

2010

An Exploration Of The Relationship Between Transformational Leadership Characteristics And Multicultural Education Practices In Teacher Educators

Cheresa D. Greene-Clemons
North Carolina Agricultural and Technical State University

Follow this and additional works at: <https://digital.library.ncat.edu/dissertations>

Recommended Citation

Greene-Clemons, Cheresa D., "An Exploration Of The Relationship Between Transformational Leadership Characteristics And Multicultural Education Practices In Teacher Educators" (2010). *Dissertations*. 43. <https://digital.library.ncat.edu/dissertations/43>

This Dissertation is brought to you for free and open access by the Electronic Theses and Dissertations at Aggie Digital Collections and Scholarship. It has been accepted for inclusion in Dissertations by an authorized administrator of Aggie Digital Collections and Scholarship. For more information, please contact iyanna@ncat.edu.

AN EXPLORATION OF THE RELATIONSHIP BETWEEN TRANSFORMATIONAL
LEADERSHIP CHARACTERISTICS AND MULTICULTURAL
EDUCATION PRACTICES IN TEACHER EDUCATORS

by

Cheresa D. Greene-Clemons

A dissertation submitted to the graduate faculty
in partial fulfillment of the requirements for the degree of
DOCTOR OF PHILOSOPHY

Department: Interdisciplinary Studies
Major: Leadership Studies
Major Professor: Dr. Dorothy Leflore

North Carolina A&T State University
Greensboro, North Carolina
2010

ABSTRACT

Greene-Clemons, Cheresa D. AN EXPLORATION OF THE RELATIONSHIP BETWEEN TRANSFORMATIONAL LEADERSHIP CHARACTERISTICS AND MULTICULTURAL EDUCATION PRACTICES IN TEACHER EDUCATORS. (Major Advisor: Dorothy Leflore), North Carolina Agricultural and Technical State University.

This exploration focused on the relationship of transformational leadership in teacher educators and their multicultural education practices as an avenue to prepare and produce more teachers for the increasingly diverse student population in P-12 Schools. This research was a two-phase sequential mixed method design including quantitative and qualitative data of 21 teacher educators at one Historically Black College and University (Kameron Carolina State University).

The data were collected through questionnaires, content analysis, interviews and observations. The two questionnaires utilized were the Multifactor Leadership Questionnaire developed by Bass and Avolio (1995) and the Multicultural Education Questionnaire developed by Johnson and Inoue (2001). Descriptive analyses and the Spearman's Rank Correlation Coefficient statistic test was used to analyzed the data.

The findings suggest from the quantitative results that there is a moderate positive correlation ($Rho=.48$) in regards to the relationship between HBCU teacher educator's transformational leadership characteristics and multicultural education practices. The qualitative findings suggest underlying factors such as the gender, ethnicity and professional ranking along with the collaboration of faculty members influence the development of HBCUs teacher educators' practices in multicultural education.

School of Graduate Studies
North Carolina Agricultural and Technical State University

This is to certify that the Master's Thesis of

Cheresa D. Greene-Clemons

has met the thesis requirements of
North Carolina Agricultural and Technical State University

Greensboro, North Carolina
2010

Approved by:

Dorothy Leflore, Ph.D.
Major Professor

Anthony Graham, Ph.D.
Committee Member

Stephen McCary-Henderson, Ph.D.
Committee Member

Alexander Erwin, Ed.D.
Committee Member

Alan Letton, Ph.D.
Interim Associate Vice Chancellor of Research and Graduate Dean

Copyright by
CHERESA D. GREENE-CLEMONS
2010

DEDICATION

This dissertation is dedicated to the many people that have been in my life for a reason, or a season and a lifetime. I afford this work to my son, Kyren Ahmon Clemons who is the best son anyone could ever pray or ask. He has been the most patient, understanding and encouraging child through this journey. We spent many days, nights and weekends at a plethora of bakeries, bookstores, restaurants throughout the state of North Carolina and he never complained. I love you Kyren and you will always be my #1 fan as I will always be yours!

Graciously my parents, Willis and Addie Greene have always been my cheerleaders in this journey as well as past and future endeavors. I love you for the jokes and laughs when I wanted to cry, copilotting at a distance when I was on the road by myself late at night, and the cards to read when I needed to take a break from writing. Dad, you are a great taskmaster-job well done and mom thanks for marrying dad! Love you both . . .

To my family, friends, colleagues and members of my doctoral program cohort I thank you for your continued support regardless of the method, it worked! It would take 100+ more pages to name the many people who have been a part of my life to contribute to my success in one way or the other. I love you all and promise to be there for you too!

Finally and by far not least, I dedicate this work to my two favorite aunts who have gone to be with the great beyond: Mattie Pearl Smith and Vivian Bodden. I miss and love you both so much and know you are looking down with a smile!

BIOGRAPHICAL SKETCH

Cheresa Denaë Greene-Clemons was born on December 20, 1976, in Miami, Florida. She received the Bachelor of Science degree in Elementary Education from Florida Agriculture and Mechanical University in 2003 and a Master of Education degree in Curriculum and Instruction from North Carolina Central University in 2005. She is a candidate for the Ph.D. in Leadership Studies.

ACKNOWLEDGMENTS

Over the years during the quest of preparation I would like to first give honor, praise and glory to God, for this is a true testament of the wondrous works he has and continues to do for me. With that being said, many people have come in my life at the right time for this very same reason. I would like to acknowledge my professors and colleagues, for I have learned so much from you and hope you have learned something from me. Remember we can take as long as we give.

I would like to thank the chair of my dissertation committee, Dr. Dorothy Leflore for her leadership and encouragement in such could make me laugh and cry all at the same time. Somehow it worked and made me strive even harder than before. I would also like to thank the members of my dissertation through recognition of their individual expertise which contributed to my dissertation. Dr. Alexander Erwin, the leadership guru; Dr. Anthony Graham, a multicultural educator and listening ear at its best; and Dr. Stephen McCary-Henderson, who is the “realist” statistician on earth are all great and I am humbled and honored to have worked under your supervision.

I also would like to acknowledge the participants in this study who unselfishly gave their time, open their office doors and classrooms to share with me through my investigation in an effort to contribute to our field of education. I could not have done it without you!

I would also like to acknowledge two of the many women who serve as role models in my life, Dr. Cecelia Steppe-Jones and Dr. Rose Duhon-Sells. You both made

me a believer in myself (when I didn't think I had a clue) through your leadership and mentorship. It is because of you, I am where I am today. I love you and will never forget you.

TABLE OF CONTENTS

LIST OF TABLES.....	xii
CHAPTER 1. Introduction.....	1
Theoretical Framework.....	3
Statement of the Problem.....	5
Purpose of the Study ...	8
Research Questions.....	11
Hypotheses.....	11
Definitions of Terms.....	12
Significance of Study.....	14
Delimitations of the Research.....	16
Summary.....	16
Organization of the Study.....	17
CHAPTER 2. Review of the Literature	19
Historical Context of Unmentioned Realities.....	21
Critical Theory.....	22
Critical Theory and Critical Race Theory.....	23
Critical Education Theory.....	26
Theory and policy.....	28
Historical Context of Multicultural Education	30
Multicultural education in educational policy	35

Historical Context of Teacher Education.....	40
Historically Black Colleges and Universities	41
Multicultural education in teacher education.....	44
Culturally relevant pedagogy	49
Transformational Leadership and Bernard Bass.....	55
Idealized influence	57
Inspirational motivation	57
Intellectual stimulation.....	57
Individual consideration.....	57
The Role of Teacher Educators.....	60
Challenges and suggestions for teacher educators in multicultural education	63
Summary.....	66
CHAPTER 3. Methodology.....	69
Hypotheses.....	70
Population and Sample	71
Description of qualitative participants	72
Instrumentation.....	74
Quantitative phase.....	74
Qualitative phase.....	76
Reliability and Validity	77
Data Collection.....	78
Data Analysis.....	79

