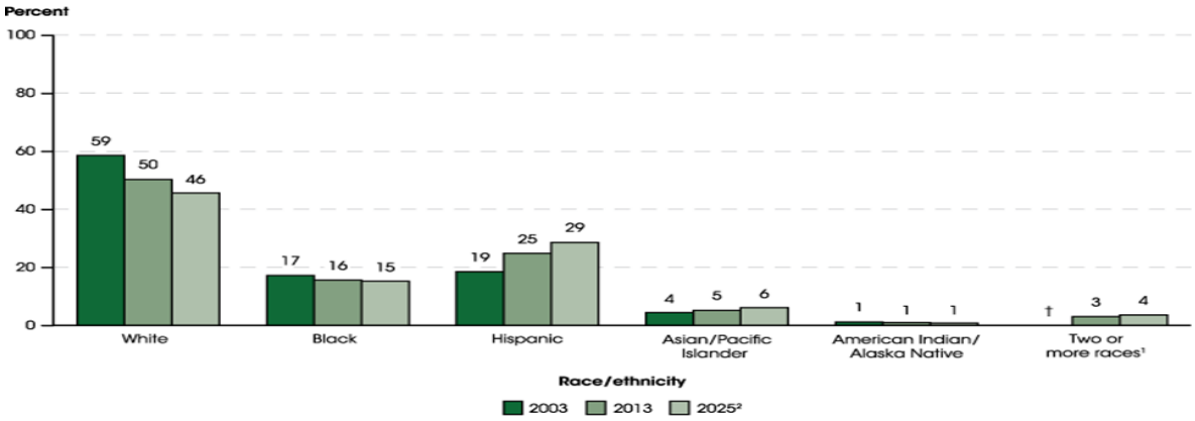
1 THE PROBLEM

Each year, there is increasing diversity in the U.S. population. Vespa et al. (2018) predict that more than half of American citizens will not self-identify as having a White racial background by 2060; instead, they will identify as people of Color[1]. Current trends show multiracial groups are the fastest-growing population (Vespa et al., 2018). There are several reasons for the increased number of people of Color in the United States, such as the influx of immigrants entering the country, the increase in non-White childbirth rates, and an aging White population that has resulted in more deaths than births (Frey, 2018). Consistent with the overall racial demographic change, U.S. reports have shown the increasing racial and cultural diversity of both public K-12 and college classrooms (Musu-Gillette et al., 2017; National Center of Education Statistics, 2018; US Department of Education, 2016). Trends have also suggested that more than half of K-12 school children will come from diverse backgrounds by 2025 (Musu-Gillette et al., 2017). The same models show the most substantial increase is among students of linguistically diverse backgrounds, as shown in Figure 1 (Musu-Gillette et al., 2017).

Figure 1

Percentage Distribution of Public-School Students Enrolled in Prekindergarten through 12th Grade, by Race/Ethnicity: Fall 2003, Fall 2016, and Fall 2025



[1] I capitalize Color because it is inclusive of multiple races that if grammar rules are followed would be caplitalized.

Although there is increasing racial and cultural diversity in the U.S. student population, 80% of teachers employed in public schools and teacher education programs identify as White women (National Center of Education Statistics, 2018). Most White teachers have grown up in middle-class neighborhoods, reporting minimal experiences with people outside of their race (Burden et al., 2012; Matias, 2013). This upbringing could partly contribute to why K-12 and teacher education faculty have reported feeling unprepared to teach racially and culturally diverse students (Goodwin & Darity, 2019; Merryfield, 2000). The absence of relationship-building with racially and culturally diverse people enables teachers to operate comfortably within a racist system, perpetuating biases and deficit perceptions about students who subscribe to non-majoritarian norms (DiAngelo, 2018; Sleeter, 2017). According to Gay (2018), when teachers' beliefs and behaviors remain unchallenged, "Education becomes an effective doorway of assimilation into mainstream society for people from diverse cultural heritages" (p. 23). Thus, there is a vital need to examine K-12 teachers' and teacher educators' beliefs about diversity and equity-based pedagogical practices.

Teacher education programs focus on valuing diversity and training preservice teachers to effectively teach racially and culturally different students. Many teacher education programs offer urban field experiences for preservice teachers to familiarize themselves with diverse classroom environments (Kea & Trent, 2013; Milner & Laughter, 2015; Weber, 2017; White, 2017). However, the students who enroll in diversity courses at the end of their programs might feel overwhelmed with learning how to teach and prepare the documents needed for state certification requirements (Burns et al., 2015). Some university curricula include just one multicultural or culturally diverse course to address preservice teachers' views about diversity. Too often, preservice teachers continue to have detrimental perceptions of and low expectations for racially and culturally diverse students, even after completing culturally responsive

coursework (Cross et al., 2018; Kunesh & Noltemeyer, 2019; Matias, 2016a; Siwatu & Starker, 2010; Watson, 2011). Teachers' unpreparedness for racial and cultural diversity indicates that coursework alone does not sufficiently provide the skills, knowledge, and dispositions needed to transform teachers' beliefs (Acosta et al., 2017; Siwatu, 2011; Young, 2010). Supporting preservice teachers' development of the competencies they need to provide quality teaching to diverse students has been an arduous task for teacher educators, thus requiring further research of teacher educators' practices.

Teacher Efficacy

Preservice teachers often imitate the attitudes and behaviors of their teacher education faculty members (Aleccia, 2011; Conklin, 2008), a finding that has contributed to the plausible speculation that teacher educators help influence and shape preservice teachers' beliefs (Fasching-Varner & Dodo Seriki, 2012; Moore & Bell, 2019). Thus, there is a need to investigate teacher educators' beliefs about racially and culturally diverse students and their ability to teach them successfully. Recognizing this need, some scholars have conducted small-scale qualitative studies to examine teacher educators' equity beliefs (Bair et al., 2010; Behm Cross, 2017; Burden et al., 2012; Davis & Kellinger, 2014; Devereaux et al., 2010; Suh & Hinton, 2015). Many teacher educators lack self-efficacy in teaching diverse preservice teachers; accordingly, they do not feel prepared to guide White preservice teachers in conversations about equity. Research indicates that teacher educators might lack self-efficacy to work effectively with and impact diverse and White preservice teachers (Bair et al., 2010; Brewley-Kennedy, 2016; Stillman & Anderson, 2016).

Teacher efficacy—"teachers' confidence in their ability to promote students' learning" (Hoy, 2000, p. 2)—is a significant determinant in teachers' feelings of preparedness to instruct racially and culturally diverse students. Teachers' outcome expectancy beliefs, the result of

performing specific behaviors, comprise another significant determinant of efficacy (Bandura, 1977; Gibson & Dembo, 1984; Siwatu, 2007). Efficacy is an individual's belief in being able to perform the duties necessary for a given task; outcome expectancy is the individual's belief that performing a task at the expected level of competence will result in specific outcomes (Bandura, 1986). Teachers with low self-efficacy do not feel confident in their ability to overcome the external factors (e.g., socioeconomic status, language, home environment, racial beliefs, and student behavior) that may have an impact on student learning outcomes Woolfolk & Hoy, 1990). Teachers with low outcome expectancies doubt that performing specific tasks will result in positive student learning outcomes (Woolfolk & Hoy, 1990).

Preservice and in-service teachers' efficacy beliefs have undergone examination in past research, but teacher educators' efficacy beliefs have received little attention (Gorski, 2016; Merryfield, 2000; Stenhouse, 2012). Despite research within the nursing field on university-based nursing educators' culturally responsive efficacy beliefs, there are no studies about teacher educators' culturally responsive teaching efficacy (Pearce, 2016). This study entailed using a mixed-methods approach to investigate university-based teacher education faculty members' culturally responsive self-efficacy and outcome expectancy beliefs in a Southeastern U.S. state. The study focused on the effects of demographics, teaching background, and institution-related variables on teacher educators' culturally responsive and teaching self-efficacy and outcome expectancy beliefs. Semistructured interviews were a means to construct profiles of the teacher educators to present different belief pattern domains.

Culturally Responsive Teaching

According to teacher educator leaders Ladson-Billings (2009) and Gay (2018), to be successful, teachers must use a holistic approach to address students' needs, affirm diverse cultures, and advocate for all students to have access to equitable educational opportunities.

Several scholars have developed frameworks to help teachers understand culturally responsive teaching, and how to develop the skills they need to integrate it into their daily teaching routines (Banks, 2008; González et al., 2006; Paris & Alim, 2017). The frameworks overlap in many ways, but all indicate the importance of tailoring classroom instruction to support the needs of diverse students with often-overlooked and undervalued identities (Allen et al., 2017; D. Paris & Alim, 2017). Constructing the scales to collect data for this study was with Gay's (2000) framework, which focuses on classroom practices (Siwatu, 2011). Gay (2018) asserted that through culturally responsive teaching, educators can improve students' personal and academic success by "adapting teaching behaviors, beliefs, knowledge, and values that recognize the significance of racial and cultural diversity in learning" (p. 31).

Tenets of Culturally Responsive Teaching

Six interrelated tenets comprise Gay's (2018) concept of culturally responsive teaching: validating and affirming, comprehensive, multidimensional, empowering, transformative, and emancipatory. Throughout the history of education, racially and culturally diverse students have assimilated to White middle-class behaviors and epistemological beliefs while disregarding their own (Hooks, 2014; Lomawaima & McCarty, 2006; Ngugi, 1986). Thus, for the first tenet of validating and affirming, educator practices include using a variety of instructional techniques to develop students' knowledge of their identities and encourage them to take pride in those identities to improve how they see themselves.

The second tenet of culturally responsive teaching is comprehensiveness. Gay (2018) attributed this tenet to Ladson-Billings's (2009) seminal work, *The Dreamkeepers*. The comprehensiveness approach consists of using holistic teaching methods to help students of Color sustain their cultural roots and connect to their home environments. In other words, teachers should reject the notion that individuals seek to escape their communities; instead,

educators should challenge students to see their cultural wealth. Educators should build classrooms where they express high expectations and hold students accountable. This way of teaching is comprehensive because its focus is not rooted in Western culture, which has the values of individualism and temporalism, but instead presents collectivism as the guiding principle. For example, in comprehensive classrooms, an educator could assign a group project in which students work together and with community members to address a problem. The project presents communal, reciprocal, and interdependent values, which are fundamental components of the tenet of comprehensiveness (Gay, 2018; Hilliard, 1998).

Gay's (2018) third tenet, multidimensional, focuses on teacher education literature. Scholars have committed the most study to the factors that comprise the multidimensional construct. This tenet suggests using content in which students can see themselves and develop critical consciousness. Next, educators can build positive and understanding relationships with students, solve problems with students' backgrounds at the center, and derive classroom management styles from knowing and creating positive student relationships. Implementing this type of teaching requires an extensive range of experiences, cultural knowledge, and views.

The fourth tenet, empowerment, focuses on teachers' and students' confidence, academic competence, courage, and will to act (Gay, 2018). Educators permit students to have autonomy and become consumers and producers of knowledge. Thus, teachers shift their roles to become students. The last two tenets, transformative and emancipatory, suggest that students become social critics and change agents. Students can learn to investigate structural systems oppressive to different racially and culturally diverse groups and individuals. Students performing in this manner understand that multiple truths exist and receive opportunities to learn about topics against the status quo.

Culturally responsive teaching is more than a checklist teachers can use to control their classrooms (Ladson-Billings, 2014). Instead, it is a comprehensive framework that focuses on the values, beliefs, and identities of racially and culturally diverse students. Culturally responsive teaching is a means of shifting learning from the perspectives of Europeans to include the views of individuals from historically marginalized groups. Teaching in a culturally responsive manner requires a commitment to gaining the skills and courage needed to challenge majoritarian norms in education.

Lived Experiences of the Researcher

My desire to teach originated from my dissatisfaction with my job as an actuary. While working as an actuary, I began to understand how variables indicated risk calculations. Two variables, zip codes and credit scores, led me to pause and consider the structural oppressions that people of Color have endured in the United States. In meetings, I was the only person of Color at the table and felt uncomfortable in that space dominated by White men. Knowing I could not continue to participate in the subjugation of communities of Color, I recognized that teaching Black students would be a more meaningful profession.

As a teacher, my goal was to prepare students to achieve in any academic setting and reach their personal goals. I was shocked to hear many of my colleagues define students by their circumstances and not their potential. While working closely with teachers as the department chair, I noticed that many held deficit perspectives about their students, their students' parents, and the community in which they lived. I began to ask myself questions about the historical, social, political, and cultural aspects of Black education. I struggled to find answers, so I decided to pursue a doctoral degree in teaching and teacher education to understand the nuances of preparing preservice teachers. Once enrolled, I began to unpack the lived experiences I had

encountered before graduate school and explore how I have used my story to inform Black excellence.

Black Excellence Promoted

It was the 1980s and life was good in Atlanta, also known as the Black Mecca of the South. Walking down the street as a child with my parents, I looked to the right and witnessed Black college students foraging their paths at the Atlanta University Center. I looked directly across the street to the left and saw all the beautiful culture in the Harris Homes projects. Some would insist they saw the Harris Homes projects as a ghetto, but I saw Black folks determined to survive systemic racism at any cost, just as our ancestors had done throughout injustices such as chattel slavery, indentured servitude, Jim Crow laws, lynching, false imprisonment, medical experimentation, and employment discrimination (DiAngelo, 2018). We continued our stroll, making a right onto Auburn Avenue, passing by the highest number of Black businesses, churches, and restaurants of any U.S. city. We ended our journey at the home of Dr. Rev. Martin Luther King, Jr., a reminder of Atlanta's rich civil rights legacy. From this utopia, I received the spirit of Black excellence, which would become a concept etched into my identity to protect me from the wrath of Whiteness as a youth.

Entrenched in the fabric of the city were public schools that showed honor for Black culture. Schools named after Black emancipators and educators, such as Dr. Benjamin E. Mays, Booker T. Washington, and Fredrick Douglass, enabled students to experience the impact of history every day. All but two of my K-12 teachers looked like me, had mannerisms like me, and would occasionally speak using African-American Vernacular English like me (Edwards, 2008). As Hilliard suggested, my teachers did not start Black history with slavery but instead taught about Blacks as the ancient founders of the world. At the time, historically Black institutions (HBIs) provided the most education degrees to Blacks (Garibaldi, 1997). Thus, I believe that

attending HBIs inspired Black teachers' heightened consciousness and ability to intentionally center Black epistemological stances instead of White majoritarian notions in their classrooms. Attending schools where the teachers validated Blackness contributed to the development of my confidence to walk in any space and say it loud: "I'm Black, and I'm proud."

Naively, I thought every Black student in America had experiences similar to mine. I did not know that the *Brown v. Board of Education* court case to force school integration caused the systemic removal of many Black teachers from their positions throughout the nation (Siddle Walker, 2000; 2001). Living in a city where people of Color thrived in extraordinary numbers did not permit me to see that I lived in a postracial society. Insulated from experiencing the trauma that Whiteness and racism provided for people of Color, I faced challenges to my Black identity when I eventually entered White spaces.

Black Excellence Cross-Examined

After high school, I enrolled in a predominately White institution (PWI) situated in the heart of Atlanta. I was stunned to learn that the university consisted of mostly White students (60%) and faculty (87%) (USG, 2000). For the first time, I attended classes with people who had different backgrounds than mine. I was aware that racism existed but did not know about its functions in academic spaces.

My Blackness first collided with Whiteness in a political science course taught by a White female professor. A unique aspect of the course was debating other students on topics selected from submitted essays. There were only a few Black students in a class of approximately 200. Remarkably, the professor frequently chose quotes from my essays for deliberation. I consistently found myself defending Black epistemologies and experiences that negated the superiority of White norms. White students protected themselves by engaging in White fragility—in other words, "the responses Whites engage in to reinstate racial comfort and

maintain dominance within the racial hierarchy" (DiAngelo, 2018, p. 2). The instructor refrained from taking a stance against the racist comments made by White students. I felt the discomfort and anxiety associated with challenging racism in a real and painful way. I felt that being a Black individual in a White academic setting resulted in my reduced credibility.

In another instance, a White male professor questioned aloud my ability to draft a well-written research paper. Consequently, I stopped attending that class and, eventually, others. After realizing the pervasiveness of institutional racism, I succumbed to the discomfort of attending a mostly WDI and ultimately dropped out.

The following year, I enrolled at a predominately Black community college, where I earned an associate's degree in mathematics with honors. Returning to a safe and culturally congruent environment was the antidote I needed to thwart the attacks on my identity when Whites disagreed with any ideas outside of those meaningful to them. I continued and received a bachelor's degree from a WDI during Obama's election year. In class, a few White male teachers expressed their disdain of the idea that a Black man could become president. I wanted to speak up, but I had learned from previous experiences that to succeed, I had to limit forming cross-cultural relationships and resist centering Black experiences. I became silent and mute.

Black Excellence Unwavering

Risking more exposure to more racism, I decided to pursue a doctoral degree in education at the WDI I had attended as an undergraduate. The university had more students of Color (60%) than when I had originally attended, but the faculty demographics had remained mostly White. I happily joined a program with a focus on equity composed of primarily doctoral students of Color. During the first 2 years, I feared voicing my thoughts out loud and on paper in fear of judgment and retaliation by White professors. I again experienced the all-too-familiar discomfort of having to shrink to feel safe. White and Black professors assigned antiquated literature written

by White, celebrity-like scholars who produced narratives of minority inferiority by using terms such as *urban*, *at-risk*, *low socioeconomic*, and *failing schools* to describe students and communities of Color. Having experienced Black excellence as a youth, I sought to read the works of scholars of Color because they offered counternarratives to explain the relationships to macro social, cultural, and political systems (Bell, 2018; Hooks, 1989, 2014; King, 2018; Ladson-Billings, 2009; Matias, 2016a; Milner & Laughter, 2015; Perry et al., 2003; Thandeka, 1999). As a result, I developed the language I needed to express my fatigue and irritation with repeated demonstrations of White supremacy by well-intended and self-declared antiracist allies.

During the Standing Rock Pipeline protest and a month after the brutal police killings of Alton Sterling and Philando Castille, I sat in a Special Topics class taught by a White woman. The course objectives were for students to redesign an urban teacher education program with an eye toward social justice and criticality. There was unprecedented student diversity in the course, with one Native American, one Black immigrant, four Black nonimmigrants, and two Whites. The following is a reflection from the journal I wrote after completing the course:

> There were several uncomfortable moments when a White student voiced deficit language about her Black students and their parents while simultaneously relishing in her privilege and savior mentality. I wanted to yell, "See! That's an oppressive way of thinking!" I wanted to ask, "How do you feel you can enforce what's right or wrong behavior?" But I'm almost sure that she would have labeled me as the angry Black woman. One thing that I expected to happen that did not was for the professor to address the student's deficit and racist comments. I felt relieved when another student, fed up with racial abuse, questioned the teacher's perspectives about Black people and her White identity. According to Matais (2016b) and Bonilla-Silva (2017), what happened next was a normal occurrence: The White teacher started crying and insisting that she saw all people the same. There was never a discussion about the

> violence toward Black bodies or the need Native Americans had to protect their land from capitalism. How can we design social justice courses without talking about racism and centering urgent concerns that students of Color have every day? We can't. Whites feel comfortable when they do not have to speak about the atrocities inflicted by members of their group on those different from them.

That semester, I made a pivotal decision never to be silenced by Whiteness in academia again. Students and other people who live at the margins cannot wait until they feel comfortable to speak against displays of oppression.

Black International Experiences

During my doctoral program, I spent considerable time teaching in China and South Africa. I view these experiences as the most pertinent to my development as a culturally responsive teacher. My overseas teaching enabled me to understand the pervasiveness of White privilege in America.

American Privilege While Black in International Contexts. I experienced the power of having a blue American passport in China and South Africa. In the United States, I rarely felt the same privilege as Whites. I recognized that my mathematics degree, income level, and educational background provided me some privileges that other diverse citizens may not have. Even still, the color of my skin is the first indicator of my position in American culture. In China, I could swiftly move through immigration ports, while airport officials often took aside Blacks from African countries for questioning and health screening. In South Africa, my identity as an American alone provided me privilege in almost all spaces, including White ones. I regularly questioned my privilege as an American and considered my responsibility as an ally in international settings.

Culturally Responsive Growth as the "Other" in International Contexts. South

Africa has a rich history of cultural diversity. During a teaching conference, the preservice teachers echoed a common theme throughout the meeting: the lack of mentorship from veteran teachers at their placement sites. As a solution, the preservice and in-service teachers worked together to develop and teach a lesson. I spent the day working with a group designing a lesson on beauty, with ageism as a focal point. I deepened my idea of cultural responsiveness, as I had often neglected to consider cultural differences related to age in my work. In the end, the group presented a wonderful lesson that included many ideas from all the members. I learned many lessons during this time.

I embrace being in the position of "other"; those are the times when I better understand the world from different perspectives and decenter my personal perspectives. More importantly, I challenged myself to answer the following questions: How and when should I use my privilege as an American? How and when should I use my voice against injustice? What are the fundamental rights that every human deserves? I thought that if I could begin with those questions and advocate for others to do the same, we could see the dissipation of injustice against all groups of people. My essential takeaways about cultural responsiveness were (a) it is driven by urgent pedagogy, (b) it must occur in all classrooms, including higher education, and (c) there is no one-size-fits-all approach.

My interest in teacher educators' culturally responsive teaching dispositions resulted from my experiences inside and outside higher education institutions. My experiences have contributed to my views about teaching, learning, and scholarship. Most importantly, my experiences have influenced how I view education as a process of socialization by alienation based on differences (e.g., culture, ethnicity, race, gender, language, SES)—in layman's terms, "divide and conquer." An important point to consider is that this divide occurs internally and externally. Consider, for example, DuBois's statement on the wishes of the Negro: "He simply

wishes to make it possible for a man to be both a Negro and an American, without being spit upon by his fellows, without having the doors of opportunity closed roughly in his face" (Du Bois & Marable, 2015, p. 3).

Similarly, Ngugi (1986) stated, "The most important area of domination was the mental universe of the colonized, the control, through culture, of how people perceive themselves and their relationship to the world" (p. 16). Several scholars have brought attention to education by highlighting the intent for its creation and by whom. Researchers have agreed that colonizers imposed education on the masses to secure their wealth through the reproduction of Whiteness (MacLean, 2017; Ngugi, 1986; Said, 2014; West, 2005; Willinsky, 1998). My personal identity was an integral component in this research, one upon which I depended in conjunction with existing theories to examine concepts throughout the study. As stated, teachers' beliefs influence their practices. Therefore, there was a need to understand how teacher educators' self-efficacy and outcome beliefs connect to internal and external variables.

The Purpose of the Study

The purpose of this seminal two-phase, mixed-methods sequential study was to collect quantitative and qualitative data from teacher educators to understand how they perceive their ability to perform culturally responsive teaching practices and if those practices have resulted in positive learning outcomes. Data collection was via surveys and semistructured interviews to add depth to the numerical findings. During the first phase, answering the research questions entailed examining (a) the confidence of teacher educators in culturally responsive teaching practices and their beliefs that teaching in this manner results in positive student outcomes, (b) the relationship between teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs, and (c) the influence of demographic, institutional, and teaching background variables on teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs.

The qualitative research questions addressed the similarities and differences between teacher educators with varying score combinations of Culturally Responsive Teaching Self-Efficacy (CRTSE) and the Outcome Expectancy Beliefs Scales (CRTOE), as shown in Table 1.

Table 1

Possible Combinations of CRTSE and CRTOE Domains

culturally responsive teaching self-efficacy score	culturally responsive teaching outcome expectancy score	belief pattern domains
High	High	HH
High	Low	HL
Low	High	LH
Low	Low	LL

Research Questions

The guiding research questions for this study of teacher educators' culturally responsive self-efficacy and outcome beliefs were:

Quantitative Research Questions

1. How confident are university-based teacher educators in their ability to execute the practices associated with culturally responsive teaching?
2. How certain are university-based teacher educators that engaging in culturally responsive teaching practices will result in positive classroom and preservice teachers' outcomes?
3. What is the relationship between university-based teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs?
4. To what extent do demographic, institution-related, and teaching preparation background variables contribute to culturally responsive teaching self-efficacy of university-based teacher educators?