Summary	81
CHAPTER 4. Results and Findings.....	83
Quantitative Results.....	84
Transformational leadership characteristics	84
Multicultural Education Questionnaire.....	88
Relationship between transformational leadership and multicultural education practices	96
Multicultural Education Practices.....	96
Qualitative Findings.....	96
Content analysis.....	97
Dimension one-equity pedagogy	99
Dimension two-curriculum reform	100
Dimension three-multicultural competence.....	101
Dimension four-social justice	101
Interviews.....	102
Ownership of possessing transformational leadership characteristics	102
Being in tune to multicultural education.....	104
Relationship between transformational leadership and multicultural education.....	104
Role of the teacher educator	105
Syllabi.....	106
Expanding/enhancing knowledge on multiculturalism and diversity.....	107

Observations.....	108
Reliability and Validity of Tests.....	109
Summary.....	110
CHAPTER 5. Discussion.....	111
Findings in Relationship to Prior Research	116
Implications for Future Practice, Research Policy/Theory	118
Limitations of the Study.....	121
Conclusion.....	122
BIBLIOGRAPHY.....	125
APPENDIX A. Verbal Consent Script.....	138
APPENDIX B. Multicultural Leadership Questionnaire Statement	139
APPENDIX C. Multicultural Education Questionnaire Permission	140
APPENDIX D. Multicultural Education Questionnaire.....	141
APPENDIX E. Content Analysis.....	145
APPENDIX F. Interview Protocol.....	146
APPENDIX G. IRB Notice	149

LIST OF TABLES

TABLES	PAGE
3.1 Summary of Academic and Demographic Background Data ($N = 21$)	73
4.1 Descriptive statistics—Lower-level Transformational Leadership Characteristics.....	85
4.2 Descriptive statistics—Higher-level Transformational Leadership Characteristics.....	85
4.3 Transformational Scores by Academic and Background Information	86
4.4 Means and Standard Deviations of Transformational Leadership Characteristics by Demographic Variables.....	87
4.5 Frequencies and Percentages for Multicultural Education Questions of Lower-level Transformational Score Group.....	89
4.6 Frequencies and Percentages for Multicultural Education Questions of Higher-level Transformational Score Group	91
4.7 Means and Standard Deviations for Multicultural Education Questions of Lower-level Transformational Score Group.....	93
4.8 Means and Standard Deviations for Multicultural Education Questions of Higher-level Transformational Score Group	94
4.9 Means and Standard Deviations of Multicultural Education Practices	95
4.10 Description of Themes from Content Analysis of Syllabi.....	98
4.11 Description of Themes that Emerged during the Face-to-Face Interviews	103

CHAPTER 1

Introduction

This study is an exploration of the usage of transformational leadership characteristics of teacher educators in implementing multicultural education practices in teacher education programs. Transformational leadership refers to leadership that changes lives, ideally for the good of the group/organization (Bass, 1985). In this instance the group/organization will be identified as children in the American educational system. Multicultural education will be used within the context of a reform effort that provides an equal educational opportunity for children in the American educational system (Banks, 1994). The ultimate goal of this research is to impact current educational reform that will incorporate multicultural education practices and enhance efforts to close the achievement gap by way of transformational leadership.

The achievement gap between White children and students of color is continually widening and many scholars and educators are seeking to find solutions to close it. Experts in the field of multicultural education suggest colleges of education should take a leadership role in implementing multicultural education practices in K-12 schools to address student achievement for students of diverse ethnic, racial, and language groups in their classrooms (Banks & Banks, 1995; Banks, 2002; Gay & Howard, 2000; Irvine, 2003; Ladson-Billings, 2005; Sleeter, 2000). Teacher educators in teacher education programs take on a leadership role in preparing preservice teachers who choose to enter the field of teaching and aim to provide successful student achievement outcomes for all

children. Likewise, in order for teacher educators to prepare preservice teachers for the implementation of multicultural education, an awareness of the importance of this educational approach is key as these practices have the potential to impact various facets of the curriculum (Ladson-Billings, 2005).

Although colleges of education as a part of the university system are charged with resolving many educational issues, they should not be held solely responsible for addressing these issues. In fact, other systems such as the federal and local government contribute to many of the reoccurring topics of concern still resorting in institutionalized racism. Delpit (1992) suggest that these contributions often seem as if the dialogue of inequities in education are silenced which causes a greater challenge for teacher educators to handle. This particular dialogue is interpreted as problems and issues being treated on the surface and not addressed deep enough to address the real issues dealing with race. Delpit refers to the “silenced dialogue” as one of the many reasons the much needed change to increase student achievement in the educational system continues to be stalled (Kozol, 1996). Epstein (2006) refers to this silenced dialogued as unmentioned realities people of color face in many ways, such as the affect it has on their student achievement. Partly because of this silenced dialogue, certain institutions like university systems are victimized and held responsible more than others to educate people of color. Teacher education programs (TEPs) and faculty as part of the university system may also be viewed as victims, indicating they are leaders responsible and are in need of change to positively influence the educational system. Roles of the teacher educator refer to the leadership role the experts in the multicultural education field speak of by inevitably

addressing contemporary issues such as multicultural education impacting student achievement outcomes.

Delpit (1992) suggests it is vital for teacher educators to explore their own practices and processes in multicultural education in order to gain insight and be able to prepare preservice teachers for diverse populations and issues within diversity. Often teacher educators are teachers themselves who model their own tools and teaching styles in their own university classroom settings. Gay (2002) suggests their knowledge, attitude, and skills may aid in the transformation of their practices in preservice teachers. While Bandura (1986) states such factors as knowledge, attitude, and skills alone cannot determine ones behaviors towards an outcome, he suggests educators must also have a sense of efficacy. By this, it is understood that when teacher educators display practices they find to be effective in their own university classroom setting, they will be more likely to transform their preservice teachers into implementing the same practices. In other words, practices that display the knowledge, skills, and attitudes of multicultural education can lead to the transformation of preservice teachers resulting in practicing similar knowledge, skills and attitudes.

Theoretical Framework

The theoretical framework that undergirds this study includes the transformational leadership and multicultural education theories. These theories contribute to the aspect of teacher educators as agents of change. Transformational leadership theory developed by Bass (1985) suggests leaders who exhibit transformational characteristics tend to have a

greater impact on positive change within their respective organization. According to Miner (2005), transformational leadership revitalizes organizations and develops new vision for change in the organization. Miner specifically suggests that transformational leaders motivate their followers to become revitalized and motivated about what they are expected to do within the organization.

Secondly, the multicultural education theory by Banks and Banks (1995) suggests five dimensions of multicultural education including: (a) content integration; (b) the knowledge construction process; (c) prejudice reduction; (d) equity pedagogy; and (e) an empowering school culture and social structure to be implemented in the educational system. While Schlesinger (1991) suggests misconceptions of multicultural education have been largely focused solely on content integration, Banks' dimensions of multicultural education posit that multicultural education is better understood and implemented in more ways consistent with his theory. Multicultural education in its totality serves to provide an equal opportunity in education for students of diverse populations. The dimensions serve as a way to conceptualize and organize multicultural education to achieve this goal throughout the educational system.

The researcher recognizes there are other multicultural education theories from such experts in the field including those of Gay (1992), Nieto (1992), and Sleeter and Grant (1988); however, Banks is often recognized as the “father” of multicultural education, so this distinction affords special recognition to his theory. For this reason, the researcher decided to utilize Banks’ multicultural education theory within this investigation.