5. To what extent do demographic, institution-related, and teaching preparation background variables contribute to culturally responsive teaching outcome expectancy beliefs of university-based teacher educators?

Qualitative Research Questions

6. What are the underlying factors in the formation of teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs?
7. What are the similarities and differences between teacher educators with different CRTSE and CRTOE belief patterns?

Significance of the Study

This study is the first of its type to research teacher educators' beliefs using a mixed-method research design. Thus, the findings of this study contribute to the body of literature by providing a better understanding of the relationship between the culture, efficacy, and outcome expectancy beliefs of university-based teacher educators. Additionally, the results might suggest behaviors upon which teacher educators could reflect to determine the cultural responsiveness of their practices and improve preservice teachers' cultural competence. This study could also provide insights to help preservice teachers and doctoral students connect theory to practice.

The results of the study could enable teacher educators to design and implement professional development sessions to assist teacher educators' development as culturally responsive teachers who value multiple epistemologies. There is considerable evidence in the literature on the problematic nature of the cultural mismatch between teachers and their students. Thus, there is a need to support educators at all levels to promote their critical consciousness of intersecting issues of culture, race, and bias to lessen the chasm between teachers and students in both K-12 and higher education settings.

Definitions of Key Terms

The following are the study's operational definitions of the terms relevant for understanding this research.

African American: American people of African descent whose ancestry includes involuntary import to America by way of the slave trade or their culture (Merricam-Webster, n.d.).

Black: Global people of African descent or referencing their culture (Merriam-Webster, n.d.).

Criticality: A theoretical worldview that stresses the critique and deconstruction of social institutions as well as transformation of institutions for the result of equity and social justice. This paradigm highlights that knowledge is a socially constructed entity that is influenced by political, historical, cultural, economics, and power (Crotty, 1998; Guba & Lincoln, 1994; Muhammad, 2020).

Culturally diverse: The unique behaviors, norms, customs, and beliefs (e.g., social, ethnic, gender, age) of particular groups (Bullivant, 1993).

Culturally responsive pedagogy/teaching: Using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and useful (Gay, 2018).

Culturally responsive teaching outcome expectancy (CRTOE): A teacher's belief in the ability to execute the practices associated with culturally responsive teaching (Siwatu, 2007).

Culturally responsive teaching self-efficacy (CRTSE): A teacher's belief that engaging in culturally responsive teaching practices will have positive classroom and student outcomes (Siwatu, 2007).

Culture: Deep-rooted values, beliefs, languages, customs, and norms shared among a group of people to give order and interpret life (Dyson & Genishi, 1994; Gay, 2018),

Dispositions/beliefs: Tendencies for individuals to act in a specific manner under certain circumstances based on their beliefs (Villegas, 2007).

Dominant/majoritarian culture: The culture of the social group that historically has greater advantages, access, and power in society than other groups (Bonilla-Silva, 2017; Harris, 2003).

Marginalized groups: Those that have limited power in social, political, and religious contexts (Harris, 2003).

Pedagogy: The art of teaching (Merriam-Webster, n.d.).

People/students of Color: Color is capitalized because it is inclusive of multiple races; if grammar rules were followed, Color would not be capitalized.

Preservice teachers/future teachers: Students enrolled in a university teacher education program (OFS, 2011).

Teacher education programs: University and college programs that provide training for students to become certified teachers. Teacher education is the first phase in traditional teacher development (National Center of Education Statistics, 1999).

University-based teacher educators: Teacher education faculty members who direct and guide preservice teachers' learning (OFS, 2011).

Whiteness: The implicit normalization of the inferiority of persons of Color as manifested globally, nationally, and locally (Miller & Starker-Glass, 2018).

White privilege: Advantages beneficial to White people that people of Color in the same context cannot enjoy (DiAngelo, 2018).

2 REVIEW OF THE LITERATURE

This chapter presents the significance of developing culturally responsive teaching efficacy beliefs in teacher educators, including the literature on recognizing and confronting biases. The first section provides a history of culture in the American education system. The chapter also presents information on the necessity of lived experiences as the "other" in developing culturally responsive teachers. Additionally, the literature review presents concerns about teacher educators' challenges with performing culturally responsive tasks. The literature review concludes with the relationship between culturally responsive teaching and the components of efficacy.

History of Cultural Difference in the American Education System

The following section provides a synopsis of the history of education for Native Americans, Blacks, and immigrants in the United States. The literature review addresses the need for culturally responsive teacher preparation and the preservation of the superiority of White norms by intentionally devaluing Indigenous ways of knowing in education. In other words, there has not been tolerance for the polarities in Indigenous and Eurocentric customs in Western education in which Eurocentrism is valued.

The 1700s–1800s: Globalization and the Preservation of Whiteness Influenced by Christianity

Scholars have extensively studied cultural and racial incongruence in education and the efforts to equalize learning for diverse students. According to Owens (2011), the initial purpose of settler education in America was to promote and preserve Christian religious ideals and practices. However, the combination of ideas of religious superiority and Anglo-Saxon notions of White supremacy resulted in the development of schools as institutions that perpetuated racial and cultural discrimination against people of Color (Spring, 2016).

The intent of education shifted in the late 1700s to produce skilled citizens who could fulfill U.S. manufacturing labor needs (Gatto, 2009). However, the Anglo-Christian religious philosophy remained ingrained in the educational system, with Native Americans and people of African descent excluded from enrolling in schools (Lomawaima & McCarty, 2006; Spring, 2016). During the 18th century, Thomas Jefferson authored Bill 79, the "Bill for More General Diffusion of Knowledge, and introduced it to the Virginia legislature. Bill 79 suggested that students should learn subjects rooted in European epistemologies, such as reading, writing, basic math, Greek, English, and American history (Anderson, 1988; Holowchak, 2018). Jefferson's proposed education reform bill did not pass in Congress, but it had a significant influence on the content taught and valued in U.S. education.

Unlike Europeans, the education of Native Americans and Black children did not occur in the structured setting of a school; rather, the infusion of education occurred throughout everyday life in the community (Spring, 2016). The purpose of learning was for children to live safely in their environments and preserve their cultural traditions, not create wealth and partake in consumerism (Spring, 2016). Throughout the history of the United States, colonization and globalization have contributed to the influx of people of Color, producing cultural pluralism (Graham, 2007). Whites used education to simultaneously abolish Indigenous cultures while educating people of Color into the Anglo-Saxon culture to retain privilege. For example, White "Yankee" missionaries moved South to teach at newly established Black schools; however, they were either ill-prepared or sought to save Blacks from their savage and uncivilized ways by teaching them values and cultural norms based on biblical principles (Anderson, 1988; Martin, 2007). Missionaries instituted a pedagogy of Whiteness, or anti-Blackness. White staff members implemented schooling practices to reform the cultural identities of non-White students, as they

held their cultural norms as superior and all else as inferior and requiring correction (Anderson, 1988; Lomawaima & McCarty, 2006; Willinsky, 1998).

Many Native American, Mexican-American, Chinese, Eastern European, and other immigrant scholars have detailed the horrific methods used to force students to assimilate due to the belief that they were uncivilized individuals unfit to be part of American society (Lomawaima & McCarty, 2006; Ngugi, 1986). Schooling was a place of standardization and control, leading to the complete exclusion of many individuals (Graham, 2007; Lomawaima & McCarty, 2006; Willinsky, 1998). During this period of teaching students to assimilate or adopt Anglo-Saxon values, the foundation was laid to organize schools with Eurocentricity as the core value for everyone (Graham, 2007).

1900–Mid-1900s: Teaching for Assimilation and the Adjustment Period

Graham (2007) deemed the early to mid-1900s as the adjustment period of public education. The objective of this time in education was to educate children to promote their emotional, social, physical, ethical, civic, artistic, and intellectual development so they could fit into a predetermined social stratum (Graham, 2007; Willinsky, 1998). White professors and Western ideology dictated the new curriculum and areas of interest in education (Graham, 2007). These White scholars conducted IQ and genetics research embedded in eugenics, which supported the well-established social hierarchy that Whites had successfully implemented through the oppression of Native Americans, Blacks, and other undesirable foreign immigrants (Graham, 2007; Willinsky, 1998). The results of these studies focused on White supremacy and segregation to justify the innate inferiority of people of Color through the use of quantitative data analyzed through White lenses. Additional outcomes of biased IQ and genetics research included the onset of the standardized testing movement and the talent-sorting of students into gifted

programs, advanced placement courses, or special education (Boykin, 2000; Graham, 2007; Willinsky, 1998).

Mid-1900s–Present: Access to Education but not Quality Education

Legal race-based school segregation persisted throughout the nation until the landmark *Brown v. Board of Education* ruling against "separate and unequal" schools (Spring, 2016). Consequently, an estimated 38,000 Black teachers lost their jobs, and a vast number of White teachers took on the education of Black students. More than half a century later, patterns of racially heterogeneous teacher-student schools remain, producing unequal learning environments (Orfield & Frankenberg, 2014). For instance, research has shown that Black students who have had at least one Black teacher before the beginning of third grade are more likely to attend college (Gershenson et al., 2017). The percentage of Black students in the same scenario increases when they have two Black teachers (Gershenson et al., 2017). Of greater importance, students of Color are more likely to receive punitive action and to be tracked into lower-level courses by teachers and administrators than White students (Gregory et al., 2011).

In the 21st century, officials from state departments of education and local school districts have implemented English-only and other detrimental policies to overtly reject the heritage of students in the curriculum (Cabrera, 2012; Paris & Alim, 2017). A specific instance is Arizona House Bill 2281, also known as the Ethnic Studies Ban, a prohibition of students learning about the histories, heritage, and struggles for equality of certain cultures in the public school system (Cabrera, 2012). The Bill indicated that:

> A school district or charter school in this state shall not include in its program of instruction any courses or classes that contain any of the following:
>
> 1. Promote overthrow of the United States government.
> 2. Promote resentment toward a race or class of people.

3. Are designed primarily for pupils of a particular ethnic group.
4. Advocate ethnic solidarity instead of the treatment of pupils as individuals.

Arizona House Bill 2281 was a policy designed to prevent the implementation of the Mexican American Studies (MAS) program in the Tucson Unified School District (Cabrera, 2012; Paris, 2012). Concerned that the ban was illegal, a group of teachers sued the state. A U.S. federal judge found the state's action to be unconstitutional and discriminatory. Data from 2008 to 2011, showed a positive relationship between the students enrolled in MAS classes and passing scores on the Arizona state standardized tests (Cabrera, 2012). MAS students graduated at higher rates than White students in the district. The program was a successful means of engaging Latino students with their cultural frames of reference while focusing on social awareness of race and oppression.

Paris (2012) stated that the policies and practices that support Eurocentric values provide deficit perspectives of marginalized communities. Thus, the functions of the American K-12 and higher education systems are based on the founding principles of racism and teaching for assimilation. Hence, there are inherent flaws in the existing educational structure that obstruct students of Color from holding onto their cultures and experiencing transformational learning. Additional focus on training preservice teachers, in-service teachers, and teacher educators is needed to acknowledge deficit views about racially and culturally diverse students. Next, educators should employ antiracist practices to honor diversity. The teacher pipeline commences with teacher educators preparing preservice teachers to enter the profession. Thus, it is necessary to examine the beliefs and practices of those who train preservice teachers for diverse environments.

Teacher Educators

Beliefs About Diverse Students

Prominent teacher education scholar Gay (2018) asserted that effective educators must be aware of the ways "culture determines how we think, believe, and behave, and these, in turn, affect how we teach and learn" (p. 9). In other words, examining teachers' social identities and attitudes is a critical component of fostering culturally responsive educators (Milner, 2007). A review of teacher education literature has shown the commitment of teacher educators in building preservice teachers' self-awareness of and response to inherent inequities that affect diverse students (Anderson & Stillman, 2013; Cochran-Smith & Villegas, 2015). However, preservice teachers consistently report not being equipped to teach students whose backgrounds differ from theirs (Siwatu, 2011; Siwatu et al., 2016). Better preparation of preservice teachers requires teacher educators to turn their gaze inward to critique their personal beliefs and practices related to diversity (Boutte, 2018; Joseph et al., 2015; Matias, 2016b). Likewise, Merryfield (2000) maintained,

> We know very little about the ability of college and university faculty and other teacher educators to prepare teachers in multicultural and global education. Do today's teacher educators have the knowledge, skills and commitment to teach for equity and diversity either locally or globally? Have the White, middle-class, mostly male, fiftyish professors of education in the U.S. had even the minimal kind of experiences with diverse cultures or the basic understandings of inequities? (p. 430)

Compared to university faculty of Color, White faculty members are more likely to hold ethnocentric beliefs and be unaware of the influence of cultural differences in their pedagogy or student learning outcomes (Bair et al., 2010; Burden et al., 2012; Pennington et al., 2012). For example, in a seminal study, Smolen et al. (2006) surveyed 116 predominately White College of Education faculty members at four Midwestern urban institutions to understand their perceptions and commitment to diversity. The results showed that ethnic-racial self-identification has the

most influence on the amount of time spent on diversity in courses and perceptions about race. Costner et al. (2010) supported the findings by Smolen et al., that university faculty members of Color were more willing than White faculty members to teach students of Color and to use pedagogical practices related to the learning preferences of their cultural group. Villegas and Lucas (2002) asserted that culturally competent teachers have affirming views of race and cultural differences and value multiple ways of knowing and behaving while identifying the prevalence of White middle-class values.

Thandeka (1999) argued that White Americans undergo socialization as children through shame and guilt to value White norms and support racial supremacy. As a result, they assume a White racial identity and adopt a colorblind philosophy to prevent others in the White community from shunning them. Colorblindness is the belief that racial inequality is not a product of inhibited opportunity but personal choice (Bonilla-Silva, 2017). Bonilla-Silva (2017) provided four frames in which Whites justify racism through colorblindness: (a) abstract liberalism (all individuals have equal opportunities to succeed if they work hard), (b) naturalization (individuals naturally gravitate toward people with similar characteristics), (c) cultural racism (culturally-based arguments to explain the social position of minorities), and (d) minimization (racism discrimination is no longer a central factor with an effect on minorities' life choices). In education, colorblindness supports deficit thinking about historically marginalized groups (Bonilla-Silva, 2017; Watson, 2011). Burden et al. (2012) reported that teacher educators had not seen the need to differentiate instruction because they believed that with hard work, all students, regardless of their backgrounds, could experience academic success.

Other research has indicated that teacher educators may hold deficit perspectives. For instance, Burden et al. (2012) suggested that educators might fear Black students due to the

perceived threat of aggressive behavior and their tendency to congregate in groups or "big packs" in class. Additionally, teacher educators may connect race and poverty to the need for effective discipline practices. For example, a White teacher educator stated,

> "I feel that preservice teachers better have good class management skills to work in urban districts because it's not about the amount of kids you have in a class but because the kids are coming from a low socio-economic climate." (Burden et al., 2012, p. 15)

In other instances, researchers have found that teacher educators believed underperforming students of Color did not apply themselves (Devereaux et al., 2010; Pennington et al., 2012). Hence, these covert expressions provide teachers the opportunity to speak about students without explicitly using deficit language, showing racial bias and the belief that biological features matter. It is unknown to what extent the influence of teacher educators' biases has on what they communicate to preservice teachers. With minimal small-scale studies on teacher educators' backgrounds and culturally responsive teaching practices, there is a need for more research on these relationships.

Lived Experiences and the Need for Equity in Education

One aspect of increased cultural competence is the lived experiences of teacher educators as the "other." Lived experiences are significant instances in a person's life that produces self-reflection of the intersection of identity, power, and experience that results in valuing various epistemologies outside of personal ones (Cushner & Mahon, 2002; Merryfield, 2000; Mezirow, 1991). Three themes indicate how teacher educators have lived experiences as marginalized U.S. citizens, immigrants to America, and as expatriates living outside the United States to shape beliefs and practices that contribute to the use of culturally responsive teaching (Dharamshi, 2019; Merryfield, 2000; Smolen et al., 2006).

Merryfield (2000) qualitatively studied 80 teacher educators identified by scholars in the field as effective practitioners in multicultural and global education. Findings showed that most teachers of Color understood injustices due to early experiences with racism, discrimination, and inequitable school practices. Many Asian, Black, and Latino children had experienced racism as a result of policies, such as Jim Crow, before entering kindergarten. As such, the children had learned the duality of inferiority and superiority and to which group they belonged. Merryfield referenced DuBois's concept of "double-consciousness" as a coping mechanism:

> It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness—an American, a Negro: two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body. (DuBois, 1989, p. 3)

However, the individuals found the American identity elusive and the Negro, most times, accessible, with individuals' treatment by others determined both inside and outside their communities.

Once in school, the teacher educators recalled accounts of how reminders of inferiority (or operating outside of White norms) had an impact on their sense of belongingness. In one example, a Black teacher reported being tracked into low-level courses because the literacy practices in her community were not seen as epistemologically sound (Dharamshi, 2019). This experience affected how she engaged preservice teachers in using asset-based practices when working in low-income communities. In contrast, some White teacher educators recalled incidents of discrimination once they entered school or revealed that they had lifestyles opposed to White norms. A White teacher educator detailed his experience as a special education student and the painful instances of discrimination he experienced from both teachers and students.

Being labeled as having a learning disability taught him to avoid viewing his students through deficit lenses (Dharamshi, 2019).

Similarly, divulging nonheteronormative beliefs within and outside educational spaces results in harassment and discriminatory acts from both students and teachers (Davis & Kellinger, 2014). There is resistance to any act against White male middle-class Christian heterosexual norms to remind people of their inability to feel comfortable in spaces where there is no honor for pluralism. The real work in preparing teacher candidates cannot begin until teacher educators "get personal" and bring experiences where they felt the most vulnerable into self-reflective and classroom practices (Cochran-Smith, 2000).

Travel can provide new outlooks for individuals to debunk myths about cultural differences and stereotypes about specific groups of people (Cushner & Mahon, 2002; Smolen et al., 2006). Out-of-context experiences also contribute new ways of thinking about personal identities and the humanness of foreign policies in countries (Cushner & Mahon, 2002; Mezirow, 1991; Smith, 2018). Studies, such as the one conducted by Merryfield (2000), showed that when White middle-class teachers had lived for an extended time outside the United States, their consciousness about identity, power, and culture underwent significant transformation from deficit to asset-based critical awareness. Other researchers found that most White teachers had rarely associated with people outside of their racial/ethnic identity; when they did, they did so in the capacity of receiving services (e.g., cashiers and food servers) from them (Burden et al., 2012; Matias, 2016a). The literature review showed that White teacher educators must have quality experiences with diverse individuals to move beyond monolithic cultural views that influence how they perceive students of Color.

Lastly, there are teacher educators who have transitioned across cultures to the United States and come to recognize how cultural differences have obstructed their abilities to

successfully connect with preservice teachers. For example, in a study of immigrant teacher educators' beliefs about equitable education, Pennington et al. (2012) found that social positionality in one's country indicated perceptions of the needs of historically marginalized and oppressed American students. Other research has shown the constant tug-of-war between understanding historical, social, and political contexts in the American education system and experiences in native countries (Smith, 2018; Smith et al., 2020). Altering the quality of education that diverse K-20 students receive requires increasing the number of transformative experiences that White teacher educators and candidates receive.

Lived Experiences as Conduits for Cultivating Culturally Responsive Practices

As indicated, the literature has shown the various lived experiences and beliefs central to cultural responsiveness (Gay, 2018; Merryfield, 2000). Identifying the effect of systems of inequity on individuals is a way to understand how educators develop a commitment to engage themselves and preservice teachers in developing inclusive teaching practices and agendas (Samuels, 2014). Hence, researchers of teacher educators' transformative processes and responses to diversity have emphasized the ways they react to whiteness (Stillman et al., 2019), detach from their cultural backgrounds (Suh & Hinton, 2015), affirm multiple identities (Davis & Kellinger, 2014), and teach preservice teachers to do the same (Pennington et al., 2012). In one example, teacher educators utilized Freirean culture circles to learn from each other's experiences of oppression by collectively visualizing ways to respond to Whiteness and develop the courage to discuss sensitive topics (Stillman et al., 2019). In another instance, Suh and Hinton (2015) used postcolonial theories to comprehend teacher educators' identities and positionality when engaging with a text. The authors discovered that affirming or detaching positionality strategies occurred when teacher educators positively (e.g., connecting own culture to text and sharing cultural knowledge) or negatively (e.g., feelings of pain or guilt) connected

with the selected text. Others have shown that the affirmation of multiple identities customarily not privileged in classrooms occurs when teacher educators are members of marginalized groups (Davis & Kellinger, 2014). Collectively, these examples suggest how interactions with oppression, critical conversations, and reflections can aid teacher educators in understanding the work needed to move from acknowledging to actively challenging inequality in classrooms.

Teacher Educators' Uncertainty and Fears About Diversity Issues

Preservice teachers may graduate from teacher education programs unprepared to teach in diverse settings due to a lack of competence, experience, efficacy, and commitment from faculty members (Acosta et al., 2017; Cheruvu et al., 2015; Costner et al., 2010; Merryfield, 2000; Prater & Devereaux, 2009; Stillman et al., 2019). Effectively preparing competent teachers to work with culturally diverse students requires teacher educators to confront issues of race, racism honestly, and "attend to the space and conflicting rules of engagement that often make studying and learning to undo racism, dangerous terrain" (Acosta et al., 2017, p. 250). Doing so requires more than publically professing one's pledge to challenge hegemonic norms but to "value people of Color's perspectives about racism, read scholarship that exists about how racism works, challenge own beliefs, and learn to become allies against racism" (Joseph et al., 2015, p. 25).

Scholars have found teacher educators' avoidance of race and equity conversations related to a lack of pedagogical and content knowledge (Brewley-Kennedy, 2016; Gorski, 2016). Feeling unprepared is an overarching barrier that teacher educators face while implementing equity discourse in courses. Faculty members feel more confident guiding preservice teachers in understanding subjects unrelated to race (Bond & Russell, 2019; Brewley-Kennedy, 2016; Burden et al., 2012; Galman et al., 2010). Ivanovic and McLeman (2015) found that 30% of the challenges identified by teacher educators were specific to instructional practice. One participant

noted her lack of efficacy in facilitating equity-focused conversations, explaining that "at times when students raise important counterpoints to a given topic, sometimes I am at a loss for what to say." Other scholars have echoed similar sentiments: that teacher educators stay within comfortable content ranges that do not present threats to their ability to control emotional outbursts potentially disruptive to classroom safety (Atwater et al., 2013; Bond & Russell, 2019; Brewley-Kennedy, 2016; Burden et al., 2012; Galman et al., 2010). Many teachers justify not determining the skills they need to successfully train preservice teachers for diverse classrooms by assigning low priority to race and equity topics and staying in safe terrain (Atwater et al., 2013; Burden et al., 2012; Ivanovic & McLeman, 2015). However, culturally responsive teaching requires moving beyond acknowledging deficiencies by addressing them (Gay, 2018), which might contribute to why preservice teachers struggle to teach diverse students.

Matias (2016b) offered another explanation, suggesting that the emotionality of Whiteness does not enable White students to become critically cognizant about their race; thus, they construct the classroom as a place where resistance and centering Whiteness remains the dominant ideology (Matias, 2016b). For example, when teacher educators expose White preservice teachers to liberal views, racism, and the centering of "others," the students may identify the courses as anti-American or attempts to change their conservative values, which could lead to acts of resistance to maintain their comfort (Miller & Starker-Glass, 2018). Feelings of discomfort can cause White students to display emotional outbursts, anger, declare reverse racism, and evoke silence as a deterrent (Pennington et al., 2012; Trepagnier, 2017). Consequently, when met with student resistance, teacher educators may become critical, impatient, and judgmental toward students (Pennington et al., 2012). Mitigating unwanted feelings of disdain toward students requires teacher educators to move from seeing them as resistant to understanding that students may have never received exposure to new ideas

challenging to their beliefs, thus realizing they might need additional time to process the new ideas.

In Galman et al.'s (2010) study, a teacher educator who had experienced pushback from White preservice teachers recalled thinking, "I do not want these folks [preservice teachers] leaving and thinking that they are bad White people." After reflecting with other colleagues in a critical friends group, she wondered,

> Why can't the [White professor] stop it there and deal with the problem right then and there—but then I guess that would make somebody feel uncomfortable, and by the next class, everybody would decide, "Hey, we are not talking anymore." (Galman et al., 2010, p. 231)

Some teacher educators experience feelings of shame when preservice teachers are uncomfortable with discussing antiracist views in class. In turn, they respond to students' resistant behavior by employing solutions to promote White comfort, letting students "off the hook," and leaving hegemonic structures undisturbed. In other words, teacher educators reduce the amount of time they spend teaching content related to equity and race.