Statement of the Problem

Unlike centuries of the past, Banks (2002) proposes most classroom teachers and preservice teachers are likely to have a significant number of students from diverse ethnic, racial, and language groups in their classrooms. American public school systems contain less than 15% of teachers from diverse backgrounds. Concurrently, 35% of students in these school systems are from diverse backgrounds (Duncan, 2010).

Secretary of Education, Arne Duncan has challenged Historically Black Colleges and Universities (HBCUs) to take a leadership role in the teacher education preparation of African-American teachers who might contribute to closing the achievement gap of diverse students. Researchers such as Irvine (2003) suggest that African-American teachers relate more closely to students of color and create a positive impact on their learning and achievement. Therefore, there is a need to address the concern of preparing and producing more African-American teachers in order to attend to the increasingly diverse student population.

Schools in the American educational system are scrutinized for not meeting accountability measures as indicated by the achievement gap, graduation rates, and suspension rates among diverse student populations which are defined as major components of student achievement (Duncan, 2010). Duncan also explains African American teachers' impact on student achievement is effective and they have a better chance teaching and motivating students of color by virtue of cultural similarities. Recognizably, the educational system is cyclical, meaning African American teachers who have this relationship must advance from the very same school systems in need of

them. Kozol (1996) suggests “public schools are advertising one thing however selling another” and are in need of educational systematic change (p.7). He contends that institutionalized racism causes the system to remain unchanged while Hilliard (1991) suggest this is because advertisement for a better world has not been demonstrated (although pronounced by many i.e. federal/local scholars and educators) in the area of teaching diverse populations (Hilliard, 1991). Hanninen (2010) describes a need for a systematic change that must begin at the “heart” of the organization, noting it takes time, planning and patience. Hanninen also acknowledges that this change cannot be done by just tweaking parts of the system in isolation, rather, all parts must be tweaked.

Scholars and governmental representatives (Bowles, 2010; Duncan, 2010; Wheelan, 2010) suggest teacher education programs must acknowledge that their role must be tweaked and changed to increase the preparation of more and better teachers in order to address the growing diverse student population. Although there are several other major parts of the educational system other than the university system that need to be addressed (Hanninen, 2010), this study will focus on exploring avenues in preparing and producing more African-American teachers in an effort to close the cyclical achievement gap.

HBCUs are challenged to serve as the leader in producing more African-American teachers who may positively impact student outcomes especially within diverse student populations. There is a need for them to serve as leading advocates for multicultural education practices. Although teacher educators and preservice teachers in HBCUs have been and continue to be affected by the lack of equal educational

opportunities, which one may argue causes the cyclical problem, it is this very reason they are expected to have a greater value and awareness of multicultural education and can serve as transformational change agents. Therefore, as colleges of education are being reminded to revision their teacher education programs, one way to do so successfully is to incorporate multicultural education practices. The “revisioning” can lead to the usage of multicultural education and its practices.

There are many reasons why multicultural education as an educational approach has not been used to its full capacity systematically. Oftentimes, educational systems use a “top-down” accountability system beginning with federal, state, and local governments. This structure forces educators and scholars to closely adhere to hierarchical protocols to avoid conflicts and firings (Fullan, 2007). This creates the silenced dialogue that Delpit (1992) acknowledges, whereby solutions contributing to equality in education, known as multicultural education, are kept silenced and remain lessened, causing the cycle to continue. These examples illustrate that multicultural education practices are not used to their full capacity because of the structure of governmental and educational systems. However, they can be used to solve many of the cyclic diverse contemporary issues.

HBCU teacher educators have taken the “oath” to prepare African-American teachers and are subsequently being held responsible for addressing many of the current contemporary issues such as attending to the need of diverse student populations. Given the opportunity to prepare and transform preservice teachers to address contemporary educational diverse issues, these educators may impact the educational system on a much

larger scale (Irvine, 2003). St. John (2010) suggests teacher education programs need ways to make change in these current issues happen.

The five dimensions of the theory of multicultural education developed by Banks provide many advantages and opportunities for reformation within the educational system and society as a whole (Banks, 1995; Ladson-Billings, 2005). One advantage revealed by Ladson-Billings (1995b) indicates multicultural education practices increase student achievement thus serving as an effort to close the achievement gap within diverse student populations. From this standpoint, it is possible that an increase in prospective teachers of diverse populations could be produced to continue closing the achievement gap, should teachers be able to perform these practices. What is not known is the relationship transformational leadership can serve as a practice within multicultural education practices. Meaning, HBCUs teacher educators can transform preservice teachers into practitioners of multicultural education themselves. Gay (1995) suggests the linkage between theory, research and practice in multicultural education is broken. Should a relationship be found between transformational leadership and multicultural education practices, more HBCU teacher educators would need to possess transformational leadership characteristics as it relates to multicultural education to contribute to the systematic change.

Purpose of the Study

The purpose of this study was to explore the relationship between transformational leadership characteristics and multicultural education practices of

teacher educators at an HBCU. The study also examined the academic and demographic variables that may influence the practices of these HBCU teacher educators. According to Ambe (2006), beliefs, perceptions and experiences (which can be noted in academic and demographic variables) of teacher educators heavily influence the transformation of preservice teachers. An exploration of the impact transformational leadership characteristics has on multicultural education practices in teacher education programs can potentially aid in the understanding of their contribution to the bigger scheme of systematic change as transformational leaders.

Teacher Education Programs (TEP) in HBCUs prepare a large number of preservice teachers for marginalized school settings (Irvine, 2003). The majority of students enrolled in HBCUs are students of color and likewise are enrolled in respective teacher education programs at HBCUs. Irvine (2003) suggests that many of these students have a vested interest in obtaining a degree in education so that they can return to similar settings in many instances. It would appear that teacher educators in HBCUs would make a conscientious effort to ensure they are preparing preservice teachers for a diverse group of students, including those in marginalized settings. One known effort in a North Carolina HBCU-TEP is to implement multicultural education through its School of Education. Such efforts are expressed through the conceptual framework that states in its mission, “We prepare educators for diverse cultural context.” This position opens the door for the use of established multicultural education practices like culturally relevant pedagogy (Ladson-Billings, 1995b) to serve as a tool to prepare educators for marginalized school settings within teacher education programs.

As a reflection of culturally relevant pedagogy, culturally responsive practices have been incorporated into some of the pedagogical practices of preservice teachers in their teacher education programs in order to prepare them to teach and address education in a more global perspective. Teacher educators may be able to implement these practices through their own transformational leadership characteristics in an effort to prepare preservice teachers and transform these same practices to them as educators. Additionally, HBCU teacher educators have an increased need to incorporate culturally responsive practices; consequently, they are teaching some college students who are from marginalized school settings and preparing them to teach all students (including students in marginalized schools settings). These culturally responsive practices aid in exploring the factors that may impact HBCU teacher educators in relation to multicultural education (Irvine, 2003).

This exploration may then be forwarded to a greater discussion that can potentially provide insight for all parties involved. For example, many studies (Gay, 2000; Ladson-Billings, 2005) suggest a particular practice of multicultural education known as culturally relevant pedagogy/culturally responsive practices have a positive impact on student learning and increases student achievement, specifically in marginalized school settings. Irvine and Armento's study (2001) concluded culturally responsive practices need to be incorporated into K-12 schools. This study also states that teachers who incorporate culturally responsive practices in their classrooms have shown to be more receptive to including all students in order to have a successful outcome on student learning for all children. Hilliard (1991) asks the question, "Do we

have the will to educate all children?” (p. 31). Delpit (1992) expresses there is a need for teacher educators to become more aware of their impact on culturally relevant pedagogy as well as understand their own views before they can listen and assess the views of others (Delpit, 1992). This study can potentially provide insight and engage scholars and researchers into a deeper and further study in explanation of the relationship between the awareness of teacher educators and their practices in order to provide an equal opportunity for all students.