Teacher educators of Color at predominately white institutions (PWIs) experience student resistance in the same ways as White teachers, yet are often unable to disengage with students over equity topics based on their specific hiring to teach courses on such topics (Evans-Winters & Hines, 2019; Gorski, 2016). Hence, students express more of their dislike for the topics and the message-bearer, which may cause faculty members to limit criticality in conversations about equity (Adams & Glass, 2018).

Teacher educators may lack content knowledge about the equity topics and pedagogical techniques needed to guide preservice teachers in understanding diversity; however, they cannot receive permission to keep such topics out of the focused curriculum. When teacher educators truly commit to valuing diversity, they center equity by consistently engaging all stakeholders,

especially those who have the power and the ability to choose how and what to teach. Matais (2016b) stated that teacher education programs must require White preservice teachers and teacher educators to "undergo the painful therapy of understanding their Whiteness" (p. 32) to support the process of developing antiracist ideology without solely focusing on White identity formation. Additionally, teacher educators of Color must also examine the ways of being to inform their beliefs and teaching behaviors (Shim, 2018). Next, teacher educators should invite rather than avoid uncomfortable conversations about race and equity. White preservice teachers must not be allowed to deflect and evade conversations in which individuals do not honor and make central their voices and perspectives. Culturally responsive teaching is a socially just solution for helping all educators de(construct) deficit perspectives of diverse students and begin to honor and value their voices inside and outside the classroom.

Institutional Barriers to Culturally Responsive Teaching

There is a majority of White teacher education faculty members in the United States. Consequently, this uneven distribution has a significant influence on what happens in teacher education programs, including the programs' design, the curriculum taught, faculty support, and if equity principles are the central components (Sleeter, 2017). Recruiting and retaining diverse faculty members remains a challenge, leading researchers to investigate the systemic realities of hidden racism in teacher education. Hidden racism is necessary to explore because it has "emerged to defend the contemporary racial order" (Bonilla-Silva, 2017, p. 73). Bonilla-Silva (2017) characterized hidden racism as the covert use of racialized language and practices. As a result, racism remains a prevailing social force (Cabrera, 2018; Leonardo, 2009). When situated within these frameworks, institutions are "socially constructed mechanisms that regulate and set norms for social interaction. They reflect the beliefs and values of the dominant society and inherently reflect a racial bias" (Ortiz & Jani, 2010, p. 179). Institutional leaders can increase

teacher education faculty efficacy by realigning program goals to equity-focused principles and attendance to program features, such as student evaluations.

Use Student Evaluations

In most colleges and universities, there is profound dependence upon student evaluations to determine faculty teaching efficacy, which, in turn, affects tenure and promotions. Therefore, there is a need to examine student feedback for potential biases. When faculty members challenge Whiteness in their courses, they may receive more negative student evaluations than instructors who did not (Evans-Winters & Hines, 2019; Evans-Winters & Twyman Hoff, 2011; Sleeter, 2017). As a result, teacher educators could decrease the amount of time they spend teaching about race, racism, and White privilege for fear of not attaining tenure (Atwater et al., 2013; Bair et al., 2010; Brewley-Kennedy, 2016). For example, a Black teacher educator described the painful journey of decentering equity to obtain a chance at tenure, stating,

> I tried to bring in a cultural understanding piece, and they tore up my evaluations saying she's trying to make us learn this culturally relevant stuff, this is a science class… It wasn't going anywhere, so my husband said, "Turn the evaluations around; I mean, if you don't do it, you won't get tenure." So, to be honest, I had to go against my own beliefs in terms of being at least an acceptable writer and the importance of having students understand the importance of their cultural beliefs and how it impacts how they teach. I did not do those things for the next two years. Evaluations turned around. (Atwater et al., 2013, p. 1306)

The same participant also disclosed having unpleasant meetings with her chair to discuss student evaluations. There is evidence that faculty members of Color receive harsher evaluations than their White colleagues (Evans-Winters & Twyman Hoff, 2011). Teacher educators, especially those of Color, must receive protection from the "emotionalities" that Whites use to prevent uncomfortable feelings when individuals address hidden racism. Teacher education

programs should be fair and equitable in every aspect of the programming and promotion processes. One solution could be to form diverse boards that review grievances and make promotion recommendations that do not require final approval from a superior.

Theoretical Framework of Culturally Responsive Teaching Self-Efficacy and Culturally Responsive Outcome Expectancy Beliefs

In the early 1970s, education scholars started exploring the characteristics that enable teachers to provide transformative instruction to students (Guskey, 1982). One prominent attribute was a teacher's sense of efficacy to impact student learning. Rotter (1966) proposed the locus of control framework as the first measure of teachers' sense of efficacy. Following that, researchers began to observe teachers' sense of efficacy through Bandura's (1977) social cognitive theoretical framework. In the social cognitive theory, Bandura recognized that cognitive factors affect how individuals seek to control behavior. Efficacy and outcome expectations are two types of expectancy beliefs impacting behavior.

Teacher Self-Efficacy

Confidence is a term used interchangeably with self-efficacy throughout teacher education literature (Gibson & Dembo, 1984). Teachers encounter a plethora of challenges that threaten their confidence and their students' success (Bandura, 1988). Scholars have examined the characteristics of self-efficacy specific to teachers to understand teachers' challenges better (Siwatu, 2007, 2011). There is a consensus among researchers that a correlation exists between teacher self-efficacy and essential aspects of the teaching profession (Bandura, 1997; Brant & Willox, 2018; Hoy, 2000; Pearce, 2016; Siwatu, 2011).

Numerous researchers have studied teacher self-efficacy; however, most of the research focuses on the transformation in preservice teachers' self-efficacy while completing student teaching (Siwatu, 2011; Siwatu & Starker, 2010). An analysis of empirical studies on preservice

teachers' self-efficacy indicated several considerations for teacher educators when preparing preservice teachers for diverse classrooms. However, there are few large-scale studies on teacher educators' beliefs about teaching diverse students and the skill sets required to teach diverse students (Sleeter, 2017; Stenhouse, 2012).

Bandura (1977) stated that individuals with low self-efficacy tend to circumvent tasks that they feel incapable of completing effectively. Alternately, individuals with high self-efficacy invite and complete with confidence the tasks for which they feel prepared. Bandura defined self-efficacy as the "beliefs in one's capabilities to organize and execute the courses of action required to produce given attainments" (p. 3). According to Bandura, self-efficacy indicates the amount of time individuals will spend on a task and the effort they exert when facing adverse circumstances. In other words, the higher the perceived self-efficacy, the more resolute one's efforts (Bandura et al., 1980). People might underestimate their abilities to complete a task, which results in the misjudgment of their actual efficacy (Bandura, 1977; Bandura et al., 1980). However, problems can occur when people overestimate their capabilities and accept challenges outside their skill levels, putting themselves in hard-to-handle situations with unnecessary stress.

Teachers with high self-efficacy levels assertively teach culturally and ethnically diverse learners, believing that all students are capable of academic success with the appropriate pedagogical methods. Also, teachers with a strong sense of efficacy enact personal agency to avoid institutional restraints that may harm the diverse students in their classrooms (Bandura, 1988, 1997). Conversely, teachers with low efficacy feel unable to motivate disengaged students. Moreover, such teachers regularly experience instances of self-doubt when faced with circumstances for which they are not adequately equipped to solve (Bandura, 1997).

Bandura (1977) believed that mastery modeling is a vital means of increasing self-efficacy, allowing individuals to overcome the challenges they encounter and the resultant

efforts. Hence, there is a need to examine the factors associated with high self-efficacy among preservice teachers working with marginalized populations. In this research study, the models were teacher education faculty members. The more quality models that preservice teachers see, the higher the impact on their efficacy beliefs.

Outcome Expectancy

Distinct from self-efficacy, outcome expectancy occurs when individuals anticipate how well they will execute in particular situations (Bandura, 1977, 1997; Siwatu, 2007). Bandura (1997) explained that the motivating aspect of expected outcomes is a factor "determined largely by the subjective value placed on them." Individual outcome expectations and personal self-efficacy are mutually inclusive or dependent upon each other (Bandura, 1977). For example, when a person believes that specific actions will produce certain results but doubts the personal ability to perform necessary tasks, these fears indicate whether the individual will engage in action, regardless of the potential positive outcomes (Schunk, 1991). Thus, self-efficacy beliefs are more significant predictors of behavior than outcome expectations (Bandura, 1977, 1997).

There have been few studies about culturally responsive teacher outcome expectancy beliefs (Siwatu, 2007). Scholars have begun to explore if preservice teachers believe inclusion-centered practices will result in positive classroom environments and student outcomes (Chu & Garcia, 2014; Siwatu, 2007). If teacher educators do not utilize culturally responsive teaching practices in their classrooms, preservice teachers cannot observe the practices and may not feel prepared to implement the concepts.

Siwatu (2007) observed a correlation between teacher responses on the CRTSE and the CRTOE. In an analysis of item-specific means, Siwatu found that preservice teachers felt more efficacious in their abilities to build positive relationships with students and make them feel valued members of a classroom community than they did in communicating with English

language learners. The CRTOE scores correlated with these findings. Siwatu also stated that the constructs of self-efficacy and outcome expectations are related yet independent. A novice teacher might have positive outcome expectancy beliefs associated with culturally responsive teaching but doubt the personal ability for effective implementation. There could be a decreased correlation between the two constructs once preservice teachers begin their teaching careers.

3 METHODOLOGY

This chapter presents an overview of the research location, participants, research methods, data collection procedure, data instruments (CRTSE and CRTOE), data analysis, and limitations. I designed this study to explore how teacher educators believe they execute culturally responsive teaching practices during their instruction and if those efforts will produce positive preservice teachers' outcomes. Understanding how teacher educators view their ability to utilize culturally responsive instruction and how it contributes to preservice teachers' success provides insight into the modeling of culturally responsive tenets within teacher education classrooms.

Research Questions

The study's research questions were:

Quantitative Research Questions

1. How confident are university-based teacher educators in their ability to execute the practices associated with culturally responsive teaching?
2. How certain are university-based teacher educators' beliefs that engaging in culturally responsive teaching practices will result in positive classroom and preservice teachers outcomes?
3. What is the relationship between university-based teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs?
4. To what extent do demographic, institution-related, and teaching preparation background variables contribute to culturally responsive teaching self-efficacy of university-based teacher educators?
5. To what extent do demographic, institution-related, and teaching preparation background variables contribute to culturally responsive teaching outcome expectancy beliefs of university-based teacher educators?

Qualitative Research Questions

1. What are the underlying factors in the formation of teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs?
2. What are the similarities and differences between teacher educators with different CRTSE and CRTOE belief patterns?

I addressed the study's guiding research questions study by using two primary methods to collect the data. The first was a demographic questionnaire and validated instruments, including (a) demographic, institution-related, and teaching preparation background variables (see Table 2), (b) CRTSE, and (c) CRTOE. The qualitative means of data collection was semistructured interviews.

Table 2

Academic, Demographic, and Work-Related Independent Variables (IV)

Variable domain	Academic, demographic, and institution-related variables	Description
Demographic	Gender	This dichotomous IV has two levels: male and female
	Race	This categorical IV has seven levels: American Indian/Alaska Native, Asian, Black/African American, Hispanic, Native Hawaiian/Other Pacific Islander, Other, and White
	Age (years)	This categorical IV has eight levels: 24–28, 29–34, 35–39, 40–45, 46–49, 50–55, and 56 and up
	Highest level of education	This categorical IV has five levels: bachelors, Master's, specialist, doctoral, and other
	Lived overseas 2 or more months	This dichotomous IV has two levels: yes and no
K-12 teaching background	Type of program teacher educator received initial certification	This dichotomous IV has two levels: university-based program and alternative path
	Primary geographical location of teacher educator's student teaching experience	This categorical IV has three levels: urban, suburban, and rural
	Teacher educator's experience teaching K-12 (years)	This is an interval measuring teacher educators' years of teaching experience in K-12 schools (1–5, 6–10, 11–15, 16–20, and 21+)
	Primary geographical location of teacher educator's K-12 teaching experience	This categorical IV has three levels: urban, suburban, and rural
Variable domain	Academic, demographic, and institution-related variables	Description

	Primary school environment of teacher educator's K-12 teaching experience	This dichotomous IV has two levels: high needs, not high needs
Institutional background	Location of current institution	This categorical IV has three levels: urban, suburban, and rural
	Type of institution of current job	This dichotomous IV has two levels: public and private
	Faculty type	This dichotomous IV has two levels: full-time and part-time/adjunct
	Courses taught	This categorical IV has five levels: foundation, practicum, student field placement, content, and methods
	Years of experience as a teacher educator	This categorical IV has five levels: 1-5, 6-10, 11-15, 16-20, and 21+

Creswell and Creswell (2017) defined research approaches as "the plans and procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation" (p. 3). The purpose of this two-phase, mixed-methods sequential study was to collect quantitative and qualitative data from teacher educators to understand how they perceive their ability to perform culturally responsive teaching practices and if those practices had resulted in positive learning outcomes. Mixed-methods was an appropriate approach because the majority of the studies conducted have focused on teacher educators' culturally responsive teaching practices. Additionally, the literature review showed that most studies on this topic were self-studies with small sample sizes. The overall goal was to draw from a large, state-wide sample to identify which factors correlate with CRTOE and CRTSE outcomes. This section provides details about the mixed-methods approach and the study's context, sampling method, and participant recruitment.

Mixed-methods

Mixed-methods is "research in which the investigator collects, analyzes data, integrates the findings, and draws inference using both qualitative and quantitative approaches or methods in a single study or program of inquiry" (Tashakkori & Creswell, 2007, p. 4). The philosophical roots of mixed-methods lie in the pragmatic worldview (Creswell & Creswell, 2017; Mertens, 2014). Pragmatists reject the competing epistemologies of positivism and constructivism, valuing both deductive (objective) and inductive (subjective) views in research (Johnson & Onwuegbuzie, 2004). Pragmatists believe that, due to the continuously changing nature of the world, capital "T" truths (absolute truths) exist; however, individuals can refute such truths when new knowledge emerges (Corbin & Strauss, 2008; Johnson & Onwuegbuzie, 2004). The ability to refute capital "T" truths contributes to the belief of the existence of lowercase "t" truths (provisional truths) rooted in experiences (Corbin & Strauss, 2008; Johnson & Onwuegbuzie, 2004). The pluralistic nature of pragmatism enables researchers to select and use the paradigms that effectively address their research questions (Creswell & Creswell, 2017; Johnson & Onwuegbuzie, 2004). Conducting a mixed-methods study allowed me to draw from the strengths of both qualitative and quantitative research methods while minimizing the limitations of both (Creswell & Creswell, 2017).

The study had a two-phase, explanatory, sequential mixed-methods approach (QUAN → qual). The quantitative data were significant in the first stage. In the second stage, the qualitative data enabled the extension, confirmation, or negation of the quantitative findings (see Suizzo et al., 2016). Data collection occurred in two distinct phases, which was the sequential part of the approach. Phase 1 entailed quantitative data collection and analysis, providing the data used to inform the second (qualitative) phase (see Creswell & Creswell, 2017). Phase 1 quantitative data drove the development of the interview protocol and purposeful participant selection in Phase 2.

There were qualitative data collected during the second phase. The mixed-methods design requires a separate analysis of the quantitative and qualitative data and their integration during the final stage. I used the two methods together to explain the overall results of the study (see Thomson & Nietfeld, 2016). The quantitative data underwent analysis and integration with the qualitative data, with interpretation at the integration stage. Counter-examples were the means used to highlight inconsistencies between the two methods and guide the discussion and further study sections (see Creswell & Creswell, 2017; Mertens, 2014; Suizzo et al., 2016; Tashakkori & Creswell, 2007).

Research Context

This section presents the geographic setting, specifically, the state in which the study took place. Next, I explain the university-based teacher education programs' regional assignments, demographics, and governing state policies. Last, I define the eligibility requirements to participate in the study.

Geographic Setting

This setting for this study was a state in the Southeastern United States. According to the federal Title II website, in the 2015–2016 academic year, there were 59 traditional teacher education programs in the state that provided training for approximately 8,400 preservice teachers. I chose the state of study because of its cultural diversity. The U.S. Census Bureau (2018) showed a state demographic composition of 60.8% Whites, 32.2% Blacks, and 9.6% Hispanics. The population also included 4.2% Asians, 2.1% multiracial, and 0.6% American Indians or Pacific Islanders.

University-Based Teacher Preparation Programs

The institutions in which the participants educate preservice teachers are located throughout the state in rural, suburban, and urban areas. Additionally, there are institutions in one

of the nine regions providing traditional teacher education programs for initial teacher certification. The federal Title II national teacher preparation data report indicated that during the 2015–2016 academic year, the preservice teachers enrolled in the traditional teacher education programs were 72.3% White, 19.0% Black/African American, and 4.7% Hispanic (see Table 3). When the data underwent disaggregation by gender, 80.4% of enrolled preservice teachers were women and 19.6% were men. In the same year, 97.4% of the preservice teachers who had completed a program passed all the required teacher credentialing exams.

The state has standards that all teachers must meet to obtain initial certification. All preservice teachers must obtain a bachelor's degree, attend a state-approved program, achieve a minimum GPA, pass state performance assessments, complete prescribed coursework, and have supervised clinical experience. Additionally, those prepared in traditional settings must complete 600 hours of student teaching. Teacher education programs differ by several requirements, such as program entry, program completion, and hours of supervised clinical experience before student teaching. Reports under Title II of the Higher Education Act did not indicate any low-performing programs located in the state.

Table 3

Distribution of Race Across Teachers Candidates Enrolled in Traditional Programs During AY 2015-2016

Race/Ethnicity	Percentage of All Teachers
American Indian	.2%
Asian	2.1%
Black/African American	19.0%
Hispanic or Latino	4.7%
Multiracial	1.6%
Pacific Islander	.1%
White	72.3%

Participants

I recruited teacher educators from every university-based teacher education program within the state to understand how teacher educators believe they can perform culturally responsive teaching practices when instructing students seeking initial certification. Thus, the inclusion criteria were those who (a) identified as teacher educators, (b) prepared preservice teachers in a university-based teacher education program, and (c) worked at a higher education institution in the state where the research occurred.

Preservice teachers will inevitably teach culturally and linguistically diverse students once they move into the in-service teacher realm. However, the literature revealed that preservice and novice in-service teachers are more likely to have positive views about students in non-urban environments and prefer to teach in suburban schools, leading to increased turnover in urban schools (Siwatu, 2011; Watson, 2011). To address this issue, teacher education programs have begun to prepare preservice teachers to teach students whose backgrounds differ from theirs by including courses in which students can challenge their biases. Because programs have multiple courses for students to develop as culturally responsive teachers, I recruited full- and part-time teacher educators who taught foundations, pedagogical content, and practicum courses. The teacher educators' appointment type did not exclude them from the study if they had taught preservice teachers.

Sampling Methods

This section provides an overview of the sampling, participant criteria, and recruitment processes.

Census Method

I sent surveys via e-mail to collect state-wide teacher educator data during the first phase of the study. The census method allows for collecting data from all the participants in a group

(Dillman, 2011; Lavrakas, 2008). The advantage of performing a census is the receipt of data from a broad representation of the target population. Generally, increased sample sizes lead to decreased sampling error (Dillman, 2011; Lavrakas, 2008). The availability of the target population at a particular time, easy access to the survey, and the willingness of individuals to volunteer will determine participation (Dörnyei & Griffee, 2010). Thus, results are not generalizable to the population of teacher educators in the state because I am unable to accurately determine if the sample represents the population (Etikan et al., 2016).

Nested Sampling

An explanatory, two-phase sequential design required collecting data from the participants twice. A nested sampling method provided guidance for the participants' involvement in Phase 2. According to Mertens (2014), nested sampling occurs in mixed-methods designs when a researcher chooses a subset of the participants from one part of the study to participate in the other part of the study. In Phase 1, solicitation of the individuals to complete the survey occurred with the use of census techniques. Next, I contacted via e-mail the eight participants who agreed to participate in Phase 2.

Determining Sample Size

I determined the needed sample size by calculating power analyses using G*Power 3.1 (Faul et al., 2009). G*Power is a means of determining the required sample size based on the type of statistical test, two-tailed tests, effect size, and statistical significance level. There were two research questions tested using G*Power:

1. What is the relationship between university-based teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs? This hypothesis addressed the bivariate correlation relationships using a medium effect size of .03, a

statistical significance of .05, and a power of .80. G*Power indicated a necessary sample size of 84 to conduct this analysis.

2. To what extent do demographic, institution-related, and teacher preparation background variables contribute to the culturally responsive teaching self-efficacy and outcome expectancy beliefs of university-based teacher educators? This question addressed the linear relationship between predictor variables and one outcome criterion. Testing the hypotheses entailed using a hierarchical multiple regression analysis with a medium effect size of .15, a statistical significance of .05, a power of .80, three tested predictor models, and 15 total predictors; the results showed a sample size of 78 needed to conduct this analysis.

Data Collection

Data collection took place during the summer 2019 semester and the fall 2020 semester. During Phase 1, I collected quantitative data and administered a survey with closed-ended questions, CRTSE, and CRTOE. The 123 completed surveys in Phase 1 underwent analysis using statistical methods. Next, I invited the subset of 12 participants from the qualitative portion of the study to take part in Phase 2. Qualitative data collected during Phase 2 came from semistructured, audio-recorded interviews. The collection of all survey data (academic, background, work-related independent variables) and instrument scores from the participants occurred in compliance with the Institutional Review Board (IRB) guidelines.

Demographic Questionnaire

The demographics questionnaire included questions about personal characteristics, such as gender, age, race, education level, and experience living abroad. Additional questions pertained to the teacher educators' roles at their institutions and the institutions themselves, such as the courses they teach, type of institution, location of the institution, if they supervise

preservice teachers, and their region within the state. Last, the questionnaire included questions about K-12 teaching preparation background, such as the type of program attended, the number of years teaching K-12, and the primary locale of teaching experience.

Instruments

The quantitative component of the study entailed the use of the CRTSE and the CRTOE scales developed by Siwatu (Siwatu, 2006b), an education psychology professor. Concerned about preservice teachers' ability to successfully teach K-12 students whose backgrounds differed from theirs, Siwatu developed the CRTSE and CRTOE scales to gauge how preservice teachers (a) perceived their ability to perform culturally responsive teaching practices and (b) believed that their way of teaching produced positive student outcomes. After inspecting numerous measures, I found that these scales aligned the most with my research questions. Using these scales allowed me to calculate the mean scores for teacher educators' confidence in using culturally responsive teaching practices when instructing preservice teachers. Second, the scales enabled me to calculate the mean scores for teacher educators' beliefs that using culturally responsive teaching with preservice teachers from culturally and linguistically different backgrounds led to positive outcomes. Third, using these instruments facilitated examining the independent variables in the formation of teacher educators' culturally responsive teaching self-efficacy and teaching outcome beliefs. Last, using these results, I examined the relationship between teacher educators' culturally responsive teaching self-efficacy and outcome beliefs. For the qualitative component, semistructured interviews were the means to capture participants' experiences.

CRTSE. I used an adapted version of the CRTSE scale to collect information from teacher education faculty members about their perceived confidence in executing the practices that Siwatu (2006a) associated with culturally responsive teachers. I removed the questions

related to parents' involvement, as they were not applicable in this context. (Appendix A contains a copy of this instrument.) Siwatu measured the elements of the CRTSE instrument using a principal components factor analysis. The internal reliability for the 40-item scale was .96, as estimated with Cronbach's alpha.

The CRTSE scale contained 32 questions with a 100-point, Likert-type format. Measuring self-efficacy beliefs on a nontraditional scale ranging from 0 to 100 was psychometrically stronger than the traditional Likert 5-point format (Siwatu, 2007**)**. The participants rated their confidence in utilizing culturally responsive teaching practices on a scale from 0 (*no confidence at all*) to 100 (*completely confident*). I used the responses to each of the 32 items to generate a total score, next computing the total score mean and range to look for statistically significant outcomes. The participants with higher scores on the CRTSE scale had more confidence in their abilities than those with lower scores, who feel less confident in their abilities.

CRTOE. The CRTOE (Siwatu, 2006) was a means to collect information from the teacher education faculty members about their perceptions that utilizing culturally responsive teaching practices would have positive classroom and preservice teacher outcomes. (Appendix B contains a copy of this instrument.) Siwatu (2006) measured the elements of the CRTOE instrument using a principal components factor analysis. The internal reliability for the 26-item scale was .95, as estimated with Cronbach's alpha.

The scale contained 26 questions with a 100-point Likert-typeformat. Measuring outcome expectancy beliefs on a nontraditional scale ranging from 0 to 100 was a psychometrically stronger means than the traditional Likert 5-point format (Siwatu, 2007). The participants rated how likely a teaching practice will result in a specific outcome on a scale from 0 (*not likely at*

all) to 100 (*completely likely*). I used the responses from each of the 26 items to generate a total score, computing the total score mean and range to look for statistically significant outcomes.

Semistructured Interviews. I designed the interview process to understand the participants' experiences with culturally responsive teaching practices and outcome beliefs based on their CRTSE and CRTOE scores. I conducted individual, semistructured interviews with a broad, open-ended question format. Approaching the interview process in this manner enabled me to ask each participant the same questions while leaving room to pose follow-up questions to capture their experiences. The flexibility provided by the interviews also allowed me to ask clarifying and probing questions. (Appendix C contains a copy of the interview protocol.)

Procedures

The study occurred in two phases. The quantitative phase began with the identification of the potential colleges with teacher education programs. I obtained the teacher educators' e-mail addresses from the universities' faculty directory websites, entering them into a Microsoft Excel database. Next, I sent recruitment letters (see Appendix B) via e-mail to 1060 teacher educator faculty members. The recruitment letter included a direct link to an Internet-based survey using the Qualtrics software, as well as a note that survey completion should take 20 to 25 minutes. After selecting the hyperlink in the recruitment letter, participants found themselves redirected to a consent form (see Appendix D) to explicitly ask the individuals if they want to participate in the survey. If they selected "yes," they gave their consent to participate and continued to the survey questions. Upon survey completion, participants could click "yes" to provide their names and email addresses for consideration in Phase 2; if they selected "no," they ended their participation in the study. All data remained confidential, and there were no IP addresses collected. Two weeks after the original invitation, I sent a follow-up email to those who had

neither completed the survey nor selected to opt-out. One week later, the participants who had not opted out received a third invitation to participate.

The second phase of the study began after the quantitative data from Phase 1 underwent analysis. The results from the quantitative data indicated the characteristics that the interview participants should possess. I used qualitative data to further explore the quantitative findings. The quantitative data allowed me to identify the participants who scored within four different belief pattern domains on the CRTSE and CRTOE (HH, HL, LH, LL). After choosing the interviewees, I sent an invitation to participate in Phase 2 to 12 potential participants. Eight invitees agreed to participate in the interview portion of the study and completed an electronic consent form. Guiding the telephone or videoconference interviews was a list of predeveloped questions. In answering the questions, the teacher educators provided information about the formation of their CRTSE and CRTOE beliefs, their experiences using culturally responsive teaching in their instructional practices, and how they view the outcomes of racially and culturally diverse students. Audio-recording of all the interviews occurred using a recording device, followed by transcription using the Otter app and subsequent checks for accuracy.

Data Analysis

Per sequential explanatory mixed-methods, data analysis occurred in two phases. I first analyzed the quantitative data and then the qualitative data. Upon analyzing all the data, I integrated the findings and made relevant conclusions. This section provides an outline for the analysis of the quantitative and qualitative questions.

Quantitative Analysis

Following receipt of all survey information were checks for completion. I checked the data for inconsistencies to decide how to handle the missing data and the data cleaning process. After cleaning the data set, I used the Statistical Package for the Social Sciences (SPSS) Version

16 to analyze the data using the following measures: (a) descriptive statistics (e.g., item-specific means, standard deviation, variance), (b) bivariate analysis (e.g., correlations) to examine the relationship between the independent and dependent variables, and (c) multiple regression analyses (e.g., hierarchical multiple regression) to inspect how much variation in the CRTSE and CRTOE scores were the result of teacher educators' demographics, institutions, and teaching preparation background variables.

Quantitative data analysis comprised four phases. The first phase provided descriptive data to inspect for teacher educators' responses on the CRTSE and CRTOE to answer the first two research questions: What is the confidence level of university-based teacher educators in their ability to execute the practices associated with culturally responsive teaching? and What is the confidence level of university-based teacher educators that engaging in culturally responsive teaching practices results in positive classroom and preservice teachers' outcomes? In the next stage, a product-moment correlation test allowed me to answer the third research question, What is the relationship between culturally responsive teaching self-efficacy and outcome expectancy beliefs? The assumptions underwent review during the third phase of data analysis, with a hierarchical multiple regression analysis conducted to answer Research Questions 4 and 5.

Qualitative Analysis

I combined the elements from Bogdan and Biklen's (1997) modified analytic induction and Glaser and Strauss's (1967) constant-comparative method (CCM) to analyze the qualitative data from the semistructured interviews to answer the following questions: What are the underlying factors in the formation of teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs? and What are the similarities and differences between teacher educators with different CRTSE and CRTOE belief patterns? Researchers use modified analytic induction (MAI) when they have hypotheses about problems or issues in research. Data

collection and analyzation occur simultaneously and repetitively until a universal theory emerges (Bogdan & Biklen, 1997; Gilgun, 1995). Gilgun (1995) stated that "emphasis is placed on the development of descriptive hypotheses that identify patterns of behaviors, interactions and perceptions" (p. 269).

Researchers use purposeful sampling in MAI to select the cases appropriate to expand theory development (Bogdan & Biklen, 1997; Kontorovich & Rouleau, 2018). MAI is an approach similar to grounded theory in that emerging themes is a central principle; however, it differs because the formulation of hypotheses occurs before the data collection stage (Glaser & Strauss, 1967). The constant-comparative method is a grounded theory approach to analyzing qualitative data. Grounded theory originated from the need to systematically collect, code, and analyze qualitative data (Crowson et al., 1993; Glaser & Strauss, 1967). Levers (2013) stated that the goal of grounded theory is to "discover a theory that explains a basic social process" (p. 1). Through induction, the components of participants' experiences undergo examination and comparison at various levels (Glaser & Strauss, 1967). The generation of theory occurs for a specific group of people in a specific setting (Moustakas, 1994). The central principle of CCM is comparison (Boeije, 2002). CCM has four stages: (a) comparing incidents in each domain, (b) integrating domains and their characteristics, (c) delimiting the theory, and (d) writing the theory (Glaser & Strauss, 1967).

Phase 2 of the study began with a hypothesis about teacher educators' efficacy to use culturally responsive teaching practices and their beliefs of their success. Low scores on the CRTSE and CRTOE show that the teacher educators have not identified as using culturally responsive practices during instruction, and high scores indicate that the teachers have identified using culturally responsive practices during instruction. The selected cases underwent categorization in belief pattern domains (HH, HL, LH, HH) and analysis using all the steps in the

grounded theory. During the comparison process, I looked for and coded commonalities and differences in the data within and across the four identified belief pattern domains in which the participants lie (Boeije, 2002; Glaser & Strauss, 1967). I analyzed the data using open and axial coding.

Quantitative Rigor

Threats to validity could have an impact on the conclusions drawn from the statistical tests. Thus, to reduce the likeliness of internal threats, I addressed mortality (i.e., the participants who dropped out of the study) by recruiting a larger sample size than needed. I minimized external threats by addressing the interaction of selection and treatment by not making claims about groups in which there were not generalizable results. Recruiting a larger sample size to minimize measurement errors allowed me to address the threats to instrument reliability. Last, the assumptions associated with statistical tests underwent review to determine if the analysis could occur using the selected test.

Qualitative Rigor

I established validity by employing member checks, negative case analysis, and progressive subjectivity. Mertens (2014) stated, “Member checks involve the researcher seeking verification with the respondent groups about the constructions that are developing as a result of data collected and analyzed” (p. 257). During the interviews, I asked clarifying questions, providing participants the opportunity to restate and expound upon facts, experiences, feelings, values, or beliefs. Additionally, at the end of the interviews, I summarized the participants’ statements, using notes to ensure accuracy (see Mertens, 2014; Teddlie & Tashakkori, 2009). Negative case analysis occurs during the data analysis stage in both MAI and CCM. Thus, there was credibility built into the chosen research method for this study. Identifying negative cases indicated the necessary revisions to the working hypothesis.

Last, I used journaling techniques to record my thoughts and feelings throughout the study. Journaling was an essential way to capture changes in my thoughts and understand how my biases could have influenced the study at various stages (see Creswell & Creswell, 2017; Mertens, 2014). I established reliability by checking the interview transcripts for accuracy and constantly comparing codes. I developed a codebook using the theoretical framework and emergent themes. I ensured that the coding had not changed by continually comparing the data with codes (see Creswell & Creswell, 2017).

4 RESULTS

This mixed-methods study investigated the culturally responsive teaching self-efficacy and outcome expectancies of teacher education faculty that currently teach in a state located in the southeastern part of the United States. The purpose of this study was to examine overall patterns in teacher educator's culturally responsive teaching self-efficacy and outcome expectancies as well as the differences between groups determined by scale scores above and below the median.

As previously mentioned in Chapter 3, culturally responsive teaching self-efficacy (CRTSE) and the culturally responsive teaching outcome expectancy (CRTOE) scales were used to measure self-efficacy and outcomes expectancy (Siwatu, 2006b, 2006a). The CRTSE scale provided item-specific means and total scores regarding the confidence of teacher educators' ability to use culturally responsive teaching practices to teach preservice teachers. The CRTOE scale provided item-specific means and total scores regarding teacher educators' beliefs that utilizing culturally responsive teaching practices positively affects preservice teachers' outcomes.

In an explanatory sequential mixed method design, data collection occurs in two phases (Quant ---> qual), analyzed and reported separately, then integrated connecting the quantitative and qualitative results. The quantitative section includes research questions and hypothesis, participant characteristics, descriptive analyses to inspect item-specific means, bivariate analyses to investigate the relationship between CRTSE and CRTOE scores, and multivariate analyses to examine the influence of independent variables and CRTSE and CRTOE scores. The culturally responsive teaching self-efficacy scale and culturally responsive teaching outcome expectancy scale were employed as the dependent variables of the analyses, with demographic, teaching, and institutional background as the independent variables.

Quantitative Phase

Quantitative Research Questions

The research questions that guided this study are:

1. How confident are university-based teacher educators in their ability to execute the practices associated with culturally responsive teaching?
2. How certain are university-based teacher educators' beliefs that engaging in culturally responsive teaching practices will result in positive classroom and preservice teachers outcomes?
3. What is the relationship between university-based teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs?
4. To what extent do demographic, institution-related, and teaching preparation background variables contribute to culturally responsive teaching self-efficacy of university-based teacher educators?
5. To what extent do demographic, institution-related, and teaching preparation background variables contribute to culturally responsive teaching outcome expectancy beliefs of university-based teacher educators?

Descriptive Characteristics of Survey Participants

It was essential to design a large-scale mixed-methods study to examine the teacher education faculty's culturally responsive teaching self-efficacy and outcomes expectancy beliefs. Therefore, all teacher educators who prepare preservice teachers in the state received an invitation to participate. To initiate teacher educators' recruitment, emails were collected via the university faculty web page to create a database. A total of 998 emails were sent, followed by two reminder emails over four weeks. Of the 998 invitations emailed, 123 usable surveys were completed, resulting in a response rate of 12%.

Demographic Information. The majority of all participants identified themselves as White (*n* = 83, 67.5%). Black/ African Americans represented (*n* =25, 20.3%), and the lowest number of participants identified as Arabic (1%, n = 0.8%). Table 4 displays the ethnic and racial representation of all participants.

Table 4

Teacher Educators' Race/Ethnicity

Race/Ethnicity	*n*	%
Arabic	1	0.8%
Asian	4	3.3%
Black	25	20.3%
Hispanic	6	4.9%
Multiracial	2	1.6%
White	83	67.5%
Prefer not to answer	2	1.6%

Females represented the highest number of participants in this study. The sample consisted of 94 females (76.4%) and 28 males (22.8%). Table 5 displays the number of female, male, and queer participants, as reported by the respondents in this study.

Table 5

Teacher Educators' Gender

Gender	*n*	%
Female	94	76.4%
Male	28	22.8%
Queer	1	0.8%

The 56+ year age range received the highest number of responses (*n* =39, 31.7%). The remaining 68% of teacher educators' ages are widespread. Table 6 displays the age ranges of participants.

Table 6

Teacher Educators' Age Range

Age Range	*n*	%
29-34 years	10	8.1%
35-39 years	24	19.5%
40-45 years	21	17.1%
46-49 years	15	12.2%
50-55 years	13	10.6%
56 years or more	39	31.7%
Prefer not to answer	1	0.8%

The majority of participants reported a doctoral degree as their highest level of education (*n* =113, 91.9%). Table 7 displays the educational attainment of teacher educators.

Table 7

Teacher Educators' Highest Level of Education

Educational Attainment	*n*	%
Master's Degree	10	8.1%
Doctoral Degree	113	91.9%

Of the 123 teacher educator participants, 48 (39%) reported living abroad. Table 8 displays teacher educators' time spent living abroad.

Table 8

Teacher Educators' Time Living Abroad

Experience Abroad	*n*	%
Lived two or months abroad	48	39.0%
Has not lived two or more months abroad	75	61.0%

The majority of participants (*n* =105, 85.4%) reported earning certification in a university-based teacher education program. Table 9 displays the type of certification program completed by teacher educators.

Table 9

Teacher Educators' Initial Certification Program Type

Program Type	*n*	%
University-Based	105	85.4%
Alternative	14	11.4%
Prefer not to answer	4	3.3%

Teacher educators identified obtaining most of their student-teaching experiences in each of the three geographical settings at equivalent rates. See Table 10 for a summary of the geographic location participants completed student teaching requirements.

Table 10

Geographic Location of Teacher Educators' Student Teaching Experience

Location	*n*	%
Urban	43	35.0%
Suburban	39	31.7%
Rural	35	28.5%
Prefer not to answer	6	4.9%

Teacher educators reported information related to their tenure as K-12 teachers. Table 11 displays the geographical location in which teacher educators obtained the majority of their experience. Table 12 displays the setting teacher educators spent the most time in while teaching K-12. Table 13 shows the number of years teacher educators worked as K-12 teachers.

Table 11

Geographic Location of Teacher Educators' K-12 Teaching Experience

Location	*n*	%
Urban	49	39.8%
Suburban	44	35.8%
Rural	26	21.1%
Prefer not to answer	4	3.3%

Table 12

Major Setting of Teacher Educators' K-12 Teaching Experience

Setting	*n*	%
High Needs	73	58.3%
Low needs	35	28.5%
Unsure	11	8.9%
Prefer not to answer	4	3.3%

Table 13

Teacher Educators' Years of Experience as K-12 Teachers

Years	*n*	%
1-5 years	39	31.7%
6-10 years	39	31.7%
11-15 years	15	12.2%
16-20 years	8	6.5%
21 years or more	17	13.8%
Prefer not to answer	5	4.1%

Teacher educators also reported information related to their tenure as university faculty. Table 14 displays the geographical location in which teacher educators obtained the majority of their experience. Table 15 presents the institution type of teacher educator's current assignment. Table 16 shows the number of years teacher educators have worked in teacher preparation.

Table 14

Geographical Location of Teacher Educators' Current Institution

Location	*n*	%
Urban	42	34.1%
Suburban	44	35.8%
Rural	36	29.3%
Prefer not to answer	1	0.8%

Table 15

Teacher Educators' Institution Type

Institution Type	*n*	%
Public	98	79.7%
Private	25	20.3%

Table 16

Number of Years Teacher Educators Have Spent Working in Teacher Preparation

Years	n	%
1-5 years	37	30.1%
6-10 years	35	28.5%
11-15 years	26	21.1%
16-20 years	5	4.1%
21 years or more	20	16.3%

The majority (n = 114, 93.7%) of the teacher educators are employed full time. Table 17 displays the appointment type of teacher educators.

Table 17

Teacher Educators' Faculty Appointment Type

Appointment Type	*n*	%
Full-time	114	93.7%
Part-time	9	7.3%

The Early Childhood Education department received the highest number of responses (*n* = 44, 35.8%). The remaining 64% of teacher educators' departments worked in are widespread. Table 18 displays the departments of participants.

Table 18

Major Department Teacher Educators Prepare Preservice Teachers

Department	*n*	%
Early Childhood Education	44	35.8%
Middle Childhood	5	4.1%
Secondary	6	4.9%
Middle and Secondary Education	23	18.7%
General Education	14	11.4%
Special Education	14	11.4%
Fine Arts/Physical Education	2	1.6%
All of the Above	7	5.7%
Prefer not to answer	8	6.5%

Research Questions and Analyses

Research Question One. How confident are university-based teacher educators in their ability to execute the practices associated with culturally responsive teaching?

Item specific means for the questions asked on the CRTSE scale are presented in Table 19. Teacher educators' culturally responsive teaching self-efficacy ratings were the highest for the ability to: "Use a variety on teaching methods" (M = 94.19, SD = 7.00) and "Help students feel like important members of the classroom" (M = 93.84, SD = 6.69). Item-specific means were the lowest among the teacher educators for the ability to: "greet English Language Learners with a phrase in their native language" (M = 63.78, SD = 31.28) and "Determine whether my students feel comfortable competing with other students" (M = 77.59, SD = 22.82). Participants in this study total scores had a mean score of 2567.30 (SD = 297.90). High scores on the Culturally Responsive Teaching Self-Efficacy scale indicates a greater sense of self-efficacy of engaging in specific instructional and non-instructional associated with culturally responsive teaching. The total scores for teacher educators ranged from 1607 to 3000.

Table 19

Means and Standard Deviations for Items on the CRTSE Scale

Items	M	SD
Adapt instruction to meet the needs of my students.	89.03	9.83
Obtain information about my students' academic strengths.	85.50	14.09
Determine whether my students like to work alone or in a group.	87.17	16.05
Determine whether my students feel comfortable competing with other students.	77.59	22.82
Identify ways that the school culture (e.g., values, norms, and practices) is different from my students' home culture.	83.21	15.17
Assess student learning using various types of assessments.	91.31	12.00
Obtain information about my students' home life.	81.25	18.02
Build a sense of trust in my students.	92.38	9.28
Use a variety of teaching methods.	94.19	7.00
Develop a community of learners when my class consists of students from diverse backgrounds.	90.03	11.51
Use my students' cultural background to help make learning meaningful.	87.82	11.61
Use my students' prior knowledge to help them make sense of new information.	91.77	10.94
Obtain information about my students' cultural background.	86.13	14.72
Teach students about their cultures' contributions to education.	81.36	19.19
Greet English Language Learners with a phrase in their native language.	63.78	31.28
Develop a personal relationship with students.	91.88	11.08

Obtain information about my students' academic weaknesses.	86.76	13.91
Help students to develop positive relationships with their classmates.	88.05	12.50
Revise instructional material to include a better representation of cultural groups.	87.51	13.27
Critically examine the curriculum to determine whether it reinforces negative cultural stereotypes.	90.93	10.84
Model classroom tasks to enhance English Language Learner's understanding of classroom tasks.	82.79	19.04
Help students feel like important members of the classroom.	93.84	6.69
Identify ways that standardized tests may be biased towards culturally diverse students.	87.94	16.78
Use a learning preference inventory to gather data about how my students like to learn.	82.44	22.68
Use examples that are familiar to students from diverse cultural backgrounds	85.83	13.83
Explain new concepts using examples that are taken from my students' everyday lives	89.14	10.95
Obtain information regarding my students' academic interests	87.25	14.74
Use the interests of my students to make learning meaningful for them	90.26	11.15
Implement cooperative learning activities for those students who like to work in groups	93.53	8.98
Design instruction that matches my students' developmental needs.	89.19	11.16

Research Question Two. How confident are university-based teacher educators that engaging in culturally responsive teaching practices will result in positive preservice teachers' outcomes?

Item specific means for the questions asked on the CRTOE scale are presented in Table 20. Teacher educators' culturally responsive teaching outcome expectations were the highest for the ability to: "Connecting my students' prior knowledge with new incoming information will lead to deeper learning." (M = 95.37, SD = 7.78) and "Assessing student learning using a variety of assessment procedures will provide a better picture of what they have learned." (M = 95.24, SD = 8.30). Item-specific means were the lowest among the teacher educators for the ability to: "Changing the structure of the classroom so that it is compatible with my students home culture will increase their motivation to come to class." (M = 80.15, SD = 19.00) and "Acknowledging the ways that the school culture is different from my students' home culture will minimize the likelihood of discipline problems. " (M = 81.74, SD =20.55). Participants in this study total scores had a mean score of 2168.10 (SD = 207.54). High scores on the Culturally Responsive Teaching Outcome Expectancy scale indicates a greater belief in the positive outcomes associated with culturally responsive teaching. The total scores for teacher educators ranged from 1435 to 2399.

Table 20

Means and Standard Deviations for Items on the CRTOE Scale

Items	M	SD
A positive teacher-student relationship can be established by building a sense of trust in my students	94.63	7.79
Incorporating a variety of teaching methods will help my students to be successful.	92.68	11.71
Students will be successful when instruction is adapted to meet their needs.	90.81	12.42
Developing a community of learners when my class consists of students from diverse cultural backgrounds will promote positive interactions between students.	93.50	9.67

Acknowledging the ways that the school culture is different from my students' home culture will minimize the likelihood of discipline problems.	81.74	20.55
Understanding the communication preferences of my students will decrease the likelihood of student-teacher communication problems.	86.93	15.79
Connecting my students' prior knowledge with new incoming information will lead to deeper learning.	95.37	7.78
Matching instruction to the students' learning preferences will enhance their learning.	83.72	21.36
Revising instructional material to include a better representation of the students' cultural group will foster positive self-images.	91.76	11.30
Providing English Language Learners with visual aids will enhance their understanding of assignments.	94.50	8.62
Students will develop an appreciation for their culture when they are taught about the contributions their culture has made over time.	90.33	12.82
The likelihood of student-teacher misunderstandings decreases when my students' cultural background is understood.	90.82	11.49
Changing the structure of the classroom so that it is compatible with my students' home culture will increase their motivation to come to class.	80.15	19.00
Student attendance will increase when a personal relationship between the teacher and student has been developed.	90.97	12.43
Assessing student learning using a variety of assessment procedures will provide a better picture of what they have learned.	95.24	8.30
Using my students' interests when designing instruction will increase their motivation to learn.	93.55	8.54
Simplifying the language used during the presentation will enhance English Language Learners' comprehension of the lesson.	86.56	18.15
The frequency that students' abilities are misdiagnosed will decrease when their standardized test scores are interpreted with caution.	85.00	19.71
Encouraging students to use their native language will help them to maintain their cultural identity.	87.36	18.22

Students' self-esteem can be enhanced when their cultural background is valued by the teacher.	94.53	10.98
Helping students from diverse cultural backgrounds succeed in school will increase their confidence in their academic ability.	94.65	9.16
Students' academic achievement will increase when they are provided with unbiased access to the necessary learning resources.	92.95	10.23
Using culturally familiar examples will make learning new concepts easier.	93.66	8.33
When students see themselves in the pictures that are displayed in the classroom, they develop a positive self-identity.	91.11	14.06

Research Question Three. What is the relationship between university-based teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs?