Research Questions

The following research questions guided this study:

1. What is the relationship between HBCU teacher educators’ transformation leadership characteristics and multicultural education practices?
2. What underlying factors influence the development of HBCU teacher educators’ practices in multicultural education?

Hypotheses

H₁ The scores from the Multicultural Education Questionnaire (Johnson & Inoue, 2001) will conclude there will be a significant difference in the mean score as measured on the Multicultural Education Questionnaire, as compared to transformational and non-transformational leaders.

H₂ Multicultural education practices are impacted by teacher educators' academic and demographic background.

The study addresses the aforementioned research questions to guide the inquiry in an effort to explore the relationship within teacher educators as it relates to their transformational leadership characteristics and multicultural education practices. The data collected by the principal investigator is in reference to teacher educator's academic and demographic backgrounds, transformational leadership characteristics as it relates to multicultural education practices such as culturally relevant pedagogy. The principal investigator will discuss the methodology and findings in the upcoming chapters.

Definitions of Terms

The terms in this section have been defined with meanings relating to this study.

1. Achievement Gap—the gap between the majority and minority students' achievement/learning outcomes in America as measured by high-stakes testing (Darling-Hammond, 2010).
2. Class—a very loose term that defines a body of people who share the same social experiences, traditions, values and behave as a class (Class, 2008).
3. Culturally relevant pedagogy—provides a theoretical framework and practical applications that refer to instruction that is modified to include specific knowledge about culturally varied ways of thinking, believing, learning and communicating, and how it impacts the education process (King, 1994; Ladson-Billings, 1995b).

4. Culturally responsive practices—integrating the cultures and experiences of students thus strategizing and using them as resources for teaching and learning (Irvine & Armento, 2001).
5. Culturally responsive teachers—teachers using culturally responsive practices everyday throughout their teachings and not just on holidays/special occasions (i.e. Multicultural Day) (Irvine & Armento, 2001).
6. Dominant culture—the majority race in America known as anglo-saxon/White people (Spring, 2008).
7. Highly Qualified Teacher (as defined by the federal government) —a person who possesses at least a bachelor’s degree, fully state certified, and has demonstrated subject area competence in each of the academic subjects in which the teacher teaches (No Child Left Behind Act of 2001).
8. Inservice teacher—Teachers who are currently teaching in P-12 schools (North Carolina Department of Public Instruction [NCDPI], 2010).
9. Preservice teacher—college students who are majoring in or on an education track being prepared to become an inservice teacher (NCDPI, 2010).
10. Student Learning Outcome—the knowledge, skills, and abilities students have attained as a result of their involvement in K-12 schools (Yell & Drasgow, 2009).
11. Teacher educator—a person who teaches courses in a teacher education program at a university/college in order to prepare preservice teachers (Darling-Hammond, 2010).

12. Teacher Quality—educators who are constantly seeking and using strategies/practices to improve and enhance the knowledge in their field and transforming those practices to make a positive impact on student learning (Darling-Hammond, 2010).
13. Transformation—the use positive and effective strategies with enthusiasm such as motivating, modeling a vision and passion to produce a great outcome to better an organization for the world in which we live (Bass, 1985).

Significance of Study

There is a need for multicultural education and multicultural education practices given that they have been demonstrated to increase successful student achievement among diverse student populations. Such practices as culturally responsive practices reflect culturally responsive teachers (Howard, 2003). Howard also suggest, culturally responsive teachers are needed to teach students in P-12 marginalized school settings to address the continued growth of diverse student population and the need of increasing their student achievement. Teacher education programs may consider implementing multicultural education practices and providing preparation in order to produce more culturally responsive teachers seeing that they may be the only ones who are readily willing to participate in the systematic change. Moreover, teacher education programs in HBCUs are potentially creating the majority of the impact by largely producing teachers for and from marginalized school settings.

Although studies (Mayhew & Grunwald, 2006) have identified relationships between predominately White institutions and diversity practices such as multicultural education, no studies have been found that examine diversity practices solely in relation to the teacher educator and certainly the HBCU teacher educator. Furthermore, many studies (Siwatu, 2005) have been concluded to identify preservice teachers and P-12 teachers in multicultural education, however, not on teacher educators. This study will provide insights into the potential impact teacher educators' transformational leadership characteristics have on multicultural education practices. Knowing this can supply TEPs with knowledge to increase more agents of change (i.e. transformational leaders) in advocating for multicultural education. Understanding this can also aid in responding to the need for teacher educators to be and/or become transformational leaders. To conclude, this study has the potential to contribute to the body of knowledge in the area of teacher education, multicultural education and education reformation.

Researching transformational leadership and multicultural education as a relationship provides an opportunity for experts, scholars and practitioners in the field to acknowledge the topic at hand. In such, it may provide another solution and alternative in addressing the need to contribute to equal educational opportunities in America. As America contends to create a better and equal educational opportunity for all children, it is hopeful this exploration serves in contributing to such.

Delimitations of the Research

One of the delimitations of this study pertained to the assumption of the principal investigator, that contrary to popular belief, teacher educators at HBCUs are not transforming and producing teachers in the area of multicultural education. The principal investigator conducted this study as a researcher-participant in such the participants of the study are colleagues of the principal investigator. Secondly, while a sample of HBCUs in the state of North Carolina will be a very limited sample, it will cause a generalization of the study to the particular institution studied. One HBCU in the state of North Carolina was examined. Had additional HBCUs been included as part of the study, a greater generalization could have been made.

Summary

Many studies, scholars, researchers, practitioners (including teachers) suggests there is a need for America's educational system to be reformed, however the reform is still not taking place as fast as needed for several reasons. The federal government consistently and currently acknowledges this need as educational reformation along with supposedly implementing acts to alleviate many problems and issues in education. President Barack Obama is currently reviewing the No Child Left Behind Act (2001) and working to delineate those provisions/mandates of the law that need to be changed. According to Yell and Drasgow (2009), these changes should focus heavily on teaching and learning as it relates to students of color as a means of increasing these students' levels of academic achievement.

Many studies conclude various strategies of culturally responsive teachers increase student achievement and have a positive impact on student outcomes in marginalized school settings. Teacher education programs in universities and colleges are being held accountable to prepare highly-qualified and quality teachers for P-12 schools. Many of these teachers are known to be culturally responsive and effective in increasing student achievement in marginalized school settings. HBCUs-Teacher Education Programs produce a considerable amount of teachers for marginalized school settings and also students who have derived from marginalized school settings themselves (Irvine, 2003). Should teacher educators in HBCU Teacher Education Programs be able to produce culturally responsive teachers and advocates of multicultural education through their own transformational leadership characteristics and practices this can increase student achievement of diverse students. An exploration of this relationship may aid in transforming more preservice teachers effectively thus serving as the focus of the study. Understanding this may be able to offer the need for teacher educators to carry high levels of transformational leadership characteristics as a transformational leader.

Organization of the Study

Chapter 1 has provided the purpose of the study along with the background information causing the significance in exploring the topic. Chapter 2 provides a review of the literature on key components of the study in relation to multicultural education and teacher education along with an explanation of critical theories and policies, which

explain the need for multicultural education in various ways. The review of literature also examines and discusses the implications teacher educators and their transformational leadership characteristics and multicultural education practices have on preservice teachers. Chapter 3 provides an explanation for the primary focus of the research and then describes the methodology for the study by including the research design and procedures. Chapter 4 presents the results and findings of the study. Chapter 5 provides the conclusions, implications and recommendations of the study.