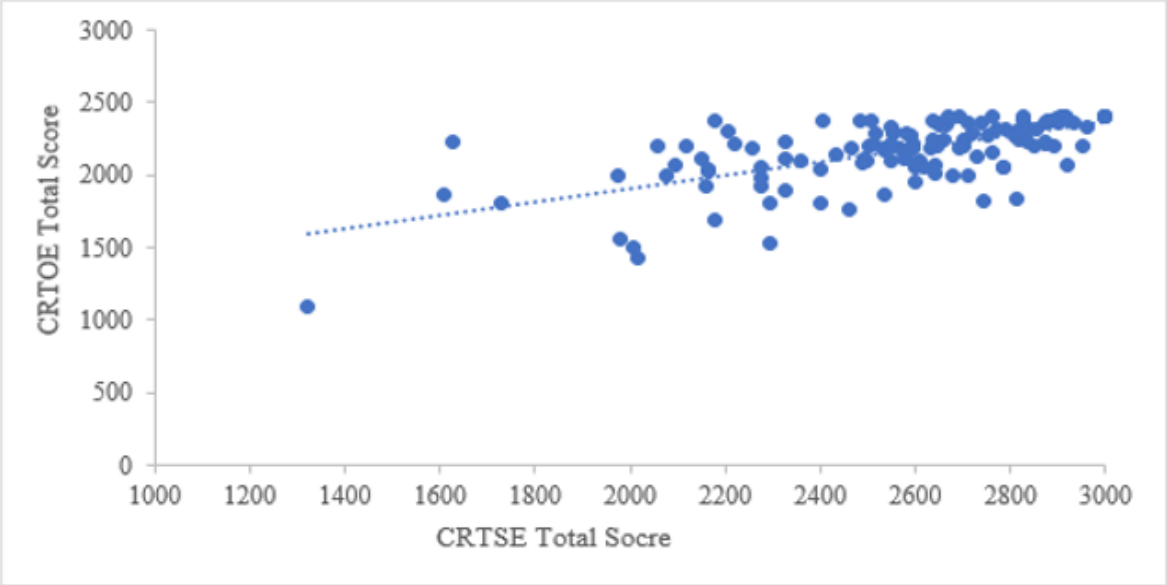
H_0: The population correlation is not significantly different from zero. There is not a significant positive linear relationship between CRTSE scores and CRTOE scores in the population.

H_a: The population correlation is significantly different from zero. There is a significant positive linear relationship between CRTSE scores and CRTOE scores in the population.

Pearson Product-Moment Correlation Assumptions. All assumptions were evaluated before conducting the Pearson Correlation test. Assumptions checked consisted of the absence of bivariate outliers and assumptions of bivariate normality. Confirmation of Linearity occurred through visually assessing a scatterplot of CRTSE scores against CRTOE scores with a superimposed regression line. The inspection of the scatterplot indicated a positive linear relationship between the variables (see Figure 2). Bandura (1986) identified that the constructs of self-efficacy and outcome expectations tend to be positively related.

Figure 2

The Relationship between Teacher Educator's CRTSE and CRTOE Scores



An analysis of standard residuals was performed on the data to identify the presence of outliers. One outlier, case 68, existed. Additionally, a visual examination of the linear scatterplot confirmed the outlier's existence (see Figure 2). The outlier was not retained in the dataset to improve generalizability as it did not affect the analyses.

The final assumption, bivariate normality, was assessed via the Shapiro Wilk test, which evaluates whether CRTSE and CRTOE responses are statistically different from a normal distribution. Non-normal distribution is assumed when $\alpha \leq .05$. The null hypothesis was rejected for both the CRTSE and CRTOE with an alpha of .000. While this was concerning, scholars have declared regression analysis with Likert scales using ordinal data is exceptionally robust to issues of non-normality (Carifio & Perla, 2008; Cohen et al., 2013; Norman, 2010).

Pearson's Product Moment Correlation. The Pearson's Product Moment Correlation tested the relationship between the CRTSE and CRTOE scales using SPSS. The results revealed

a statistically significant and positive correlation between culturally responsive teaching self-efficacy and culturally responsive teaching outcome expectancy beliefs, $r(121) = .52$, $p < .001$. In general, the results suggest that if teacher educators are efficacious in their abilities to engage in culturally responsive teaching practices, then they tend to believe in the positive outcomes associated with this praxis. This outcome supports the hypothesis that the CRTSE and CRTOE scales are related constructs and are consistent with observations in prior research (Bandura, 1977; Siwatu) that has shown a positive relationship between self-efficacy and outcome expectancy beliefs.

Research Question Four. To what extent do demographic, teaching preparation background, and institution-related variables contribute to the culturally responsive teaching self-efficacy of university-based teacher educators?

H_0: Demographic, teaching background, and institutional variables are not significant predictors of teacher educators' culturally responsive teaching self-efficacy.

H_a: Demographic, teaching background, and institutional variables are significant predictors of teacher educators' culturally responsive teaching self-efficacy

Hierarchical Multiple Regression Assumptions. All assumptions of multiple regression were evaluated before conducting the hierarchial multiple regression test. Assumptions checked consisted of linearity, independence of residuals, homoscedasticity, multicollinearity, the absence of outliers, and bivariate normality. Linearity verification transpired via plots of partial regression and studentized residuals against the predicted values. A Durban -Watson statistic of 1.393 confirmed the independence of the residuals. A visual inspection of a plot between studentized residuals and unstandardized predicted values confirmed that homoscedasticity was not violated. There was no evidence of multicollinearity, as assessed by tolerance values greater than 0.1. There were no studentized residuals values greater than ± 3 standard deviations, no

leverage values greater than .2, and no values for Cook's distance above 1. The assumption of normality was violated but, as mentioned previously, was not concerning.

Hierarchical Multiple Regression Analysis. A Hierarchical Multiple Regression was conducted to determine if the addition of teaching background and then institution variables improved the prediction of CRTSE scores over and above demographic variables alone. See Table 21 for the significance of each regression model.

For the first model analysis, the predictor variables demographics were analyzed. The results of the first model hierarchical multiple regression analysis revealed a model not to be statistically significant ($p > .05$). Additionally, the R^2 value of .093 associated with this regression model suggests that demographics variables account for 9.3% of the variation in CRTSE, which means that 90.7% of the variation in CRTSE cannot be explained by demographics alone. A different outcome was found in the second model analysis.

Next, teaching background predictor variables were added to the second model. The results of the second model hierarchical multiple regression analysis revealed the model to be statistically significant ($F(3,115) = .869$, $p < .05$). Additionally, the R^2 change value of .183 associated with this regression model suggests that the addition of teacher background variables to the first model accounts for 27.5% of the variation in CRTSE, which means that 72.5% of the variation in CRTSE cannot be explained by demographics and teaching background alone.

Last, institution predictor variables were added to the third model. The results of the third model hierarchical multiple regression analysis revealed the model not to be statistically significant ($F(3,115) = 1.387$, $p > .05$). Additionally, the R^2 change value of .115 associated with this regression model suggests that the addition of institutional variables to the second model accounts for 39% of the variation in CRTSE, which means that 61%. of the variation in CRTSE cannot be explained by demographics, teaching background, and institution alone.

Table 21

Model Summary of Hierarchical Multiple Regression Predicting CRTSE

Models	Independent Variables	R^2	F	ΔR^2	ΔF
Model 1	Demographics	.093	.869	.093	.869
Model 2	Demographics + Teaching Background	.275	1.589	.183	2.319*
Model 3 (Full Model)	Demographics + Teaching Background + Institutional Background	.39	1.387	.115	1.050

*Note. N=123. *p*<.05, **p*<.001

Using Model 3 in Table 22, the β coefficients for the constant and significant predictors of CRTSE were as follows; the constant β = 2680.99 was not significant. First, multiracial participants scored significantly lower (-779.52 points) than White teacher educators. Second, participants who received certification through an alternative program or were not certified scored significantly lower (-224.79) than teacher educators who received initial certification in a university-based program. Next, teacher educators that had more experience teaching in rural K-12 classrooms scored significantly lower (-229.09) than their colleagues that had more experience in urban K-12 classrooms. Lastly, teacher educators that teach general education courses scored significantly higher (240.54) than colleagues who teach in the early childhood department.

The best-fitting model for predicting CRTSE from the analysis above would be the linear combination of the constant, multiracial status, alternative certification/not certified, rural K-12 experience, and teaching general education courses.

$$Y(CRTSE) = \beta_0 + \beta_1(\text{multiracial status}) + \beta_2(\text{alternative certification}) + \beta_3(\text{rural K} - 12 \text{ experience}) + \beta_4(\text{teach general ed courses})$$

Where $\beta_0, \beta_1, \beta_2, \beta_3, \beta_4$ are respectively 2680.99, -779.52, -224.79, -229.09, 240.54

Table 22

Summary of Hierarchical Multiple Regression Predicting CRTSE From Demographic, Teaching, and Institution Variables.

	CRTSE					
	Model 1		Model 2		Model 3	
Variable	B	*β*	B	*β*	B	*β*
Constant	2564.85		2606.94		2680.99	
Gender						
(Female Reference Group)						
Male	-60.18	-0.08	-11.14	-0.02	-29.28	-0.04
Race						
(White Reference Group)						
Asian	-176.63	-0.11	187.59	-0.11	-174.27	-0.11
Black	139.37	0.19	81.19	0.11	85.80	0.12
Hispanic	27.14	0.02	15.96	0.01	39.51	0.03
Multi-Racial	-402.25	-0.18	-522.05*	-0.23	-779.52*	-0.34
Race Unknown	-63.57	-0.02	-32.05	-0.01	55.16	0.02
Age Range						
(56+ Reference Group)						
29-34	-1.10	0.00	100.47	0.09	75.95	0.07
35-39	-5.50	-0.01	102.55	0.13	50.73	0.06
40-45	-39.22	-0.05	-12.07	-0.01	-43.39	-0.05
46-49	-39.08	-0.04	-4.22	0.00	-21.98	-0.02
50-55	4.46	0.00	54.20	0.06	5.19	0.01
Time Abroad						
(No Time Spent Reference Group)						
Spent Time Abroad	43.26	0.07	39.78	0.06	-28.72	-0.05
Certification Program						
(University Reference Group)						
Alternative/ Not Certified			-189.98	-0.19	-224.79*	-0.23
Student Teaching Location						
(Urban Reference Group)						
Rural			-14.12	-0.02	1.17	0.00
Suburban			7.21	0.01	-1.11	0.00
K-12 Teaching Location						
(Urban Reference Group)						
Rural			-195.24*	-0.27	-229.09*	-0.32
Suburban			-169.72*	-0.27	-141.83	-0.23
K-12 Teaching Environment						
(High-Needs Reference Group)						
Low Needs			-119.88	-0.18	-124.18	-.19
Years Teaching K-12						
(1-5 years Reference Group)						
6-10 years			113.73	0.18	85.85	0.14
11-15 years			50.70	0.06	23.98	0.03
16-20 years			143.15	0.12	63.75	0.05
21+ years			207.65*	0.25	158.27	0.19
University Location						

(Urban Reference Group)		
Rural	-38.17	-0.06
Suburban	-42.30	-0.07
University Type		
(Public Reference Group)		
Private University	51.94	0.07
Years Teaching Higher Ed		
(1-5 years Reference Group)		
6-10 years	-19.11	-0.03
11-15 years	-64.00	-0.09
16-20 years	-39.44	-0.03
21+ years	-117.25	-0.15
Department		
(Early Childhood Reference Group)		
Middle Childhood	52.61	0.04
Secondary	-131.56	-0.10
Middle Secondary	53.32	0.07
General Education	240.54*	0.26
Special Education	54.70	0.06
Fine Arts/PE	502.85	0.22
All Departments	274.68	0.19

*Note. N=123. *p*<.05, **p*<.001

Research Question Five. To what extent do demographic, teaching preparation background, and institution-related variables contribute to culturally responsive outcome expectancy beliefs of university-based teacher educators?

H_0: Demographic, teaching background, and institutional variables are not significant predictors of teacher educators' culturally responsive teaching expectancy beliefs.

H_a: Demographic, teaching background, and institutional variables are significant predictors of teacher educators' culturally responsive teaching outcome expectancy beliefs.

Hierarchical Multiple Regression Assumptions. All assumptions of multiple regression were evaluated before conducting the hierarchial multiple regression test. Assumptions checked consisted of linearity, independence of residuals, homoscedasticity, multicollinearity, the absence of outliers, and bivariate normality. Linearity verification transpired via plots of partial regression and studentized residuals against the predicted values. A Durban -Watson statistic of 1.227 confirmed the independence of the residuals. A visual inspection of a plot between studentized residuals and unstandardized predicted values confirmed that homoscedasticity was

not violated. There was no evidence of multicollinearity, as assessed by tolerance values greater than 0.1. There were no studentized residuals values greater than ±3 standard deviations, no leverage values greater than .2, and no values for Cook's distance above 1. The assumption of normality was violated but, as mentioned previously, was not concerning.

Hierarchical Multiple Regression Analysis. A hierarchical multiple regression was conducted to determine if the addition of teaching background and then of institution variables improved the prediction of CRTOE over and above demographic variables alone. See Table 23 for the significance of each regression model.

For the first model analysis, the predictor variables demographics were analyzed. The results of the first model hierarchical multiple regression analysis revealed a model not to be statistically significant ($F(3,115) = .205$, $p > .05$). Additionally, the R^2 change value of .137 associated with this regression model suggests that demographics variables account for 13.7% of the variation in CRTOE, which means that 86.3% of the variation in CRTOE cannot be explained by demographics alone.

Next, teaching background predictor variables were added to the second model. The results of the second model hierarchical multiple regression analysis revealed a model not to be statistically significant ($F(3,115) = .084$, $p > .05$). Additionally, the R^2 change value of .131 associated with this regression model suggests that the addition of teacher background variables to the first model accounts for 13.1% of the variation in CRTOE, which means that 73.3% of the variation in CRTOE cannot be explained by demographics and teaching background alone.

Last, institution predictor variables were added to the third model. The results of the third model hierarchical multiple regression analysis revealed the model not to be statistically significant ($F(3,115)$, $p > .05$). Additionally, the R^2 change value of .176 associated with this regression model suggests that the addition of institutional variables to the second model

accounts for 44.4 % of the variation in CRTOE, which means that 55.6% of the variation in CRTOE cannot be explained by demographics, teaching background, and institution alone.

Table 23

Model Summary of Hierarchical Multiple Regression Predicting CRTOE

Models	Independent Variables	R^2	F	ΔR^2	ΔF
Model 1	Demographics	.137	.205	.137	1.345
Model 2	Demographics + Teaching Background	.267	.084	.131	1.644
Model 3 (Full Model)	Demographics + Teaching Background + Institutional Background	.444	.023*	.176	1.764

Note. N=123. *p<.05, **p<.001

Using Model 3 in Table 24, the β coefficients for the constant and significant predictors of CRTOE were as follows; the constant β = 2499.66 was not significant. First, teacher educators that had more experience teaching in suburban K-12 classrooms scored significantly lower (-123.53) then their colleagues that had more experience in urban K-12 classrooms. Lastly, teacher educators with six or more years of experience as a teacher educator scored significantly lower (range of (-164.36) – (-252.84)) than colleagues with 1-5 years of experience.

The best-fitting model for predicting CRTOE from the analysis above would be the linear combination of the constant, suburban K-12 teaching experience, and years as a teacher educator.

$$Y(CRTOE) = \beta_0 + \beta_1(\text{suburban K} - 12 \text{ experience}) + \beta_2(\text{years as a teacher educator})$$

Where $\beta_0, \beta_1, \beta_2$ are respectively 2499.66, -123.53, participants may fall into one of four categories for years of teacher educator experience, thus β_2 is determined by the number of years

as a teacher educator and will vary with possible options being -164.36,-184.68, -269.15, and -252.84.

Table 24

Summary of Hierarchical Multiple Regression Predicting CRTOE From Demographic, Teaching, and Institution Variables.

	CRTOE					
	Model 1		Model 2		Model 3	
Variable	B	β	B	β	B	β
Constant	2173.90		2259.99		2499.66	
Gender *(Female Reference Group)*						
Male	-60.91	-0.13	-60.08	-0.12	-86.06	-0.18
Race *(White Reference Group)*						
Asian	-152.55	-0.14	-239.65*	-0.22	-200.98	-0.18
Black	98.84*	0.20	57.60	0.12	76.80	0.16
Hispanic	69.52	0.08	33.89	0.04	105.96	0.12
Multi-Racial	-118.12	-0.08	-152.24	-0.10	-311.83	-0.20
Race Unknown	155.39	0.07	118.82	0.05	225.53	0.10
Age Range *(56+ Reference Group)*						
29-34	-48.78	-0.07	8.11	0.01	-135.03	-0.19
35-39	-76.14	-0.14	-38.85	-0.07	-118.22	-0.22
40-45	49.37	0.09	68.42	0.13	-0.09	0.00
46-49	-10.82	-0.02	-15.44	-0.03	-90.99	-0.15
50-55	-32.00	-0.05	-19.93	-0.03	-48.87	-0.08
Time Abroad *(No Time Spent Reference Group)*						
Spent Time Abroad	28.71	0.07	32.36	0.08	-11.93	-0.03
Certification Program *(University Reference Group)*						
Alternative			23.42	-0.04	-87.72	-0.13
Student Teaching Location *(Urban Reference Group)*						
Rural			-66.37	-0.15	-26.69	-0.06
Suburban			14.78	0.03	3.48	0.01
K-12 Teaching Location *(Urban Reference Group)*						
Rural			-29.68	-0.06	-61.42	-0.13
Suburban			-134.91*	-0.32	-123.53*	-0.30
K-12 Teaching Environment						

(High-Needs Reference Group)				
Low Needs	-65.23	-0.15	-69.24	-0.16
Years Teaching K-12				
(1-5 years Reference Group)				
6-10 years	-23.57	-0.06	-82.57	-0.19
11-15 years	47.75	0.08	-3.48	-0.01
16-20 years	47.89	0.06	-37.30	-0.05
21+ years	15.62	0.03	-64.95	-0.11
University Location				
(Urban Reference Group)				
Rural			-10.54	-0.02
Suburban			-36.66	-0.09
University Type				
(Public Reference Group)				
Private University			11.64	0.02
Years Teaching Higher Ed				
(1-5 years Reference Group)				
6-10 years			-164.36**	-0.36
11-15 years			-184.68*	-0.38
16-20 years			-269.15*	-0.27
21+ years			-252.84**	-0.47
Department				
(Early Childhood Reference Group)				
Middle Childhood			100.70	0.10
Secondary			-163.87	-0.18
Middle Secondary			36.92	0.07
General Education			121.81	0.20
Special Education			-31.89	-0.05
Fine Arts/PE			269.89	0.18
All Departments			136.80	0.14

Note. N=123. $*p<.05$, $**p<.001$

Qualitative Phase

The second phase of this study utilized semi-structured interviews to explore further teacher educators' perceptions of culturally responsive teaching and its integration into their praxis. As previously mentioned in the methodology section, significant variables and scores on the CRTSE and CRTOE scales determined the purposeful selection of teacher educators who volunteered to participate in the study's qualitative phase. Eight participants accepted the invitation to participate and represented teacher educators with different CRTSE/CRTOE belief patterns and varying characteristics based on quantitative results.

Descriptive Characteristics of Interview Participants

As previously stated, all teacher educators from a south-eastern state were invited to participate in the quantitative survey. From that survey group, eight participants were selected to participate in the qualitative phase. Three participants represented the HH group and the LL group, and one participant was in the HL group and the LH group. The descriptive characteristics of participants can be found in Table 25.

The first participant, Rose (HH), is a White queer teacher educator who grew up in a small town. Without going in-depth about her experiences growing up, Rose reported being informally adopted by two teachers during her high school years. As a result, having impactful relationships with teachers lead to her entering the teaching profession. She noted that she was not a certified teacher but had experience as a substitute teacher. Her scores on the CRTSE and CRTOE were 2691 and 2399, respectively. Lastly, confronting whiteness was a reoccurring theme throughout Rose's interview.

The second participant, Issa (HH), is a Black female teacher educator who grew up overseas in a military family. Issa stated that her becoming a teacher was a calling from God. She selected the 6-10 year range to indicate her time spent as a K-12 teacher. Her scores on the CRTSE and CRTOE were 3000 and 2399, respectively. Issa contributes her keen cultural competency to the various high school environments in which she taught. Lastly, Issa is a professor at a Historically Black College.

The third participant, Claire (HH), is a Black female teacher education administrator who grew up in the segregated south. She reported being impacted by Jim Crow laws as a child and actively participated in desegregating schools. She had fond memories of her teachers valuing Black lives, which influenced her desire to become a teacher. She also conveyed that teaching "was a fast way to the middle-class." She reported spending between 11-15 years as a K-12

teacher. Her scores on the CRTSE and CRTOE were 2885 and 2382, respectively. Lastly, Claire is a professor at a Historically Black College and has twenty-one plus in teacher education.

The fourth participant, Megan (HL), is a White female teacher educator who grew up in a state located in the northeast part of the U.S. She reported attending a very diverse high school but limited knowledge about issues of diversity. She spent between 1-5 years as a K-12 teacher teaching mostly African American and Latinx high school students. Her scores on the CRTSE and CRTOE were 2730 and 2124, respectively. Claire is a novice teacher educator at a private university.

Paula (LH), the fifth participant, is a White teacher educator who grew up in a liberal household where fairness “for all” was the stated expectation. She always wanted to become a teacher because she was very connected to school and felt a sense of belonging. Her scores on the CRTSE and CRTOE were 2550 and 2222, respectively. A commitment to increasing her equity-based knowledge and praxis was a reoccurring theme. Paula reported having more than twenty-one years of experience as a teacher educator.

The sixth participant, Joshua (LL), is a White male teacher educator who taught in a high school located in a rural area. He entered the profession as an emergency hire after not finding employment after completing a master's degree. He taught in a high needs school between 1-5 years. His scores on the CRTSE and CRTOE were 2431 and 2139, respectively. He described the intersection of political protests and his department's commitment to social justice as integral instances contributing to how he conceptualizes what actions must occur to achieve equity-based education.

Table 25

Characteristics of Participants in the Four Belief Pattern Domains

CRTSE/CRTOE Score Domains	Gender	Race	Age Range	Certification Program Type	K-12 teaching location	Years as a Teacher Educator	Department
High/High							
Rose	Queer	White	35-39	No Certification	No K-12 Exp.	6-10	ECE
Issa	Female	Black	35-39	University-based	Urban/Suburban	1-5	MSE
Claire	Female	Black	56+	University-based	Suburban	21+	General
High/Low							
Megan	Female	White	35-39	University-based	Urban	6-10	MSE
Low/High							
Paula	Female	White	56+	Alternative	Suburban	21+	ECE
Low/Low							
Joshua	Male	White	40-45	No Certification	Rural	1-5	MSE
Riva	Female	Asian	46-49	University-based	Rural	11-15	Secondary
Wayne	Male	Black	40-45	University-based	Suburban	1-5	ECE

The seventh participant, Riva (LL), is an Asian teacher educator who grew up in Asia and immigrated to the U.S. as an adult to complete doctoral studies. She pursued a teaching career to understand equity issues in American classrooms. She reported spending between 1-5 years as a K-12 teacher in the U.S. but had significant teaching experience in her home country. Her scores on the CRTSE and CRTOE were 2015 and 1435, respectively. She described having limited experiences in the U.S as a factor to her culturally responsive teaching self-efficacy.

The eighth participant, Wayne (LL), is a Black teacher educator who grew up in a family made up of educators. His inspiration to become a teacher stemmed from the legacy of his family. Wayne spent between 16-20 years as both a K-12 teacher and school administrator. His scores on the CRTSE and CRTOE were 2595 and 2185, respectively. Caring and building relationships were central themes throughout his interview.

Research Questions and Analysis

This qualitative phase further explored the following questions: (1) What underlying factors influence the formation of teacher educators' culturally responsive teaching self-efficacy and outcome expectancy beliefs? and (2) What are the similarities and differences between teacher educators with different CRTSE/CRTOE belief patterns? Research participants responded to open-ended questions that centered knowledge development and inclusion of CRT in their classroom practices. Using a modified analytic approach and constant-comparative analysis to uncover similarities and differences between the four groups of teacher educators scoring domains; five themes emerged from participant interviews: a) Defining culturally responsive teaching, b) Executing culturally responsive teaching , c) Personal Awakening, d) professional development in education, e) Views about Students and Communities of Color (see Table 26). Emerging themes from semi-structured interviews are presented along with the data

highlighting how teacher educators with different CRTSE/CRTOE belief patterns are similar and different.

Table 26

Description of Themes that Emerged During Semi-Structured Interview

Themes	Sub-Theme
Defining Culturally Responsive Teaching	• Positive classroom learning environment • Centering students' culture and lived experiences the curriculum and instructional practices
Executing Culturally Responsive Teaching	• Positive classroom learning environment • Assessment informed by students' cultural background • Centering students' culture and lived experiences in instructional practices • Critical Consciousness
Personal Awakening and Criticality Development	• Experiences external to education • Teacher education programs • K-12 teaching experiences
Professional Development in Education	• It's at the heart, but more culturally responsive teaching PD is needed. • If there was PD, it wasn't related to culturally responsive teaching • There was PD related to culturally responsive teaching, but it was optional • Toward culturally responsive teaching and beyond • Colleagues Lighting the Path
Views about Students and Communities of Color	

Defining Culturally Responsive Teaching. Before embarking on a discussion on the execution of teacher educators' culturally responsive practices, teacher educators were asked to provide a personal definition of culturally responsive teaching. Personal explanations of culturally responsive teaching ranged from K-12 teaching practices to practices in higher

education as well as related to teacher education programs. The results demonstrated that teacher educators, despite their belief pattern domains, shared commonalities in their conceptions about culturally responsive teaching and irrespective of context. Two teacher educators defined culturally responsive within the context of K-12 education. For example, Paula's (LH), a White female early childhood professor, definition focused on K-12 teachers and culturally responsive teaching. To her, culturally responsive teachers should create an environment that where the "identity of each of the children in the class and their families is not only recognized but is appreciated, valued, celebrated into the life of the classroom." Riva (LL), an Asian female who immigrated to the U.S. to complete her doctoral degree, also supported the idea that K-12 teachers must "make sure that all races and all children feel like their identity is recognized and validated." The same principles governing definitions that focused on K-12 classrooms also applied to teacher educator responses related to their higher education courses. For instance, Megan (HL), a novice teacher educator, had this to say about outcomes associated with culturally responsive teaching, "I think teachers are more successful when teachers establish rapports and relationships with their students [preservice teachers]."

One noticeable difference in the definition of culturally responsive teaching was among two teacher educators who did not possess a K-12 teacher certification. Joshua and Rose extended the definition to include equity practices and critiques of teacher education programs. Joshua (LL) entered education as a provisional hire and taught high school for one year. He asserted in his definition that teacher educators' classrooms "should always have at the center issues of equity." Yet, Rose (HH) who holds a doctoral degree outside of education and teaches research methods courses, stated university "classes should be reframed to identify the ways that white supremacy gets perpetuated in the content and then try to find ways to disrupt that." While

neither of them had practical experience in the K-12 area, their belief patterns are starkly different, which may indicate their experiences or training may have contributed to these variations, a topic discussed later.

A more in-depth analysis of participant responses to defining culturally responsive teaching revealed the following two themes: *a) the importance of a positive classroom learning environment and b) the need to center students' culture and lived experiences in instructional practices.*

A Positive Classroom Learning Environment. As reflected in interviews, classroom relationships were fundamental to teacher educators' understandings of culturally responsive teaching**.** A comparison of participants' responses across belief patterns was similar. Each participant expressed the need to create spaces where culturally diverse students feel safe and comfortable. More importantly, they recognized that to do so, they must learn how students, their families, and their communities are diverse. Issa (HH), an African American female who lived abroad during her K-12 years, had this to say as she described desirable outcomes for students whose classroom environments speak to their cultural backgrounds:

> In a culturally responsive environment, your teaching should make your students feel comfortable. Use what you do know about your students to develop an environment where every student feels like that's where they're supposed to be; this is their space to learn.

Similarly, Wayne (LL), an African American male who received his certification from an HBCU, acknowledged that K-12 and higher education educators must consider how students' backgrounds should inform the classroom learning environment:

> Culturally responsive teaching means that you are thinking about your students and their background and your environment, and you are doing everything that you can to not hinder them

> learning unnecessarily…So basically, culturally responsive teaching is looking closely at your students and making the environment as conducive as possible to them learning.

While Wayne's definition may seem to lack specific details of teachers' roles in creating a positive learning environment, he provides a strong example of his practice that will be discussed in a later section.

Claire (HH), an African American with more than 20 years of experience in teacher education, and Megan (HL), a White American with two years of experience, also suggested that positive learning environments should embrace bi-directional learning between teachers and students. Claire's comments about her role as a teacher educator illuminated this shared perspective, "I really got the chance to learn from my students who did not look like me. We learned from each other and sought to understand each other's point of view." Each participant perceived getting to know students as individuals as being a precursor to creating a constructive learning environment and guiding pedagogical practices.

Centering Students' Culture and Lived Experiences in Curriculum and Instructional Practices. As part of their definitions, teacher educators emphasized the significance of connecting students' cultures and experiences to their praxis. Without exception, each participant provided examples of successful culturally responsive instructional practices in their definitions, which included allowing students to speak in their native languages, access to resources that were representative of students' culture, and deconstructing teacher biases. Paula's (LH) definition is a perfect illustration of providing students with multiple opportunities to connect their home lives to the curriculum and classroom learning environment:

> So, in early childhood, we don't so much do subjects as we do like learning centers. So, in a block center, we have materials such as you know little figurines or different types of blocks

and the types of material that the blocks are made of. All of that is representative of the cultures in the classrooms, so are there you know, ways that you are making sure that all the materials and all the areas of the room are representative of the children that live there, right. So, in dress up area, for example, are there you know, you have the play food so is that food representative of the food children might see at home, in the library area are books that have characters that look like children. And in the science area, there are small little artifacts that might be representative of places that the children have come from or their families have come from, particularly now with immigration and refugees, etc. So that, to me, is being culturally responsive.

The fact that Paula graduated from a progressive university and currently teaches social foundations courses in early childhood education may explain the tactile approach to addressing social issues in teacher education. Paula's example may also support her high CRTOE score, reflecting her belief that engaging in culturally responsive teaching practices increases students' academic knowledge and achievement.

In addition to providing definitions that considered students' immigration status, two African American participants that scored high on the CRTSE and CRTOE saw African American students as Academic English Language Learners.

Claire (HH) whose personal background of growing up with her grandfather and parents speaking African American Vernacular English (AAVE) provided an example that valued and honored African American students who spoke AAVE:

To me, an effective teacher can respond to what that child is most at home with it. You know that I speak Black English in the classroom. You know the research by Rebecca Willer that says, you take what they have, what they bring to the classroom and use it. You take it to teach, you go from what they have. So, cultural responsiveness means, taking what they have, seeing it

> as a gift, giving it value, giving it worth. I told my students [teacher educators] you can silence, a kid in a classroom with their dialect, or if their words or their language is not like the majority of the class, and somehow you laugh at or make fun of, or ridicule openly you can silence that kid for the entire year. So, you have to find a way to take what they bring to the table and use not against them but use it to help them.

Though the data's similarity was clear, there was one important difference; in the definitions that occurred between participants in the HH belief pattern group compared to other groups. Participants who scored high on the CRTSE and CRTOE stated that learning about preservice teachers' backgrounds goes beyond informing content but includes informing their teaching and modeling practices. Rose (HH), a White Queer teacher educator, shared stories of not feeling a sense of belonging in her K-12 school experience. Thus, she illustrated in the following quote aspects of culturally responsive teaching that teacher educators should implement, including self-reflection:

> For me, culturally responsive teaching is about getting to know the students, getting to know their families, getting to know their community, and then trying to find ways of bringing that community, bringing those students, their identities, cultures, their values into the classroom. Whether it's through content, through assessment, through how I teach, and that kind of thing. So, when I think about culturally relevant practices, it's both what am I doing in my own teaching, and how am I supporting that happening or being modeled for the students to think about in their own classes.

Issa (HH) similarly expounded not only the need for self-reflection but included that teachers must be "trained and willing to openly grasp those [culturally responsive] concepts."

Awareness and acceptance are essential characteristics of culturally responsive teaching. The ability to engage in this feature requires teacher educators to reflect on their curriculum and instructional practices. Teachers who participate in such reflection report being better able to employ culturally responsive teaching practices (Matias, 2013; Prater & Devereaux, 2009). It is especially important to acknowledge teacher educators whose definition focused on preservice teachers and specified that helping their students see self-reflection as a necessary tool for equitable teaching. Teacher educators whose description focused on K-12 teachers mainly characterized culturally responsive teaching did not share this view. In summary, in this particular theme, participants understood the tenets of culturally responsive teaching in terms of providing theoretical descriptions and examples in relation to K-12 experiences. The fact that they revert back to K-12 experiences indicates that they may theoretically ground their answers in only elementary and secondary classrooms.

Executing Culturally Responsive Teaching. To investigate whether participants connected theory to practice, they were asked to indicate on a scale of 1 (entirely uncertain) to 10 (entirely certain), how successful they were in executing culturally responsive practices with their preservice teachers considering the definition they provided. After evaluating their self-confidence in performing culturally responsive teaching practices, participants were able to give rationales about their scores, followed by examples of culturally responsive teaching practices. Across the four different groups interviewed, teacher educators in the HH group reported the highest level of certainty in executing culturally responsive practices.

Issa, an HBCU professor, confidently rated herself a ten. This rating indicates that she was entirely certain that she successfully employed culturally responsive teaching practices in her classroom. Rose, who provides asynchronous online instruction to in-service teachers, rated

herself as an eight in using culturally responsive methods. The remaining teacher educators had no problem admitting that they were "early learners" and stressed that there was "still more to learn." Paula (LH), who rated herself a six, shared feelings that her students' demographics dictated her ability to implement culturally responsive teaching successfully. Paula (LH) had this to say about her culturally responsive teaching self-efficacy:

> I spent 20 years at [name of college], where I was teaching predominantly African American women. This is gonna sound like super arrogant, but I almost felt more competent doing that than I do teaching at [current university] where it's a PWI. So its predominantly White women in my class, there is some diversity there, but predominantly, I'm working with white women. And I almost feel like I am doing a way less good job of honing out of them their own identity and how that impacts their teaching. So I would say currently, I'm about maybe a six.

This reflection may indicate teaching context matters. Three teacher educators credited interactions within higher education environments as confidence boosters. For example, Joshua (LL) evaluated himself as a six and credited his current department's social justice emphasis with his progress thus far. Megan (HL) and Riva (LL) assessed their culturally responsive teaching utilization at seven. Similar to Joshua, they attributed their development to the social justice focus their doctoral programs had. What these examples may illustrate is the need for equity-based teacher education programs. The results from this self-assessment appear to confirm Bandura's self-efficacy and outcome expectancy beliefs theory for this group of practitioners.

Closer examination of the participants' responses revealed the following four themes: a) *positive classroom learning environment,* b) *culturally informed assessments,* c) *centering students' culture and lived experiences in instructional practices, and* d) *developing critical awareness about important issues.*

Positive Classroom Learning Environment. The data revealed a great deal of similarity in teacher educators' perceptions, regardless of their belief pattern domain. One particularly noticeable finding was that all teacher educators' conveyed an interest in students' lives and experiences to build relationships with them and provide a safe environment, where they felt a sense of belonging. Typical responses were similar to Megan's (HL) statement, "you have to build relationships with students and understand the community where you are teaching in order to make content meaningful." Three of the participants mentioned engaging students in first-day activities designed to get to know students. I share Rose's (HH) description to demonstrate this concept: "In all of the classes I teach, I have them have the students fill out a kind of form to help me get to know them. I also ask them questions about them as a learner." Similarly, Joshua (LL) elaborated on how he gets to know his preservice teachers:

> I asked a colleague how do I start getting into these issues and stuff, and she showed me her who am I, activity. I put in, and that's really when I realized then some of the things that some of my students, particularly of Color, shared about themselves. It's a really straightforward activity, and I do it on the first day. And you, we say who am I. I list several categories, you're talking about race, gender, sexuality, but then also you know, economic considerations and where you live, what do you do, what are your hobbies and, you know, it really helped me. So I like to use that often, as, as an opener activity with everybody.

Conversely, Riva (LL), who teaches exclusively online, failed to describe the process she engages in to learn about the preservice teachers she serves. Instead, she had this to say about her efficacy in getting to know her students in an online environment:

> So, I'm probably a little bit different because most of my students are adults, and actually, I'm teaching the online program. Most of my students already teach in the

classrooms… For me, I see them as adults. I see them as almost as equals. I believe trust is very important. I have like 70 to100 students that are actually under my supervision. I am not trying to say I did an impeccable job or anything like that. Far from that. But I think overall, I'm pretty effective in handling a large group because I feel like trust is very important. You know, you're not going to know all of them equally. My strategy is that first prompt feedback. Feedback, you know if my preservice teachers need me for any immediate support or feedback, you get to them. And then, also, you need to show that you are on their side... So you build trust with your preservice teachers.

It is possible to speculate that Riva is overwhelmed with the large number of students she supports in a semester. It may also provide evidence that she lacks the necessary knowledge and skillset to effectively engage students in activities that would allow her to get to know students and build an online community.

Issa (HH), who reported herself as entirely certain that she successfully utilized culturally responsive teaching in her courses, provided an example that reached far beyond surface-level responses compared to other participants. She described execution practices that involved seeking to build relationships with students and promoted a respectful and community-like setting. Her teaching method encouraged all students to share their historical and cultural backgrounds. She also affirmed students' language and prior knowledge.

I do what I call temperature survey, so to speak on climate survey, they don't realize it. And I tell them after the fact what I'm doing. So just trying to gauge where our students are mentally from, where they are, where they come from, their life experiences because all those things matter in how I deliver what I have for them. I'm preparing the information that they need, you know, determining where I need to come from in the content, maybe to speak to some

students where it doesn't resonate. With others, even before we get to that, something as simple as giving students the opportunity to talk about themselves in front of everyone. Because if you are aiming to create a culturally responsive learning environment, your students need to feel comfortable above everything else. You know, and even though how come the students that doesn't necessarily mean that they know how to respect others I there are some things that I found myself teaching college students that I have taught my middle school students. And so it's ground zero, setting the foundation modeling for them how to be receptive, irrespective of what others share about themselves…When you're hearing others perspectives, regarding any cultural aspect, you know, you have to be compassionate and considerate of how you react. So that's the number one foundation. And then like I say, taking that climate survey, to see who I'm dealing with, as we continue on, and I reach back and continue to think of the things that they shared in the beginning. And I coupled that with my continuous interactions with those students. I know how to work with them…I make sure that even though it's 30 students in my class, I have some kind of special interaction with all of my students.

It is important to note that Issa was the only teacher educator who mentioned an ongoing learning process where she continues to learn about students throughout the semester and uses that new knowledge to inform her classroom environment and teaching practices.

Assessment Informed by Students' Cultural Background. Frequently assessing students' understanding of the content is vital in a culturally responsive classroom. Informal assessments allow students to provide evidence of learning. Also, teachers can adjust lessons during instruction if students are not meeting learning targets. Evaluation is essential when teaching culturally diverse students because their experiences often receive limited attention in the curriculum and consequential summative assessments. Two out of the eight teacher educators

mentioned the care they provide to students regarding understanding students developing knowledge. Megan (HL) stated, "through deliberative discussion, I try to create many types of differentiated formative and summative assessments in which students can think about the content provided." As mentioned earlier, Issa (HH) also stated that she engages in informally assessing students to guide her instruction throughout the semester.

Centering Students' Culture and Lived Experiences in Instructional Practices.

Connecting students' cultural assets to instruction and content was the dominant theme for this section. It did not matter the belief domain; most of the teacher educators believed that knowing students personally guided their instructional practices. Rose (HH) described in her interview that ways she centered student voices in the curriculum design as well as her instructional design:

> I ask what topics would they like me to cover or like for us to talk about, that kind of thing. I identify different examples to bring in. I use it to help me, group students, intentionally. I learn about their strengths and try to match them with somebody with a complimentary strength to help me get to know the students. I also take a lot of time to look for examples that relate to things that they're interested in are topics that they want to learn.

Additionally, Megan (HL) expressed a similar view regarding execution practices of connecting culture to content and instruction, "I tried to elicit who my students are. I try to tailor my content and my pedagogy to who my students are." However, Wayne (LL), an African American male teaching at a PWI, provided an example of how he uses a bi-directional relationships approach to connect culture to content and instruction:

> I spend a lot of time getting to know my students, and I also spend a lot of time allowing them to get to know me. I get to know not only about them, but I learn about their parents,

brothers, sisters, children, husbands, or wives if that's the case. You have to figure out what student assets you have in the classroom. If I have students who know very little about Hispanic culture, then I make sure that I have plenty of those materials to help them learn about that. Conversely, if they know a lot about that, I may have some materials to teach them about other cultures that they may not be aware of.

Wayne furthered his example by highlighting that there are times where he does not know enough about his students, limiting his ability to implement culturally responsive instruction successfully. The following comment shows this:

> There definitely have been times where I wish I had known something like two months earlier or two weeks earlier or two days earlier that could have really helped me Instruct those students. Okay, or like, maybe I might have said something that could have been offensive to somebody.

Riva's (LL) beliefs present a stark contrast to the overarching theme of getting to know students as individuals to drive instruction. The primary mediums guiding her praxis were theoretical literature and discourse. This is illustrated in the following quote:

> So, how do I do it? I'm gonna say the use of multicultural literature as well as use the theoretical literature, as well as giving my students opportunities to explain to me how do you incorporate, for example, social justice pedagogy. That's two of my favorite aspects. So that's mostly my approach.

Connecting preservice teachers' cultures to instruction and content proved difficult for Riva, who did not provide examples that illustrated her pedagogical knowledge in successfully executing this practice.

Critical Consciousness. Sociopolitical awareness received very little attention in the data.

Perhaps this element of culturally responsive teaching is the most challenging to implement for teacher educators. While teacher educators mentioned using anti-racist and multicultural resources in their courses, it is unclear the depth in which power and bias were examined in the texts. Nor is it clear if students were challenged to deconstruct their own cultural assumptions. Megan (HL), who teaches mostly African American women, reported helping students investigate relevant sociopolitical topics followed by taking action with the appropriate stakeholders to initiate change. The following example shows Megan's dedication in developing student's criticality and ability to become actively involved in the change process:

> So with my preservice teachers, I ask, what can you do about a particular policy or what could you do about like the curriculum, and so forth. I then try to turn it around in assignments, like, how can you then tailor assignments so that you then foster that notion of informed action with your students. A lot of students don't feel empowered, that they can do something, or why do I need to know this. So I try to foster that notion of agency and change. Like this is why you are learning this stuff.

Rose (HH), who reported self-reflecting on her "whiteness," described engaging her students in an assignment similar to Megan's (HL). The following quote shows how she guided students towards criticality:

> All of the courses that I teach have some kind of practical application, like in the action research course. The last assignment they do is called a mock-meeting video, where throughout the whole semester, they were designing a mock action research study. They analyze some data around the study and come up with a plan about it. Okay, now that you've found those results, what would you do? And then the last assignment is they're pretending like they're having a

meeting with a stakeholder, and they get to pick who that is. And they're going to share the findings.

Sociopolitical teachers must be committed to challenging the status quo and confronting their own biases. It is certainly possible that teacher educators may need to develop their own "critical epistemology" before feeling empowered to guide students through the process (Kincheloe, 2011).

Personal Awakening and Criticality Development. A notion in Geneva Gay's (2018) culturally responsive framework recognizes that teachers must "subscribe" to this way of teaching. Or put a different way, they must see the benefits of teaching in this manner. It is necessary to investigate the instances in which educators develop awareness if we hope to recognize missed opportunities and improve instruction in those spaces and beyond. Thus, during their interviews, participants shared critical points in their experiences that helped them see the need for integrating culturally responsive teaching into their practices. The majority of interviewee's responses revealed three sub-themes; a) *Experiences External to Education,* b) *TeacherEducation Program, and* c) *K-12 Teaching Experiences.*

Experiences External to Education. Teacher educators indicated that experiences outside of education contributed to their understanding of the need for culturally responsive teaching. Teacher educators' comments reflected how being in close proximity to or living in diverse or marginalized communities was vital to their understanding of the need for culturally responsive teaching. They attributed this awakening to lived experiences such as growing up during Jim Crow, living abroad, forming cross-cultural friendships, and the recent police brutality attacks on African Americans.

One example happened as Claire (HH) reflected on why she wanted to become a teacher. She spoke eloquently about teachers who embodied culturally responsive teaching in the segregated south and had this to say:

> The person with the most impact on me as an educator is was my seventh-grade teacher. She was always so pretty and so polished. And during what we called it at the time, Negro history month, she made history come alive on all these art projects. That just made me so proud to be an African American because I came along when there were the white water fountains and black water fountains. And so, she just gave us a type of self-pride and so proud to be African Americans through the artwork and through the history. So she had a very strong impact on me becoming a teacher, not only, not only for the knowledge that she had in her pedagogy, but I knew she loved me, and I loved her back. I wanted to give that to my students.

Claire's reflection shows the importance of viewing students from places of value and love. Also significant was the way her middle-school teacher modeled culturally responsive teaching to her at an early age. Ladson-Billings (2009) stated that modeling is a catalyst for the reproduction of good teaching.

Issa (HH) and Rose (HH) reported encounters with people that were different from them in some significant way helped them understand not only ways in which they experienced discrimination but other groups as well. They realized that they were "not alone" and shared common feelings with other people different from them. Rose provided a detailed account of an experience she had as an undergraduate student with feelings of finally belonging:

> Every year my university hosted something called a posse retreat. All the posse scholars that are on campus can go, and they can invite one student or one faculty member to join them. And that was really the first time that I felt like there was a space where I learned that there were

words that I could put to my own experiences of not feeling included. But then also I could share in all the other ways that people experience not being included in the curriculum, or not being included in schools, or community cultures. I think that is really the part where it really stood out to me hearing from my peers, hearing my friends hearing from other faculty about their experiences that I could see what was going on.

Rose's remark may indicate that not fitting in with the dominant culture and connecting with other groups of people whose cultural backgrounds differ from the status quo are essential in helping teacher educators formulate a strong belief that students' cultures should be centered and valued in courses.

It was Joshua (LL) who recalled how recent racial incidents and the Black Lives Matters movement helped turn his attention towards the continued existence of racism in America and the fact that he had more to learn.

Now, the other thing that I think was important to my development is I moved to [city] at the end of 2015. And within that first year, the Black Lives Matters movement began. I mean, those original protests from the death of Eric Garner. You know, the ones where they shut down the things and all of that, I mean that's literally blocks from my apartment building. The National, the state, and even the local dialogue began to, you know, to focus on these issues. In light of the recent events [George Floyd], unfortunately, people of color have finally just said screw it, you will listen. Sorry, I count myself fortunate that I've lived right here in the middle of it. It's been fortunate because it's helped me to really realize, okay yeah, I got things to learn.

These teacher educators readily identified with experiences characterized by exclusion and discrimination. Instrumental in their awareness development were stories of not belonging in

their communities, countries, and witnessing racist acts like unwarranted police brutality towards African Americans go unpunished.

Teacher Education Programs. Ideally, one of the roles of teacher education training is to prepare preservice teachers to teach all students effectively despite cultural differences between teachers and students. However, interviews revealed that teacher education programs had little impact on teacher educators' understanding of what culturally responsive teaching is and why it is needed. Only two teacher educators interviewed, Paula (LH) and Wayne (LL), stated that their initial certification programs centered equity and consistently exposed them to topics that value diverse perspectives. Wayne (LL) attended a Historically Black Institution, and because of that, he stated that "Black culture was validated and confirmed throughout the program." A similar point was made by Paula (LH) when she described her experience attending a college started by hippies that became members of the "intelligentsia community." The following quote illustrates what Paula had to say about learning in her undergraduate experience:

> They wanted to kind of break the ivory tower are thinking, and they wanted there to be much more collaborative work with students. Back in the 70s, there was this whole like feminist movement free to be you and free to be me. They did this record for children about how we shouldn't say fireman, we should say firefighter, and it's alright for boys to cry. It was kind of based somewhat on feminism and anti-bias ideas.

Essential to these teacher educators' growth were interactions with faculty members who have experienced living at the margins based on race or gender. In addition to faculty members with these experiences and viewpoints, these institutions positioned Black culture and feminism at the center instead of Eurocentric values and norms. It is essential to acknowledge participant's belief pattern domains because it may show that exposure to liberal environments may not improve

teacher educators' ability to understand and utilize culturally responsive teaching in their practice.