CHAPTER 2

Review of the Literature

The purpose of this study is to explore the relationship between transformational leadership characteristics and multicultural education practices of teacher educators. As the significance of this study is its investigation of these factors and their relationship to transformational leadership characteristics in teacher educators at an HBCU, this literature review will provide a backdrop and insight on many key aspects which influence and/or uninfluenced multicultural education and its usage involving theories, systems, teacher education and the like.

According to Hilliard (1991), multicultural education practices such as culturally relevant teaching practices are not currently being used in schools to its full capacity to increase student outcomes in marginalized school settings. While Padilla (2004) admits there are challenges in education research causing a lack in quantitative methods to address this concern, evidences of multicultural education and its practices being implemented in schools can be determined through observations of teachers displaying these practices throughout their classrooms daily. Studies suggest many practices/strategies have been designed to address the contemporary diversity issues preservice teacher will face. Currently, practices such as culturally responsive teaching is one tool which has been demonstrated to increase student learning in P-12 schools (Ladson-Billings, 1995a). Preservice/in-service teachers are often held fault for not implementing such practices in which has been known to aid in the goal of closing the

“achievement gap” amongst children in marginalized school settings. These teachers are able to remove the blame from themselves by claiming they are not being fully prepared to convey multicultural education due to their lack of preparation from teacher education programs and their local systems. Consequently, the local systems are faulting state departments; along with the state departments faulting stakeholders and policymakers as it pertains to legislation. Fullan (2007) reports, university professors in teacher education programs are convinced the schools are a reflection of their society in which they cannot change without the help of parents among others which are often subconsciously suffering from their own consequences of systems. Additionally, Fullan also acknowledges parents are bewildered during the whole process and are many times seeking proper guidance from the “knowledgeable.” This winding cycle traces the blame from person to person, system to system, person to system and so forth yearning for some things and someone(s) to be changed. In most cases, where there is so much blame to be said, there is even a bigger amount unspoken that is remaining.

This literature review will provide evidence and understanding of why change in systems and people is often discussed but rarely takes place concerning the matter of educational reform in which many would like and/or think. It will begin by providing a backdrop with a historical context of the unmentioned realities, which are linked to such theories as the critical theory, critical race theory, and critical education theory. It will seek to create a linkage between the understanding of these theories to a greater understanding of how systems were developed and why they have not changed. The literature review will then lead into defining and discussing the purpose of multicultural

education and its relationship to teacher education. Next it will offer a discussion on the role of teacher educators, their characteristics as transformational leaders and the contribution it can offer should teacher educators be able to transform preservice teachers into advocates and practitioners of multicultural education. As culturally relevant pedagogy is a widely mentioned practice of multicultural education by many scholars in the field, this chapter will describe this practice in detail. It will also provide this detailed examination for a greater understanding of the need to transform preservice teachers to demonstrate a teacher quality trait as displaying multicultural education practices in their future classrooms.

Historical Context of Unmentioned Realities

Epstein (2006) suggest there are five debates described as unmentioned realities about the United States education: (a) The U.S. is a capitalist country including money speaks and has an influence in many educational decisions; (b) the entire U.S. educational systems is based on a structure of tests invented by people who believe Northern European Whites to be smarter than everyone else causing every aspect of U.S. education to be influenced by race to include the selection of teachers to assessment of students; (c) Democracy is limited meaning the more White and affluent parents of a particular group, the more likely they will be able to influence expenditures, curriculum, nurturance, school structure and personnel structure; (d) There is no single public to include there are four different American school systems (e.g. suburban/middle class public schools, urban schools, private/parochial schools of the working class and elite

private schools of the wealthy) and (e) American students, parents, labor unions, civil rights groups, and community groups have successfully challenged the other four realities. The debates described by Epstein are derived from many critical theories. Such theories can provide insights as to why one may agree with Epstein's debates. There are many theories, theorists and educators along with others who put forth premises addressing the historical nature of racial, ethnic and linguistic diverse backgrounds.

Critical Theory. One such premise is that of Marxism which explains the process of social change understood by him, although never subjected to a scientific test (Pejovich, 1982). Pejovich also suggests, Marx recognized the social problem of change as being more directly related to the forces and movements that work within existing social systems which are devised from structures than the actual problem itself. The understanding of Marxism begins to allow and provide an outlook as to how and why an inequitable America began and still remains by providing mankind and especially the working class with powerful instruments of knowledge (Lenin, 1913).

There are three components of the German philosophy of Marxism by Karl Marx in the eighteenth century. Lenin (1913) states these views can affect a man's (a) social knowledge (which is very political) and reflect the economic system of society; (b) having realization the economic system is the foundation of the political infrastructure; and (c) seeing the process as creating a struggle between social classes. Marx began to devote his study on capitalism noting that money is needed to create the source of capitalist surplus of value which in return creates wealth. In the industry, capital leads to a continue increase as it exploits others who are continuously experiencing a decrease.

As capitalism has conquest throughout the world, it became apparent this was a new system of oppression and exploitation of the working people in America which included the more specifically slaves. Sarup (1983) explains Althussser argues the objective of the class struggle is to gain power. Pejovich (1982) states Marx notes institutional structures defines as legal and conventional arrangements (e.g. capitalism) purpose is to define the rules of the games and also change the rules when needed. West (2001) suggests this purpose is to maintain the self-interest and self-preservation of the dominant culture. He also suggests the structures should not be seen as mainly economical and political and yet seen as a culture. As Marx suggests, changes are generated within the system (Pejovich, 1982). West (2001) suggests the mindset of the structure can be attributed to the culture within. The understanding of Marxism and additional explanation by West can lead to a need for further explanation. It can provide an understanding of how this has caused certain ethnic groups to remain oppressed, and can be further understood how this continued to permeate through the twentieth and twenty-first centuries as explained through Critical Race Theory. Critical Race Theory provides a deeper understanding of the rules and how they changed once learned by ethnic groups more specifically African-Americans.

Critical Theory and Critical Race Theory. As explained by Ward (2010), the critical theory developed in the Frankfurt school in the 1930s (formally known as the Social Research in Frankfurt) provides an understanding and theoretical framework to how existing power structures resist change. It investigates the structures and process of power and oppression which lies behind the common realities of everyday life similar to

the aforementioned explained by Epstein. This theory suggests in order to improve social equity and justice the society must be challenged and changed so that human beings are to realize their full and equitable potential. From this theory many other theories became more focus based.

Critical Race Theory (CRT) emerged in the mid-1970s following the Civil Rights Movement in the 1960s. In an effort to not only understand how racism, discrimination, and hegemony plays a part in oppressive structures which created a stall of racial reform during this time, Critical Race Theory however also is centralized on the movement in changing and challenging these tenets in order to strive for equality within minority groups (Crenshaw, Gotanda, Peller, & Thomas, 1995). Movement in changing and challenging such structures as education (for equality) sought by minority groups and others causes a reason to examine Critical Race Theory for a deeper understanding. This examination creates an understanding in the how and why a system change in the educational system was such and still is challenging today by those who seek to fight for equality for all children.

Critical Race Theory was derived from the field of law and scholars within critical legal studies who began to provide a framework in which critically challenges and engages race and racism as the center of the American legal system (Crenshaw et al., 1995). Crenshaw also describes critical race theory as being a movement embraced by a movement of scholars (mostly of color) who are situated in law schools realizing racial power is exercised legally, and works challenge the ways in which such powers are constructed and represented not only in the American legal culture however the American

society as a whole. Known as the father of critical race theory, West explains how Derrick Bell suggests an induction of racial reform by questioning the role of the law and understanding how it plays into the maintenance of social domination and subordination by the White supremacy (Crenshaw et al., 1995).

Ladson-Billings and Tate (1994), along with Bell (2004), conclude the critical race theory contends on the following: (a) race is undertheorized as an aspect of U.S. Society and education; (b) racism is rooted in property relations; and (c) racism is permanent in U.S. society. The critical race theory cause an allowance to take a deeper look and understand racial structures versus individualized. As Cook (2008) explains, the critical race theory explains an effort to look at issues more as an oppressive structure than within individuals and communities of color. This shows a relation to struggles being connected to the property of “Whiteness” (Epstein, 2006). The critical race theory is not premised solely on understanding the White supremacy and how power is maintained, however it includes a response and willingness to change it.

Delgado and Stefancic (2000) suggest listening to the stories of people (also known as storytelling/counter-storytelling) of color pertaining to race and racism provides an understanding of reality centered on critical race theory. This storytelling can be utilized in the framework to “theorize and examine the ways in which race and racism has impact on the structures, processes, and discourses” within society along with education (Solorzano & Yosso, 2001, p. 3). Howard (2008) describes in a qualitative study that critical race theory in education and poses the question of “what racism has to do with inequities in education?” (p. 3). The purpose of Howard’s study was to discuss

on how African American males understood race and racism to affect their school experiences. He found that students acknowledged race as shaping their experiences by teachers and administrators. He also acknowledges critical race theorists interrogate the question in such ways as (a) dealing with such “isms” as racism, classism, sexism of oppression in school curriculum; and (b) challenging ideologies of the dominant culture and the attempt of concealment as such in an effort to be seen as a neutral stance among others. While critical race theorists expose racism, they also use their interrogation and challenges in an effort to move from a statement of exposure and into “action” more specifically as it relates to this study in the field of education (Cook, 2008).

Critical Education Theory. Dewey offers insight on the education system as being the methods employed to receive and obtain knowledge. Sarup (1983) suggests the education system is a capitalist education system. Seeing that Rogers suggests, we must not only pay attention to these political issues of education but also have the knowledge to understand them in order to provide the social change mentioned previously in the theories discussed above. Understanding how and why the education systems is seen as capitalist further provides ability to prescribe change in it.

While Dewey admits many see the educational system as another political structure in which many feel they are controlled by this include being at the mercy of “their” will. Interestingly, contrary to this belief, Dewey acknowledges citizens as being decision-makers in order to decrease the power and domination by holding in reserve the ability to contest to political control (Rogers, 2009). Dewey explains in a democratic society, citizens are the authoritative in decision-making in order for the masses to

become the genuine danger of the institutional structure or else they remain to be controlled by them. In the field of education, Dewey makes suggestions relating to a change in the structure controlling the learning of the minority ethnic groups (Boisvert, 1998).

Dewey proposes a system of change in education as a democratic society which can be premised on four themes: (a) should be open to all students as well as provide them with a equal opportunity to learn and concentrated effort to succeed in well educating them; (b) must foster on the growth of individuality thus structuring a community that emphasized shared goals and group projects to help increase freedom as power; (c) widen the scope of student interest in understanding history, (e.g. the sciences, painting, music and literature) as prerequisites to breaking down barriers between classes and establishing a context for wider shared interests; and (d) education in a democratic society must also indoctrinate the habits of taking account of other prior to making decisions (Boisvert, 1998). Providing education through a democratic society can expand the range of interest for the society. Boisvert suggests education in democratic communities face the task of enlarging the horizons of its participants, so that there are multiple opportunities for people from different social groups to share common interests. He also acknowledges the greatest degree and challenge of education is that of separation in which multicultural education seeks to address.

Sarup (1983) expresses that state education and its institutionalization in the nineteenth century should not be thought as favorable for the working-class. In addition the purpose of schooling then was to educate and teach specific things in a specific way

to aim at changing the attitudes and shape the conduct of the working class in order to continue to contribute to the political and social order of America. This hidden curriculum as describe by Sarup (1983), continues to support the basic theories mentioned above. Seeing this, minority ethnic groups could only learn what the dominant culture prescribed them to learn in order to maintain only at the working class level. Segregated schools kept the dominant culture together in separation from minority ethnic groups such that they were kept together to learn the prescribed. Multicultural education as a reform movement serves as a premise to provide equal opportunity for all children and emerged as a response to the concern with attaining academic success for culturally diverse students in an effort to become socially successful.

Theory and policy. Fullan (2007) asks the question, “What do teachers, administrators, or policymakers do when they know something is wrong in our schools?” (p. xi). Often times, when one knows the answer many times the power of the dominant culture seeks to keep the answers and change suppressed. Spring (2008) suggest colonialism is the past and current reason of the wrong doing in schools no providing equal opportunity. He additionally believe as the critical theorist address this change it is challenging in taking place due to selfishness of the dominated culture to continue to achieve economic worth and social equity. Fullan acknowledges educational change as a system in need of change must be understood as a big picture and small picture. Small picture being on the level of students, parents, teachers, administrators etc... The big picture representing organization and institutional factors including mainly governments with power and seeks to overpower the smaller picture. It is unknown where the

university lies, however it would appear it may lie in the middle. As the consequences and picture of the lack and excuse of educational change gets bigger and bigger it continues to widen the gap of between the students of the dominant culture and students of color. Fullan (2007) states this becomes more and more problematic in which the society weakens and is jeopardized at great extents. He also suggests, undeniably the educational system as a system of change has failed to produce to citizens who can contribute to and from a world that offers great opportunity. He acknowledges, it not only fails to provide the great opportunity it also provides difficulty for one to find its way in it.

Fullan also states in order to have successful change, an improvement in relationships must be made (i.e. policymakers) and suggest education should play the lead role in societal development if they are truly committed to educational improvement. At this point many look towards the university system as the spearhead. He also acknowledges “Educational change has meaning because it pursues moral purpose and does so by bringing best knowledge to bear on critical issues of the day. Above all, when it works, it does so motivate ‘a million change agents’ to find meaning in collective action to improve mankind.” Since “the factors of reinforcing the status quo are systemic” (p. 7), the civil rights movements strived to reform education in an effort to be a voice for the disadvantage by tackling the power structures and fighting to overcome the prejudice and ignorance of ethnic, class, gender, and special differences (Fullan, 2007).

Seeing that reform is more than implementing the latest policy and more of: changing the culture of policymaking/makers, understanding the critical race theory provides a conceptual framework of educational change in which the civil right movement justified their efforts. This will be discussed in detailed within the following sections.

Historical Context of Multicultural Education

Banks (1979) defines culture as consisting “of the behavior patterns, symbols, institutions, values and other human-made components of society” and provides examples of cultures as being social class cultures, regional cultures, religious cultures, national cultures and southern cultures among many (p. 238). Spring (2008) announces “Multicultural education is a necessity” (p. xiii). He concludes multicultural as a range of many cultures and cultural environments. Delpit (1992) suggests that knowledge about culture is one tool that educators can use to devise solutions in educating diverse children.

Banks (1992) acknowledges there are four scholars who have played significant roles in the formulation and developments of multicultural education in the United States. Among these four are Carl A. Grant (1977), Gwendolyn C. Baker (1983), James A. Banks (1991), and Geneva Gay (2000). Multicultural education is closely linked to African-American scholars emerging in the late nineteenth and twentieth centuries (Banks & Banks, 1995b) and also serves in the era of the civil rights movement. This movement of the 1960s and 1970s was led by African Americans that seek to eliminate

discrimination in various areas such as housing and public accommodations (Banks, 1992). Multicultural education sought to transform schools and other institutions in ways to prepare students to live and function effectively in the future (Banks & Banks, 1995b).