The most common position articulated by the remaining four participants was that their initial certification program provided little emphasis on culturally responsive teaching. They stated that learning about cultural responsiveness was either restricted to a sole course or professor or was not present at all. For example, Claire (HH) expressed the following about her experience in a diversity course that had a woke teacher educator:

> It was a professor from the Philippines. She was real. She talked about racism in the south. We had these readings where we read about the differences between ML King, and you know someone who was a little bit more out there. But the laid-back type of leadership versus the one who would go out there and be a part of radical resistance movements. She had us engaged in those kinds of readings, and they were very interesting readings. I liked that class. She would stop and have conversations to talk about racism in the south and racism within cultures. She talked about how African Americans were divided, you know, over skin hues and all those issues. I mean, she was real. I learned a lot about myself and about my peers. That class was packed, by the way. So, I did have that one class and teacher. The students who made it into the class had it [exposure to such topics]. I'm not sure if all of the faculty members had it, but she did.

Claire provided a concrete example of experiencing a learning environment that embodied culturally responsive teaching. The teacher was committed to confronting social inequities and helping students develop cultural knowledge about themselves and others, which is a necessity.

Megan (HL), a social studies and history student in the middle and secondary department, offered the following perspective about the context in which she completed her certification and the amount of attention paid to elements of culturally responsive teaching:

I got my teaching degree from a State University, [name of university], so very rural. It was kind of like we were all in this kind of bubble. But, but we would do fieldwork in these rural schools, which were not as ethnically and racially diverse. And I think, I mean thinking back, it's not been that long but my professors. I think they were, they were. I don't know how to say it, like the one professor I really remember who emphasized culturally responsiveness and teaching and in our curriculum. He was one of my best professors. He was a white man from Colorado, but his class very much focused on diversity in education. And I would say he probably was the biggest influence. I mean, he just had such an impact. He was like one of the first like woke professors like I ever had. And who would go there, you know. I mean, he would go there with conversations, and you know you could see people getting uncomfortable, but that's how you grow and learn. And, yeah, I mean all these years later, I still and will always remember him. I again was social studies, so I took a lot of history classes, too.

Like Claire (HH), Megan's (HL) reflection describes her teacher education program as not threading culturally responsive teaching throughout the program. She instead points to a woke teacher that impacted her understanding and need for culturally responsive teaching. It seems that having knowledgeable teacher educators who are committed to doing equity-focused teaching and research affected these participants the most.

K-12 Teaching Experiences. A reoccurring narrative in the literature emphasizes the lack of preparation novice teachers report once they enter diverse classrooms. New teachers often mention feeling ambivalent about teaching Black and Brown students, and their efficacy

lessened as they moved from preservice to in-service teachers. Teacher educators whose lived experiences have intersected with exclusion and discrimination can draw from that knowledge to guide their pedagogy. This notion surfaced during the data analysis phase. Participants stated that teaching Black and Brown students in K-12 environments helped them to understand what culturally responsive teaching was and why it is needed. A closer look into the interviewee's responses revealed that teacher educators who were African American, Asian, or Queer felt more aware of the need to teach with students' cultures in mind. Take into consideration Riva's (LL) reflection as she explains her position as an Asian Immigrant and new teacher in the United States:

> The classroom I was placed in was remedial, and I immediately saw that most of the students were African American kids. You could see the disproportion. It was very challenging. I must admit because at that time, I was quite new to teaching, and I was not very prepared. You know your content area knowledge, and it plays such a small role in your everyday teaching. It's not about teaching content at all when you go into the class, that is an illusion. Mostly its relationships that are the challenge. I had to do something different. It is really the cultural distance that I have to travel to reach diverse students in the United States effectively. It is much longer than if I were trained here. If I went to school here. If I belong to the community. I feel like our race [Asians] are, very much, eclectic in education. I feel like as an Asian American, we are very marginalized; our needs are not heard, our voices not heard. Because of this, I empathize with students and work harder to teach them. You know, I don't think this deficit stuff is real. This narrative is very harmful, even the intention, but it is harmful; it is awful.

Riva immigrated to the United States as an adult and brought with her many years of teaching experience. She attributed how she viewed as an Asian Immigrant as a reminder to value both her high-school and college students.

Conversely, White teacher educators reported having few interactions with poverty, discrimination, and people of Color before teaching in a multicultural context. Two teacher educators, Megan (HL) and Paula (LH), explained how "teaching in the trenches" raised their awareness. Megan noted, "I really started to have a racial awakening when I started teaching full-time in a [inner-city] school. It was a struggle. I really didn't have any support; I mean, I just kind of dove into it, and I was just determined to make it work." This finding is interesting because it is possible to speculate that her determination to develop the skills necessary to teach in "challenging environments" led to a high score on one of the constructs but not on the other. It also highlights the need for additional support and training

Professional Development. Teacher educators need to be culturally competent to integrate culturally responsive teaching in their practice effectively. To develop into knowledgeable faculty, they must value diversity and be conscious of their perspectives and beliefs about students' from diverse backgrounds. Thus, it was is imperative that the participants in this study offer their views on culturally responsive training and the training's impact on personal beliefs and instructional practices. Put another way; it is necessary to investigate where and how teacher educators develop their culturally responsive expertise. During their interviews, teacher educators provided details about various professional development opportunities around culturally responsive teaching at different stages in their teaching journey. The themes that emerged were: a) *It's at the Heart, But More CRT PD Needed*, b) *If There Was PD It Wasn't Related to Culturally Responsive Teaching*, c) *There was PD Related to CRT, But It was*

Optional, d) *Toward CRT PD and Beyond,* and f) *Colleagues Lighting the Path*.

It's at the Heart, But More CRT PD is Needed. Two participants Issa (HH) and Claire (HH) are faculty members at different HBCU's. The formation of HBCU's brought about a fundamental change in African American communities by creating spaces that made it possible for students who were not allowed to enroll in White universities to access similar education (Brown & Davis, 2001; Clark et al., 2016). HBCUs' primary goals were to maintain Black history and cultural traditions authentically (Brown & Davis, 2001). This mission remains true today as Issa and Claire both mentioned that "equity is central" at institutional and departmental levels. However, they cautioned against the belief that additional diversity training should not be a focus at majority Black institutions. Claire (HH), who demonstrated, in her definition, a thorough understanding of the culturally responsive theories, had this to say concerning PD at her institution, "while HBCU is very nurturing, there still needs to be training on cultural competence. One would assume that because I'm at an HBCU, I may not need it as much."

Along the same line, Issa (HH) provided a cautionary description of perceived faculty cultural competencies at her institution. She mentioned an increase in foreign teacher educators at her university and had this to say about their competence and PD:

> We have a lot of foreign professors. People have to come in with a blank slate, or somebody has to put that in front of you, and that's not happening. We have so many professors from other countries that have several ways of doing things, especially regarding education. They come to [name of institution], an HBCU, and you're expecting these this body of students to be the same as that body of students from where you came from, that's not happening.

As the interview continued, she provided the following example to show the necessity of culturally responsive PD at HBCU's:

> In my department, they have begun to ask us to do professional development on classroom management. But cultural responsiveness rests on the top of classroom management because if you have a foundation in cultural responsiveness, your classroom management becomes so much easier.

Although HBCUs have been cultural incubators, Issa and Claire support the need for additional competence training for teacher education faculty.

If There Was PD, It Wasn't Related to CRT. Learning how to teach diverse students was important to participants. Each participant with K-12 teaching experience, regardless of belief pattern, stated that in K-12, professional development's primary focus was gaining content knowledge and classroom management. When asked to describe how their professional development experiences helped shape their culturally responsive development, many expressed feeling left to fend for themselves, "you know, sink or swim." Megan (HL) expressed this concern as she stressed the lack of prioritization of culturally responsive professional development by her high school administrator:

> I really didn't have any support I mean, I just kind of dove into it, and I was just determined to make it work. I remember, for one time, the principal was so passive-aggressive he put a flyer for different types of PD's even though they didn't want to send us for PD's because they got to get a sub. On the flyer that was in my box, it was starred and underlined classroom management.

This statement confirms a focus on managing students. It also suggests the existence of additional barriers limiting teachers' ability to participate in professional development courses. Wayne (LL) also reported feeling that other topics overshadowed the priority of culturally responsive training. He had this to say:

> It was like professional development was content-driven. Yeah, I don't even remember having any [culturally responsive PD]. So my last year in the classroom, there was no professional development in classroom management, like, at all. Like there was nothing. You just either you either had it or you didn't.

Additionally, Issa (HH) thoughts aligned with other teacher educators in that "There was professional development, but for content only."

Riva (LL) and Joshua (LL) taught African American and Hispanic high school students in rural settings articulated the absence of professional development opportunities at their schools. Joshua (LL) provided a candid illustration when he stated, "you know I gotta be honest with you; there wasn't any." Similarly, Wayne (LL) and Riva (LL) worked at small colleges in rural locations and did not express receiving university-based opportunities. These teacher educators' responses support the significant finding regarding self-efficacy and teaching in K-12 environments and alternative teacher education.

There was PD Related to CRT, But It was Optional. Opportunities to participate in equity-based professional development improved once participants became university faculty. While there were more opportunities for teacher educators to learn about culturally responsive topics, they were not required to attend. In the following quote, Paula (LH) powerfully described how she viewed her department's recruitment efforts and why she decided to participate:

> So, the opportunity was there, you know, just a way to say, you can do this if you want to, you don't have to, but if you're interested, here's a way we're doing it. But I'm saying as a white person; it has provided me with some opportunities to increase my knowledge.

Professional learning communities were the most common form of professional development reported. Rose (HH), Megan (HL), and Paula (LH) expressed that their respective colleges of education offered voluntary reading circles. According to Rose (HH), collaborative communities are "book clubs," where faculty leaders "select a book to read, followed by guided critical conversations with each other." During the interview, Paula (LH) was appreciative to have the opportunity to collaborate in a mixed-race group but sounded disappointed as she described group dynamics:

> In the College of Education, they have hired a person who holds the college accountable for diversity. She has a community that has implemented a bunch of different actionable steps, and one of them was to start reading groups. They send out emails to everybody that says these are the books we're reading; would you like to participate. They filled up quick. It was me, another White lecturer who never showed up, and three other women who were all Black. So, it was me and three black women, basically, because the White woman never showed up to any of the meetings. We read the book, we had talks, and the college provided the books.

While collaborative efforts are widespread, the impact they have on teacher educator's learning may depend on how vested group members are in the group's goals. Rose (HH) expected faculty involvement that led to critical self-reflection and change. However, Rose recognized that her goals to deconstruct whiteness did not align with other group members in her book circle. The following quote describes her perspective:

> The first book we picked was We Want to do More than Survive by Bettina Love. The second one we did was Me and White Supremacy by Layla Saad. I participated in both of those. But it was mostly in the second one Me and White Supremacy, that I was starting to feel disillusioned by the group of folks. So, I started looking for other things.

Toward CRT PD and Beyond. When discussing University PD offerings, a few teacher educators expressed feeling disappointed by its lack of criticality or the co-option of faculty members that seek to maintain the status quo. Rose (HH), who teaches at a PWI in rural GA, best articulated this idea when she described the reactions of faculty members in her department when conversations centered on culturally responsive teaching:

> There's a small group of people who I think are interested in culturally relevant, culturally responsive, culturally sustaining pedagogy, and do it. There's another group of people who say they're interested. But I'm not sure you can see it in their practices. And there's a larger group of people that either don't care or think it is completely irrelevant. The majority who are most vocal seem to think things like this are not relevant. It's not relevant to talk about race. It's not relevant to talk about Black Lives Matter or its political if we do so.

She went on to state how teacher educators who are uninterested in talking about such subjects thwart the learning and growth of the faculty members who are committed to learning more about "hard to talk about topics." The disillusionment she felt led her quest to search for groups external to her institution that intentionally "get people together who wanted to learn about anti-racism." For her doing the work entails "doing more reading for myself about white supremacy and attending virtual webinars/conferences." She found solace in "building community" in an online space with scholars that "were really real."

Grant (LH) also turned to online webinars to learn more about anti-racist teaching. This is what she had to say:

> There has been a lot of online webinars and resources available. Every day, there's something new that comes up on social media. So I've participated in a lot of them. And just also started to do a little bit of reading. I was doing quite a bit of reading on anti-racism already, but I

started to do some more because once I have read the material, the author is speaking, I just feel more informed about the questions I can ask about what they're saying.

One teacher educator described how working in groups outside of the institution is a part of her research agenda. Megan (HL) highlighted her commitment to working with organizations external to her institution to affect curriculum changes:

I have been working on trying to further inquire in terms of how do we diversify, not only just the curriculum, but the finding aids to find the papers and resources that will highlight the of these remarkable people that have gone unnoticed. I collaborated with other great scholars and presented on a panel last month.

When compared to teacher educators who held HH, HL, or LH belief patterns, teacher educators with LL belief patterns did not report participating in university-sponsored or external professional development opportunities. Teacher educators with LL belief patterns responses centered on learning more about inequity issues solely through reading books alongside their students. This finding does not suggest that these professors are not engaging with the text in critical ways but instead highlight the similarities within this domain and how they compared to groups who scored differently.

Colleagues Lighting the Path. Two teacher educators who reported having no professional development related to cultural responsiveness indicated that they collaborate with colleagues whose work is culturally responsive or equity-focused to mentor them unofficially. Further examination of the unofficial mentor concept revealed that this practice happened in both K-12 and university settings when novice teachers felt low self-efficacy to teach Black and Brown students or topics related to diversity. Megan (HL) had this to say about learning how to teach in a new and challenging K-12 environment:

> I had a lot of unofficial mentors like the guidance counselor and other social studies teachers. They were all women of Color who were so supportive of me and helped me understand the work I needed to do. But they were also really helpful in supporting me and also with the kids.

Similarly, Joshua (LL) described his experience with an unofficial mentor in K12:

> There wasn't any professional development. But I had a mentor, a White woman, but a White woman who taught in predominantly classrooms of Color. She would always press me when I would be exasperated about something and just sort of like those kids. And she would push back at me. She had the ability to sort of needle me and provide me another way of looking at it. What she always tried to do was to make me see the kids as individuals and to always focus on their humanity, rather than whatever labels we wanted to place on them.

Joshua (LL) and Paula (LH) also reported collaborating with colleagues of Color in the university setting to gain a deeper understanding of how to "conceptualize issues around diversity."

Views About Students and Communities of Color. This research study's fundamental premise is that teacher educators' beliefs are always present and significantly influence instructional practices. The previous section, personal awakening, clearly articulated that ideas around race, ethnicity, and culture are often overlooked in teacher education. Understanding the views and perceptions of teacher educators is necessary to shape culturally responsive teacher education. Interestingly, the data revealed that asset-based language was used to describe students and communities of Color by each participant who held a HH belief pattern. One participant, Claire (HH), who grew up in the segregated south, stated that she was "proud to be African American" and remember her father "speaking a lot of Black English, so much to the

point I knew how to switch it back and forth, I tell people I am bilingual." She went on to describe how culturally responsive teachers should understand "language mannerisms" that students bring with them into the classroom:

> They're going to be students, and you will have kids who don't know how to switch linguistic code behaviors. So, if looking at them and you're evaluating them, you got to be fair. You have to say what is the meaning of this, even if you don't understand them. You have to take a little more time to observe what the whole concept is and not just look at it in isolation. Because your lens can be so different, and you have to understand that we all are different.

Issa (HH) stated that students of Color cultures must not only be understood by teachers, but she insisted that deficit narratives must also be challenged:

> Good thing I was not that type of person who believes the worst about kids, you know, because I could've went oh no when I found out where my new school was located. And everybody that I spoke to said it you going to teach at that school. Oh my gosh, I'm like what it's kids, its children, and they would say they just bad. I would ask, have you worked there. Well, how do you know? when someone told me that, I'll say I will let you know how it is once I get in there. And I didn't give the same report, I refused.
>
> No teacher, especially outside of the African American race, would not teach there because of stereotypes. It's inner-city, all the kids live in the projects, XYZ all that. The problem kids quote-unquote. It's not me calling them that, but it is what society generally thinks. That was the best population of students I've had to date. Yes, they were rough around the edges, and they will fight immediately. But you have to take the time if you're really concerned, to find out what gets them to fighting and carrying on like that, you know. You get in there, understand the

culture of where they from. They were different from me. I didn't grow up like that, but you take the time to get to know your students and adjust the learning environment.

On the other hand, teacher educators that held HL, LH, LL belief patterns consistently used deficit-based language when describing students and communities of Color. Paula (LH) had this to say about teaching and preparing African American women to enter pre-K classrooms:

One of the classes I would teach was family and social issues. And what I realized was that the students, they were living a lot of the issues and concepts. For example, you know, a parent in prison, poverty, homelessness, divorce, and each student would take one of those issues and study them and then present on it. But I realized that they were all experiencing a lot of this, like it was a lot of them ended up looking at themselves as a study of how this impacts them because many of them were teen moms and had come from, you know, having a child at 16 and we're now enrolling in college. They also had to do some research on the support systems that are out there for families experiencing these things…And not only that but they were also Making use of it in their own life. For example, one student, it wasn't her; it was the children's father. She had two children, and it was their father, who was actually in prison. And for one of the topics, you know, they had to bring in resources for children. She actually found a couple of children's books about such things. So, she was able to use those resources not only to present her paper but also for herself. I can hear it in my voice, this seems like so white savior' ish, but at the same time, it was because it was so almost like it was easy for me to do. It didn't challenge me because all of those resources were already available to me.

Joshua (LL) revealed in his interview that he was astonished to learn that "those kids" when "given a chance, will do amazing things that, you know, they will surprise you know, I started to

realize the brilliance of students in small instances." He also described his thinking about students of Color as a first-year teacher in the following quote:

> I'm going to readily admit I was one of those people who thought of those kids. I was brand new teacher; I hadn't yet expanded my ideas to understand that those kids was is an inaccurate and inappropriate kind of way of thinking about students.

While there is promise in Joshua's statement, as he moved towards using asset-based language to describe students of Color, he went on to describe the communities in which students live from a deficit view:

> I'm working with teachers who exist in an urban city, and, you know, some of the unique issues that face, teachers in urban schools…So, some of the issues that we often ascribe and discuss about, and particularly ones related to the challenges that urban students face. I can say that people talk about the prevalence of drugs and the prevalence of other criminal elements in their neighborhoods. Yes. And it is very prominent.

Similarly, Megan (HL) had this to say about teaching students of Color during her second-year:

> I did a lot of things like deviating from the standards, creating my own curriculum at times because I was like, I had to do something to reach those kids. I mean one class in particular, they were very high risk. Listen to this, and I don't know if this helps you. But in terms of my second year of teaching, the administration decided to put all the bad kids in one class to save all the other classes from destruction. Well, take a minute, not even a second, to guess what Color all those kids were in that class. They put the black kids in one class. This really opened my eyes to culturally responsive teaching. I threw all the curriculum out with those kids. It was pretty much my mission to like just do what you got to do; they just need to graduate.

5 DISCUSSION

The following chapter includes a discussion of the findings and recommendations for future paths in teacher education and teacher educators' culturally responsive practices, starting with a summary of the study. Then I discuss the study findings and their connection with the current literature in this area. The general implications for teacher preparation are presented in order to create positive outcomes for preservice teachers of all backgrounds. I end with suggestions for future research directions.

Summary of the Study

Prater and Devereaux 2009 assert that to be considered a competent educator, one must be culturally responsive. Preservice teachers continually report not feeling prepared to teach diverse students, and literature points to teacher education programs as the crux of the problem (Kretchmar & Zeichner, 2016; Liu & Ball, 2019; Sleeter, 2017). However, when one blames an organization, it is easy to overlook the individuals who are charged with ensuring its success. In teacher education, teacher educators are responsible for the development of culturally competent preservice teachers. However, this can be difficult if teacher educators are not culturally responsive. In a review of literature, Cochran-Smith and Villegas (2015) noted that as the field changed towards preparing preservice teachers for diverse classrooms, teacher educators "lacked expertise in issues of diversity." More recently, Goodwin and Darity (2019) conducted a systematic review of the literature on how teacher educators conceptualize and enact social justice and equity in their practices. They concluded teacher educators lacked the knowledge and skills to teach diverse students in higher education and require additional support in this area. This foundational gap in the publication of studies examining teacher educators' beliefs and

practices has brought us to this point of still trying to understand how to prepare preservice teachers for diversity successfully.

Research informs us that when culturally diverse students don't feel valued or a sense of belonging in classrooms, they are less likely to be engaged, which in turn decreases the chances of academic success (Boston & Warren, 2017; G. Gay, 2018; Gloria Ladson-Billings, 2014). The purpose of this seminal study was to explore teacher educators' perceptions of their culturally responsive teaching self-efficacy and outcome beliefs.

In order to present a comprehensive description of what is presently taking place in teacher educators' ability to teach for diversity, an explanatory sequential mixed-methods study was conducted (Creswell, Onweubezie & Collins 2007). One hundred and twenty-three teacher educators volunteered to participate in the quantitative phase of the research study. Quantitative analyses included descriptive analysis, correlation analysis, and hierarchical multiple regression. There were two dependent variables, the culturally responsive teaching self-efficacy scale (CRTSE) and the culturally responsive teaching outcome expectancy scale (CRTOE). The independent variables for the analysis included factors related to demographics, teaching background, and institutional background. This study highlights issues that exist within education (teacher education as a preservice teacher, K-12 teaching, and teacher education as a faculty member) and external to education (personal lived experiences) as it pertains to teacher educators' transmission of culturally responsive teaching.

Qualitative analyses included semi-structured interviews that were used as a way to identify underlying factors that might influence the CRTSE and CRTOE beliefs of teacher educators. The interviews were also used to identify differences and similarities between teacher educators with different belief patterns (HH, HL, LH, and LL). Eight teacher educators with

varying demographics participated in the study. The collected data were analyzed independently (quantitative then qualitative) and then integrated to interpret and explain the results.

Findings and Conclusions

This section presents the study's findings and conclusions, beginning with describing how teacher educators theorize and utilize the culturally responsive teaching framework. Next, I will discuss teacher educators' exposure to culturally responsive teaching, followed by understanding how lived experiences influence their beliefs about culturally responsive teaching, including their criticality.

Theoretical Conceptions of Execution of Culturally Responsive Teaching

One of the aims of this study was to understand how teacher educators conceptualize the execution of culturally responsive teaching. Quantitative and qualitative findings indicated that teacher educators highly valued and gave precedence to learning about preservice teachers' cultural backgrounds in order to create positive learning environments and to guide instruction. However, teacher educators did not provide comprehensive explanations when asked to define culturally responsive teaching. The majority of teacher educators' descriptions concerned preservice teachers' academic success but disregarded other essential components of culturally responsive teaching like high student expectations and helping students develop sociopolitical consciousness. This suggests that teacher educators have a superficial understanding of what culturally responsive teaching entails. In line with the research, teacher educators' equity-based knowledge is limited, which is a determinant for low self-efficacy (Bandura, 1988; Goodwin & Darity, 2019; Santangelo & Tomlinson, 2012).

The investigation also indicated teacher educators' prioritized valuing preservice teachers' cultural diversity. However, the definitions provided emphasized specific student

demographics such as race, culture, and socioeconomic background. Mentioned less frequently were language and immigrant status. However, some student demographics were left out altogether, such as religion, sexual orientation, gender, and disabled individuals. If the goal of culturally responsive teaching is to value diversity, then it may prove advantageous for teacher education to broaden the concepts of diversity and culture (Barnard et al., 2008; Stenhouse, 2012). This absence of conceptual clarity indicates a deficiency in teacher educators' culturally responsive theoretical knowledge (Cochran-Smith et al., 2015; Smolcic & Katunich, 2017). Consistent with the literature, which mainly focuses on preparing preservice teachers to teach K-12 students, some teacher educators in this study defined culturally responsive teaching with P-12 students in mind and did not connect this way of teaching as a need for preservice teachers' (Anderson & Stillman, 2013; Cochran-Smith & Villegas, 2015). Additionally, scholars believe that the lack of clarity in defining culture and culturally responsive teaching leaves room for the framework to be co-opted by Euro-centric ideas or, put another way, the ideology of whiteness (Asante, 2020; Dumas & Ross, 2016; Fylkesnes, 2018)

It is perhaps not surprising that teacher educators' culturally responsive teaching beliefs and practices were congruent. This finding is consistent with previous research detailing that teacher educators have yet to realize the many benefits associated with this form of teaching (Barnard et al., 2008; Goodwin & Kosnik, 2013; Santangelo & Tomlinson, 2012). Teacher educators scored the lowest on questions related to beliefs about preservice teachers' learning preferences, indicating they felt the least prepared in this area. This finding is concerning because effectively accommodating different learning styles has been shown to improve students' academic success, particularly for students from diverse backgrounds (Gay, 2018; Ladson-Billings, 2009). This outcome has prompted the plausible speculation that teacher educators do

not sufficiently integrate culturally responsive teaching into their classroom practice (Gay, 2010; Ladson-Billings, 2008). In essence, limited theoretical knowledge is translating into limited practice.