Banks (1994) states multicultural education purports to create equal educational opportunities for all students by ensuring the total school environment reflects the diversity of groups in classroom, schools, and the society as a whole. Multicultural education defined by Banks, aims at being an educational reform movement whose major goal is to restructure the curriculum and educational institutions in order for all children to experience an equal educational opportunity. This restructuring includes schools. Colleges and universities in such governmental system may also be mentioned to dictate the restructuring of schools, however, they are not often seen as needing restructuring themselves. Additionally, Gibbs (1988) suggest White middle-class males who ironically are the majority of governmental systems have a better chance for academic success than others including those from different ethnic groups and lower social class.

According to Banks, multicultural education consists of three components (a) an educational reform movement whose aim is to create equal educational opportunities for all students; (b) an ideology whose aim is to actualize American democratic ideals, such as equality, justice, and human rights; and (c) a process that never ends because there will always be a discrepancy between democratic ideals and school and societal practices. Multicultural education is not only based on views of issues and problems pertaining to ethnic groups however it is also focused on conceptual, interdisciplinary, and decision-

making. As discussed by Dewey, decision-making is part of developing systems change in education for a democratic society (Sarup, 1983).

There are also many goals of multicultural education as described by Banks (2002): (a) help individuals gain greater self-understanding by viewing themselves from the perspectives of others in hopes of developing a sense of acquaintance in order to provide respect for each other; (b) provide students with culture and ethnic alternatives in an effort to afford the opportunity for everyone to understand all ethnic groups have positive contributions; (c) provide all students with the skills, attitudes, and knowledge needed to function within not only their ethnic culture, however the mainstream culture and within and across other ethnic cultures; (d) reduce the pain and discrimination that members of some ethnic and racial groups experience due to their unique racial, physical, and cultural characteristics; and (e) help students to master essential reading, writing, and math skills as content to be learned is culturally relevant and sensitive. Through these goals, multicultural education serves as affirming and helping students to understand their home and community environment as defined by being culturally responsive (Ladson-Billings, 2005), free them from their cultural boundaries as well as serve as providing education in a democratic society in order to encourage student participation in civic action to make a more equitable society as a part of changing systems (Banks, 2002).

Furthermore, as an expansion of the aforementioned goals for multicultural education helps students to acquire the knowledge and commitment needed to think, decide, and take personal, social, and civic action which allows students to apply what

they have learned to develop a sense of personal and civic efficacy for a better America (Banks & Clegg, 1990). For example, Banks explains this causes children to not laugh at ethnic jokes, make friends with people from other diverse groups and engage in community projects to help people with special needs. Therefore, multicultural education does not only offer equal opportunity for children as it pertain to learning, however also serve as an aide in transforming the United States into building a strong nation that celebrates its diversity (Banks, 1994).

Freire (1995) emphasizes the creation of a new underclass and suggests it is everyone's responsibility to react thoughtfully and positively to the situation. Villegas and Lucas (2006) suggest the current demographic trends take on a heightened importance for the U.S. as a society such that the long history of inequitable educational opportunities has affected the educational system and outcomes for students from socially subordinated groups. Raymond Williams, as described by Sarup (1983), serves as a reminder that education is a selection and organization from all available social knowledge at a particular time. He calls this "selective tradition" such that a dominant culture can pass off what they select and organized as the tradition. Case in point, this education can be seen as the dominant culture's knowledge (as they selected it) and who would be interested in such also known as coerced assimilation (Banks, 2004).

Banks suggests that United States mainstream students are being denied the richness of music, literature, values, lifestyles and perspectives by many other ethnic groups through only being exposed to the curriculum set by and about the dominant culture. For that matter, since historically the curriculum has been based primarily on the

culture and experience of Anglo Americans: everyone else may not be so interested and thus causing a gap in knowledge alluding currently as the achievement gap. Banks (2002) offers multicultural education must not be viewed solely as a reform movement to integrate tenets of people of color into the curriculum, thus it contributes to the total human experience. Gay and Howard (2000), recognizes multicultural education as being prescriptive and descriptive in aiding in educational reform. By this scholars contends, it descriptively recognized the real social structures of the United States and its relationship to national institutions, values, beliefs, and power systems along with prescriptively noting what should be done to ensure equitable accessibility and treatment for diverse groups in schools and in society (Baptiste, 1986; Gay & Howard, 2000).

Banks (1994) suggests schools today are rich in student diversity as a growing number of classrooms are containing a complex mix of races, cultures, languages, religious affiliation along with social class and sexual orientation diversity. Villegas and Lucas (2006) discuss the demographics of America's school-age children population as being a constant change for some time. They also report children coming from racially, ethnically, and linguistically diverse backgrounds are increasing in schools. In 2007, 44% of students in elementary and secondary public schools were members of racial or ethnic minority groups, up from the 22% reported in 1972. In comparison, the percentage of K-12 public school students who were White decreased from 78% to 56% during that time (NCES, 2007). Epstein (2006) postulates that schools in this period (and earlier periods) are a preeminent place of social struggle in the United States, especially for people of color, yet schools are still expected be seen as fair along with

providing opportunity, justice, skills and enlightenment for all. Many contend this is not the case and note that the educational system today may be seen as the enemy, especially by those who were active and lived during the Civil Rights Movement.

The Civil Rights Movement and other events influenced by the National Association for the Advancement of Colored People have served as a precursor to multicultural education. These leaders and movements began by demanding minority cultures be reflected in public school education. Haynes (2007) postulates scholars in the field of multicultural education focus and address various factors independently and intertwined such as race, ethnicity, gender, language, biracial, social class, and disabilities. As scholars document and address the change needed and past events which change has occurred, they also note change cannot be made with concern alone. Often times in order for a “change” and reformation to be made in America it must be addressed nationally and a national policy must be implemented (Mitchell & Salsbury, 2000, as cited in Haynes, 2007) which often times what the civil right movement and the like had to seek to do in order for the change to occur. It must be noted, this was very challenging as the critical theories previously mentioned could serve as an explanation as to how this could be caused not to take place.

Multicultural education in educational policy. Haynes postulates, “Banks’ observations of the ways in which people approach change can be connected to the ways in which educational policies influence the implementation of multicultural education in schools and in teacher preparation programs” (p. 28). As Cochran-Smith (2001) explains, issues related to teacher education are often political and respond to social and

economic change as well as a state of crisis. Therefore, although some states and accrediting agencies have incorporated diversity standards into their teacher education programs, a national policy has not been mandated.

Schools in the American educational system have been and continue to be scrutinized for several reasons. Nationally, educational reformation is steered by the federal government and is an attempt towards school improvement. The federal government advertises placing close attention to improving student learning outcomes and holds state and local levels accountable for these measures (Yell & Drasgow, 2009). Such act as the No Child Left Behind Act of 2001 (NCLB) mandated by the federal government serves as the present act to close the achievement gap with accountability, flexibility, and choice, so that there is a remarkable increase in student achievement being reflected by student learning outcomes. This attempt and strategic plan is constantly changing with each presidential administration. As in most systems, there are several leaders and subsystems that also play a key role in the outcome of many issues faced in schools today. In the American educational system, the decision-making process of leaders affecting schools today vary and include from the President of the United States of America, to congressmen, to state and local administration/agencies. While many issues are passed through each system which includes leadership on many levels, ethical perspectives can play a major role and affect how decisions are being made. Additionally, equality plays a major part in many ethical perspectives and has remained to be a continuing hot topic faced in education relating to the values and beliefs of those pertaining to the dominate culture (Epstein, 2006). Reviewing and discussing the

treatment of “all” (equality) students as they engaged in the learning process while matriculating within the educational system and subjected to the current educational reformation act across the nation could also be additionally compared to the theories mentioned above.