Need for Increased Exposure to Culturally Responsive Teaching

Teacher education programs bear an enormous responsibility to prepare preservice teachers with the skills and knowledge they need to successfully meet the needs of diverse students. Considering participants' minimal understanding of cultural responsiveness, it is imperative that teacher educators receive training to understand diversity matters and create inclusive and responsive classrooms for preservice teachers' (Dunn, 2016; Sleeter, 2012). Although teacher educators expressed familiarity with the concept of culturally responsive teaching, those with low self-efficacy found it challenging to explain how the framework can be amalgamated into their current practice. Three out of four White teacher educators with HL, LH, and LL belief patterns described having views associated with deficit thinking regarding K-12 students of Color and their communities. This result was not unexpected given the vast quantity of research affirming the lack of efficacy preservice teachers experience as they transition into the profession and find themselves teaching Black and Brown students (Bauml et al., 2016; Behm Cross et al., 2018; Kumar & Hamer, 2013; Siwatu, 2011; Siwatu & Starker, 2010). Yet, the majority of teacher educators interviewed disclosed having limited exposure to culturally responsive practices. For example, during their time as a preservice teacher, many had one diversity course and one "woke" teacher. They received no training in K-12 related to culturally responsive teaching. As university faculty, all equity-based professional development was optional. This outcome suggests that preservice teachers leave the academy with little exposure to equity-centered frameworks. They return to the academy as teacher educators with little

exposure to equity-centered frameworks. Consequently, teacher education programs, K-12 districts, and universities must provide educators opportunities to critique whiteness, examine their own culture, values, beliefs, and biases as well as investigate how these factors impact their culturally responsive teaching practices. Though purely conjecture, one idea might be that when teacher educators receive an insufficient amount of diversity training, those with high efficacy beliefs rely on their lived experiences to understand the need to use culturally responsive teaching in their classrooms and commit to doing so.

Lived Experiences as a Mediator to Culturally Responsive Teaching

We know very little about the efficacy and beliefs of teacher educators' use of culturally responsive teaching to improve preservice teachers' learning outcomes. It is impossible to examine self-efficacy and outcome expectancy beliefs without discussing the lived experiences guiding teacher educators' connections to the topic. Thus, another goal of this seminal study was to understand how participants lived experiences influenced their efficacy and outcome expectancy beliefs. Findings showed that all teacher educators with high self-efficacy and high outcome beliefs had elements in their personal backgrounds that opposed widely accepted Eurocentric norms. Two of the HH educators were African American women, double minorities, and the other was a queer White woman. This group of teacher educators has acknowledged the need for culturally responsive teaching and have integrated some framework elements into their praxis. It is important not to overlook the backgrounds of teacher educators who scored low on the CRTSE or CRTOE. All of the White participants in the latter group reported having few experiences with people of Color or people different from them. The African American male provided little details about his background. Thus, no conjectures can be made. Here we see the importance of understanding how White privilege and "Othering" work together to either

promote teacher educators' sociopolitical consciousness development or not (Davis & Kellinger, 2014; Stillman et al., 2019; Suh & Hinton, 2015). In alignment with Merryfield (2000), these findings suggest that living at the margins of our society forced these educators, that had high self-efficacy and believed that culturally responsive practices were meaningful, to recognize the existence of multiple realities and understand whose reality was most privileged. The findings further suggest that teacher educators whose lived experiences align with mainstream ideology may never value diversity or believe that teaching in ways that do is necessary (Smolen et al., 2006). However, the current political landscape and recent Black Lives Matter Movement, promoting global awareness of police brutality against African Americans, may alleviate the need to experience oppression firsthand in order to see the need for anti-racist and culturally responsive teaching practices (Ali-Khan & White, 2020; Dunn et al., 2019; Thomas & Ashburn-Nardo, 2020). Not to be disillusioned, the fact still remains that the majority of teacher educators are White Christian cis-gendered women whose identities will never be disregarded and whose beliefs about cultural diversity will go unchecked, allowing inequitable practices and policies to remain central in teacher education (Galman et al., 2010; Gay, 2010; Sleeter, 2017).

Implications

The narrative accounts of teacher educators with varying characteristics highlight the essential role of race and racism, marginalization and exclusion, whiteness, teacher education, and K-12 districts in the knowledge development and execution of equitable teaching practices. This mix-method approach created the space to examine which factors, personal experiences, and academic settings significantly influenced teacher educators' efficacy and beliefs in using culturally responsive practices with preservice teachers in mind. This study's findings can help inform teacher education programs, teacher educators, and policymakers on the state of the work

needed to move equity-based education for racially and culturally diverse students from rhetoric to real change.

For Teacher Education

It is clear from the literature that teacher education programs need to change if they intend to better train preservice teachers to support diverse learners (Ladson-Billings, 2014; Liu & Ball, 2019; Milner & Laughter, 2015; Milner, 2010; Sleeter, 2001; 2011). Yet, it is unclear in the literature if teacher education programs fully recognize that they must get their own houses in order before preservice teacher transformation can really happen. Stated another way, teacher education program faculty must directly confront racism and whiteness personally and in education before asking preservice teachers to do so (Sleeter, 2017). Countless programs profess that they are addressing culture and diversity, but preservice teachers have continuously reported low-efficacy when challenged with teaching culturally diverse students (Siwatu, 2007, 2011; Watson, 2011). If the intent of teacher education programs' is to increase the efficacy of preservice teachers' cultural competence, then they must first evaluate the disconnect between lofty diversity goals and poor outcomes followed by acting.

An initial step is the hiring of diverse teacher educators whose backgrounds and experiences reflect a commitment to equity and social justice is necessary. Stenhouse (2012) cautions against recruiting faculty members based solely on their difference from the status quo. This "demographic default" assumes two things that may be inaccurate. The first notion is the belief that members external to the status quo have the knowledge and skills needed to teach diverse students or train preservice teachers to teach diverse students. Second is the idea that members of the status quo cannot possess the knowledge or ability needed to effectively integrate equity-based instruction into their practice or help preservice teachers develop as

effective teachers of diverse students. The most important contributing factors to teacher educators' efficacy may lie in their lived experiences (Merryfield, 2000). Teacher educators in this study lived experiences seemed to influence their culturally responsive self-efficacy and outcome expectancy beliefs more than the demographic variables researched. Arguably, this is compelling evidence that hiring practices should include the need to understand how teacher educators conceptualize the need for equity in education. As discussed previously, there is a group of scholars who are demanding increased accountability in teacher education. Thus, in addition to being made aware of teacher educators' views about culturally responsive practices, substantial evidence must be provided, confirming that this way of teaching is embedded in their praxis.

Establishing a more culturally diverse and inclusive environment needs concerted effort beyond hiring practices. Hiring equity-committed educators without creating democratic and friendly spaces contribute to the reproduction of whiteness and invites disillusionment among those employed to move equity forward (Kelly et al., 2017; Williams & Evans-Winters, 2005). A few participants in this study understood the importance of collaborating with colleagues to unpack how white supremacy functions in society and teacher education. However, they discovered they were one of a few people invested in learning about how whiteness is reproduced in teacher education and eventually sought opportunities outside the university with "like-minded people." The fact that these teacher educators did not receive support from colleagues and administrators suggests the existence of a hierarchy that thrives off of the majority rules concept. It is not surprising that little room is provided for teacher education faculty to deconstruct whiteness or participate in anti-whiteness dialogue (Leonardo, 2002). It is quite possible that this action inadvertently reinforces the centering of Eurocentric values in

teacher education, even when programs profess to have an equity focus. The desire to improve teacher education programs' ability to value multiple epistemological stances has led researchers to call for an increase in the number of leaders and decision-makers who are racially and culturally diverse. The goal of this recommendation is not to throw out the baby with the bathwater but instead to enhance the development of equity-focused programming and curricula as well as to establish accountability measures for equity-focused practice of teacher educators.

The bell warning teacher education of its failed attempts to train preservice teachers for racially and culturally diverse classrooms rang over twenty years ago (Fasching-Varner & Dodo Seriki, 2012; Ladson-Billings, 2009; 2014). Recently, scholarly literature began to surface, spinning the needle towards the culpability of teacher educators responsible for this failure. One likely explanation for this state of affairs is the overwhelmingness presence of White teacher educators and their lack of exposure to diverse people and issues around diversity. Simply put, like teachers, teacher educators cannot teach what they do not know or have not experienced. The results of this study show that few opportunities are made available to preservice teachers to acquire culturally responsive teaching methods after they enter the profession. Therefore, it is the responsibility of leaders and administrators in teacher education to ensure that all faculty members are equipped to teach diverse students and address diversity matters (Prater & Devereaux, 2009). One solution is to recognize that faculty professional development should not be a voluntary or sporadic activity. A study conducted by O'Hara and Pritchard (2008) highlighted the successful implementation of a mandated professional development model whose purpose was to equip teacher educators'' with the knowledge and skills needed to accomplish honing in on valuing diversity throughout the program. The success of the training can be attributed to the support the department chair received from the Dean and Faculty Affairs

department to mandate the training. Secondly, individuals who expressed a lack of interest in attending were required to meet with the department-chair to gain a better understanding. Lastly, the committee recognized that success relied upon working in partnership with professors across disciplines (i.e., special education and school psychology). Professional development models such as the one mentioned above are necessary if we hope to transform education into a place that values racially and culturally diverse K-20 students and ensures their success. Engaging in mandated professional development diversity training will assist program leaders in achieving full integration of centering equity in all courses instead of one lone course that often exist to address diversity. In sum, having diverse leaders in teacher education can inform policies and practices that shift teacher educators' epistemological beliefs towards equity and inclusion.

For Teacher Educators

Historically, teacher educators' perceptions, knowledge-bases, and skillsets guiding their culturally responsive instructional practices have been omitted from the dominant discourse (Prater & Devereaux, 2009; Jamy Stillman et al., 2019). However, if transformation is to occur, teacher educators, regardless of race, must first undergo the process of naming, reflecting on, and dismantling whiteness (Leonardo, 2002; Matias, 2016b). There is mounting evidence that white teacher educators are well aware of the actions they need to take to lessen the cultural divide (Bair et al., 2010; Brewley-Kennedy, 2016; Burrell Storms, 2013; Davis & Kellinger, 2014). Nevertheless, they fail to do so because of the discomforting journey they must endure that would require that they acknowledge and accept their privilege (DiAngelo, 2018; Freire, 1970; Matias, 2016b). Teacher educators of Color also have the potential to reproduce whiteness by engaging in what Cherry-McDaniel's (2019) calls settler teacher syndrome, "a campaign of respectability politics meant to socialize and assimilate students of color into the current system."

To challenge teacher educators' beliefs, all faculty who prepare preservice teachers should be required to engage in professional development that specifically employs critical white studies to guide teacher educators through understanding how whiteness is materialized and reproduced in society and education. It would be injudicious to believe that professional development addressing whiteness is enough to incite humanizing beliefs towards racially and culturally diverse students. Thus, theories and frameworks that explicitly positon historically marginalized populations at the center must be adapoted and integrated throughout teacher education programs.

Participants in this study revealed the need for teacher educators to broaden their definitions around culture and cultural responsiveness. Additionally, attention must also focus on the needs of preservice teachers. Scholars who contributed to the development of asset-based pedagogies and others began to highlight how these frameworks have started to be misused and co-opted by whiteness (Asante, 2020; Gay, 2010; Gloria Ladson-Billings, 2014; Milner IV, 2017; Salazar, 2018). There is a group of scholars who have centered Black experiences by theorizing beyond critical race theory and culturally responsive practices (Acosta et al., 2017; Asante, 2003; 2020; Dumas & Ross, 2016; King, 2018). If we hope to humanize those who differ from the status quo in education, then teacher educators' theoretical conceptions and praxis must be informed by the work of scholars that have considered the weaknesses of critical race theory and cultural responsiveness. It is clear that if teacher educators do not distinctly center the lived experiences of racially and culturally diverse students, then the narcissistic nature of whiteness will most likely takeover to remain at the center.

For Accreditation

In 2013, The National Council for Accreditation of Teacher Education (NCATE) and Teacher Education Accreditation Council (TEAC) united to establish the Council for the Accreditation of Educator Preparation (CAEP). The CAEP standards (2013) maintains that "Diversity must be a pervasive characteristic of any quality preparation program" (p. 21). However, CAEP elected not to have a specific standard devoted to diversity but instead proclaims that diversity is embedded into each recommended standard. The CAEP report distinguishes the term "all students" embedded in standards as an indicator of the need to address diversity. The lack of explicit language use on diversity, social justice, and equity in CAEP's standards may exacerbate teacher education programs and teacher educators' engagement in ill-informed diversity practices. Surprisingly, no mention is made of evaluating programs' ability to hire and retain diverse faculty who are well-equipped with the knowledge and skills needed to teach racially and culturally diverse preservice teachers. If teacher educators are the most important factor in producing qualified K-12 teachers, then it is imperative that their effectiveness is reviewed in the accreditation process as well. This study's findings can assist CAEP in constructing standards that are clear, unambiguous, and comprehensive around issues of social justice and equity that is currently missing.

Limitations

The explanatory mixed-method research design and sampling strategy impose specific threats and limited the generalizability of the findings. The lived experiences of teacher educators contributed to how they viewed culture and culturally responsive teaching. Thus, it was unclear whether teacher educators' beliefs about culturally responsive teaching were established before the effect of the dependent variables identified for consideration in this study

(Mertens, 2014). This research study was conducted voluntarily. Therefore, the sample population may not be representative of all teacher educators in the state where the study was performed. Another limitation of this study is the use of surveys. This limits the ability to infer findings to a larger population. According to Mueller (1986), the use of surveys is affected by the honesty of the participants who volunteer to complete the instrument. Furthermore, participants' ability to self-report data may exaggerate or inflate the findings (Rosenman et al., 2011).

In the qualitative phase of the study, two significant limitations existed. First, to increase the variability in participants' responses, twelve teacher educators were invited to participate in this phase of the study. However, only eight responded, limiting the ability to elicit information about their beliefs. There were two domains (HL, LH) that had only one participant restricting the ability to use the constant-comparison method within those groups. Secondly, the interview protocol included questions that were better able to capture responses related to participants' self-efficacy beliefs instead of their outcome expectancy beliefs.

Suggestions for Further Research

The conclusions presented here have clear implications for teacher education programs, teacher educators, and accrediting organizations. At the same time, there are also important implications for future research. The inferences for further studies are framed by the researcher's ideas about the disenfranchisement of racially and culturally diverse students in higher education and K-12 classrooms. The vague conceptualizations of culture and culturally responsive teaching as well as the unmistakable presence of whiteness in education, are important to consider in future investigations because teacher educators play a critical role in preparing preservice teachers to teach racially and culturally diverse students.

Research in this area is limited to small-scale self-studies of teacher educators professional identity development, perceptions of diverse students, and commitment to diversity (Adams & Glass, 2018; Bair et al., 2010; Davis & Kellinger, 2014; de los Ríos & Souto-Manning, 2015; Liao & Maddamsetti, 2019; Smith, 2018). The current study is seminal and adds to the literature by filling the need to explore teacher educators' beliefs and practices utilizing a large-scale mixed-method design. Thus, examining teacher educators' views about race, culture, and diversity must be extended to include specific inquiries and an increased number of participants. This would allow for the much-needed investigations of the thoughts and actions of teacher educators culturally responsive teaching efficacy and generalizability of findings.

First, there is little consensus about how teacher educators should integrate antiracist teaching practices and what knowledge they should possess. When coupled with the lack of accountability to center equity in teacher education, it is easy to say one thing but do another. The practices of anti-racist teaching and knowledge development need to be enacted and studied in-depth, with an added importance on confronting implicit and explicit biases. This will allow the field to understand the influence that asset and deficit-based perceptions have on teacher educators' efficacy to tend to racial and cultural differences in their courses.

Secondly, the results of this study revealed that the longer teacher educators remain faculty members, the lower they scored on the CRTSE and CRTOE scales. Thus, longitudinal studies are needed to understand what factors or experiences influence teacher educators' use of equity-based practices over time. Next, it has become increasingly evident that critical race theory alone is not sufficient to propel teacher educators or preservice teachers along a path of developing the criticality needed to move from endorsing ideologies related to colorblindness, meritocracy, and structural racism (Asante, 2020; Viesca et al., 2014). Due to the fact, the field is

mostly White, and some teacher educators of Color have adopted White norms, Critical Whiteness Studies offers a model where they can critically examine the stages of White identity development and how whiteness is materialized through sociopolitical, historical, economical, and emotional means (Thandeka, 1999). Therefore research investigating teacher educators and preservice teachers White racial identity development is necessary if the goal is to design teacher education curricula with students' backgrounds at the forefront.

Lastly, Merryfield (2000) called the field to look more closely at the intersection of teacher educators' lived experiences regarding how they conceptualize equity and diversity. If an educator's ability to value diversity depends on experiences related to discrimination, exclusion, and oppression, then the prevalence of privileged faculty in teacher education may be the crux of why the field has unsuccessfully centered equity or prepared preservice teachers for diverse environments.

This study illuminated an underresearched realm in teacher education that pertains to understanding teacher educators' beliefs and competence in tailoring instruction to meet the diverse needs and characteristics of preservice teachers. The results have shown that lived experiences, K-12 teaching context, professional development, and racial attitudes contribute to teacher educators' culturally responsive pedagogical practices. The field must build upon this seminal study to further understand teacher educators' experiences and the influence these experiences have on their ability to utilize equity-based frameworks. Engaging in this work cannot wait. The time to evaluate those responsible for moving teacher education forward is right now!

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APPENDICES

The Culturally Responsive Teaching Self-Efficacy Scale

Directions: This survey consists of 32 statements rating how confident you are in your ability to engage in specific, culturally responsive teaching practices. You are to indicate your degree of confidence doe each statement using any number between 0 (not confident at all) to 100 (completely confident).

0	10-20	30-40	50	60-70	80-90	100
Not confident at all	Slightly not confident at all	Somewhat not confident at all	Neither not confident/ confident	Slightly confident	Somewhat confident	Completely confident

1. Adapt instruction to meet the needs of my students
2. Obtain information about students' academic strengths
3. Determine whether students like to work alone or in groups
4. Determine whether my students feel comfortable competing with other students
5. identify ways that the school culture (values, norms, and practices) is different from students' home cultures
6. Assess student learning using varying types of assessments
7. Obtain information about students' home life
8. Build a sense of trust in my students
9. Use a variety of teaching methods
10. Develop a community of learners when my class consists of students from diverse backgrounds
11. Use my students' cultural background to help make learning meaningful
12. Use my students' prior knowledge to help them make sense of new information
13. Identify ways how students communicate at home may differ from the school norms
14. Obtain information about my students' cultural backgrounds
15. Teach students about their cultural contributions to society and education
16. Greet English Language Learners with a phrase in their native language

17. Develop a personal relationship with students
18. Obtain information about my students' academic weaknesses
19. Identify ways that standardized tests may be biased towards linguistically diverse students
20. Help students to develop positive relationships with their classmates
21. Revise instructional material to include better representation of cultural groups
22. Critically examine the curriculum to determine whether it reinforces negative cultural stereotypes
23. Model classroom tasks to enhance English Language Learners understanding of classroom tasks
24. help students feel like important members of the classroom
25. Identify ways that standardized tests may be biased towards culturally diverse students
26. Use a learning preference inventory to gather data about how my students like to learn
27. Use examples that are familiar to students from diverse backgrounds
28. Explain new concepts using examples that are taken from my students' everyday lives
29. Obtain information regarding my students' academic interests
30. Use the interests of my students to make learning meaningful for them
31. Implement cooperative learning activities for those students who like to work in groups
32. Design instruction that matches my student's developmental needs

The Culturally Responsive Teaching Outcome Expectancy Scale

Directions: This survey consists of 26 statements rating your beliefs that engaging in culturally responsive teaching practices will have positive classroom and student outcomes. You are asked to indicate the probability that the behavior will lead to the specific outcome by indicating how probable the behavior states will lead to the outcome stated. Use any number between 0 (entirely uncertain the behavior will lead to the specified outcome) to 100 (entirely certain the behavior will lead to the specified outcome).

0	10-20	30-40	50	60-70	80-90	100
Entirely uncertain	Very uncertain	Somewhat uncertain	Neither Uncertain/certain	Somewhat uncertain	Very certain	Completely certain

1. A positive teacher-student relationship can be established by building a sense of trust in my students.
2. Incorporating a variety of teaching methods will help my students to be successful.
3. Students will be successful when instruction is adapted to meet their needs.
4. Developing a community of learners when my class consists of students from diverse cultural backgrounds will promote positive interactions between students.
5. Acknowledging the ways that the school culture is different from my students' home culture will minimize the likelihood of discipline problems.
6. Understanding the communication preferences of my students will decrease the likelihood of student-teacher communication problems.
7. Connecting my students' prior knowledge with new incoming information will lead to deeper learning.
8. Matching instruction to the students' learning preferences will enhance their learning.
9. Revising instructional material to include a better representation of the students' cultural group will foster positive self-images.
10. Providing English Language Learners with visual aids will enhance their understanding of assignments.
11. Students will develop an appreciation for their culture when they are taught about the contributions their culture has made over time.
12. Conveying the message that parents are an important part of the classroom will increase parent participation.
13. The likelihood of student-teacher misunderstandings decreases when my students' cultural background is understood.
14. Changing the structure of the classroom so that it is compatible with my students' home culture will increase their motivation to come to class.
15. Establishing positive home-school relations will increase parental involvement.

16. Student attendance will increase when a personal relationship between the teacher and students has been developed.
17. Assessing student learning using a variety of assessment procedures will provide a better picture of what they have learned.
18. Using my students' interests when designing instruction will increase their motivation to learn.
19. Simplifying the language used during the presentation will enhance English Language Learners' comprehension of the lesson.
20. The frequency that students' abilities are misdiagnosed will decrease when their standardized test scores are interpreted with caution.
21. Encouraging students to use their native language will help them to maintain their cultural identity.
22. Students' self-esteem can be enhanced when their cultural background is valued by the teacher.
23. Helping students from diverse cultural backgrounds succeed in school will increase their confidence in their academic ability.
24. Students' academic achievement will increase when they are provided with unbiased access to the necessary learning resources.
25. Using culturally familiar examples will make learning new concepts easier.
26. When students see themselves in the pictures that are displayed in the classroom they develop a positive self-identity.

Faculty Interview Protocol

1. What influenced your decision to pursue a career in education?
2. How do you define culturally responsive teaching?
3. Has your personal background experiences shaped your views on the need for culturally responsive teaching?

I would like to briefly turn your attention to when you were a preservice teacher preparing to enter the profession

4. Can you describe a few details about the setting of your teacher education program?
5. Did you have any experiences in your teacher education program that increased or decreased your confidence on the need to utilize culturally responsive teaching practices?

I would like to briefly turn your attention to when you were a K-12 teacher

6. Can you describe a few details about the setting of your K-12 teaching environment?
7. Did you have any experiences during your time teaching in K-15 that increased or decreased your confidence and views on the need to utilize culturally responsive teaching practices.

The next set of question will focus on your time as a teacher educator

8. Using a scale from 1 (entirely uncertain) to 10 (absolutely certain), how successful do you think you are in in using culturally responsive teaching practices. Explain.
9. Are there any factors that you think increase or decrease your effectiveness in using culturally responsive teaching practices in your instruction? Explain.
10. In your program what types of conversations and supports have you had that have helped your understanding culturally responsive teaching?
11. What courses do you teach?
12. How do you describe the demographics of the students that you teach?
13. Thank you for providing such valuable information, Do you have any concluding thoughts regarding the topic discusses in this interview?