The aforementioned educational reformation act and law which is a reauthorization of the Elementary and Secondary Education Act known as the No Child Left Behind (NCLB) Act established in 2001 by the George W. Bush Administration has been a very controversial topic as it strives to eliminate or “close” the “achievement gap.” The achievement gap is reference to be identified as a gap between the majority and minority students in America. Although the No Child Left Behind Act of 2002 is a federally mandated act to address the closing of the achievement gap, it does not serve as incorporating practices aiding to the diversity and cultural concerns as it relates to minority students. As currently understood, when acts are mandated by the federal governments, it must be followed (Fullan, 2007; Yell & Drasgow, 2009); however, no such act enforcing noted practices to holistically close the achievement gap or increase the learning of culturally diverse students has been mandated.

While the system is steadily skirting the issue and using accountability measures to address the issue, the system has not changed by mandating known effective practice(s) of multicultural education to solve the problem. Yell and Drasgow (2009) state that the goal of the NCLB is that every child will be able to demonstrate proficiency on state-defined education standards in reading, language arts, math, and science by the end of the 2013-2014 school year. Although, NCLB mandates teachers must be highly-

qualified in all P-12 Public Education Schools; as it is believed this has a positive impact on student learning outcomes (Haycock, 1999), it does not speak to how this can be done effectively for children of color, such that this concern reverts and answers to the continued silenced dialogue and tenets of critical race and continues to forward the accountability and responsibility to others.

The United States Secretary of Education officially recognizes the National Council Accreditation for Teacher Education (NCATE) as the national professional accrediting agency for schools, colleges, and departments of education that prepare teachers, administrators, counselors and other professional school personnel in teacher education programs within the nation (NCATE, 2010). NCATE although only serving as one accrediting agency for institutions having teacher education preparation programs, it is a beginning to changing a system towards being culturally relevant as each institution must abide by its standards in order to receive accreditation and maintain membership.

Standard 4 of the six standards NCATE Unit Standard is titled Diversity. Standard 4 expresses the unit as being designed in respect to show in evidences of designing, implementing and evaluating the curriculum and providing experiences for their candidates to acquire and demonstrate the knowledge, skills and professional dispositions to help all students learn. Candidates should be able to demonstrate and apply proficiencies related to diversity. The sub- standards of the unit includes 4a) Design, implementation, and evaluation of curriculum and experiences; 4b) Experiences working with diverse faculty; 4c) Experiences working with diverse candidates; and 4d) Experiences working with diverse student in P-12 schools.

It must be noted, NCATE did not always address the issues of diversity. One reason why this has occurred due to the influence of the Commission of Multicultural Education which caused NCATE to devise a standard to examine diversity in teacher education programs (NCATE, 2010). NCATE having a standard to address diversity can now serve as a push for higher education to begin change in their system seeing that they must show evidence in order to obtain and retain accreditation by the most knowledgeable accreditation agency for teacher education programs.

Such that teacher education programs answer to NCATE and the federal government on the national level, it is through the state system which also contributes to what teacher education are held accountable. In referenced to addressing diversity as NCATE does, many states have implemented various components of multicultural education in their teacher preparation policies, North Carolina being one of them (North Carolina Department of Public Instruction [NCDPI], 2010).

State departments of education serves as a key element in assuring universities which have accredited teacher education programs (TEPs) are providing the necessary curriculum in order to produce highly-qualified teachers. These programs are charged with the responsibility required by legislation—to ensure that all classrooms are taught by highly-qualified teachers (NCDPI, 2010). The North Carolina Department of Instruction (NCDPI) serves as the state agency that dictates and holds public institution teacher education programs accountable for the state of North Carolina. Often times the components include coursework, field experiences, practicum and/or teaching internships (NCDPI, 2010). Many teacher education programs in the state of North Carolina address

the diversity concerns and standards of NCDPI by ensuring diversity is integrated into the components mentioned above. It is questionable whether or not these components actually speak to the implementation and necessity of culturally responsive teachers versus the minimum needed to articulate to the diversity standard.

Historical Context of Teacher Education

Programs in which preservice teachers matriculate through in order to obtain preparation to teach in P-12 schools are known as teacher education programs. Currently, teacher education programs are a part of education reform through the implementation of qualifications such as obtaining bachelor and master degrees, preservice internships (practicum) and certification examinations (Haynes, 2007). In addition she also discusses America has had poorly prepared teachers during most of its history. In Simms, Kowalski, and O'Neal (2004), former United States Department of Education Secretary Richard Riley observed universities and suggest a better job of preparing prospective teachers needs to be done while Haynes (2007) suggests major responsibilities of schools of education are to prepare the next generation of teachers.

In such programs the word "pedagogy" is mentioned throughout and a key part of the teacher preparation jargon. Sarup (1983) describes pedagogy as involving theories of education, teaching styles, child development, theories of learning, and such decisions as to how children should be taught. Villegas and Lucas (2006) state that teacher education programs will not be able to prepare preservice teachers for every individual setting that may occur however they can contribute to the development of preservice teachers

applying with various strategies for specific settings in regards to student learning. Macedo (2000) states that sadly, the international reputation of Freire's work is not central to most schools of education curricular. This reputation mentioned responds and describes pedagogy as illustrating education and being inherently directed along with always being transformative. Additionally, Macedo postulates no pedagogy that is truly liberating can keep a distance from the oppressed. It is often assumed the enrollments of Predominately White Institutions (PWI) Teacher Education Programs are majority that of White females from suburban populations who are being preparing to teach to their very own dominant culture. Through this, it has been acknowledge that their preparation is not including certain ethnic groups in which they do not know about, cannot relate to or are prepared to teach. This has been a major concern of the African-American society for quite some time now beginning in the early late 1800s and early 1900s, through this Historically Black Colleges and Universities (HBCUs) began to place emphasis on preparing teachers (Gershernhorn, 2005).

Historically Black Colleges and Universities. As Freire (1995) suggests, the oppressed must be their own example in the struggle for their redemption. HBCUs history provides how this was operationalized as it relates to higher education in the nineteenth century. With the assistance of White philanthropists, Gershernhorn (2005) suggest Blacks began to think and believe of having their own colleges to create for a better opportunity to prepare Blacks for professions such as teachers. Coleman (2010) states, the first HBCU was originated in 1837. This institution, Cheyney University formally named the Institute for Colored Youth trained free Blacks to become teachers.

Additionally by 1902 over 85 more institutions created by White philanthropists, free Blacks, States and/or churches were formed to continue to the cyclic pattern to educate the children of former slaves (Coleman, 2010). Gershernhorn (2005) discusses that oftentimes Whites were content with Blacks having their own schools such that this would aid in keeping the Blacks segregated and apart from the newly permissible integration of White colleges and universities (via *Brown v. Board of Education*, 1954). This separation was maintained due to when Blacks attempted to apply to such integrated colleges, Gershernhorn (2005) describes such requirements for admission included receiving supporting letters from the school superintendent (which was obviously white), or alumni (who were almost invariably segregationist) caused Blacks to be excluded from higher education at the White schools. These requirements created very limited opportunities for Blacks to enter integrated colleges and universities for obvious reasons. Should Blacks be afforded the opportunity, this would allot the same information as Whites and may have not resulted in the historical context of unmentioned realities. This history also indicates and contributes to the concern about the numbers of minority teachers in relation to the majority White female teachers and how it affects educating children of color.

Simms et al. (2004) suggest that minorities represented in the teaching profession can greatly enhance teacher preparation programs such that it is imperative for children of color to see persons of their image as role models, especially in urban settings. Therefore, Blacks with the passion of teaching enrolled and matriculated through HBCU-Teacher Education Programs (TEPs) in order to learn how to prepare children, especially

children of their race (Coleman, 2010). Irvine (2003) states HBCUs are leading the nation in designing and implementing teaching education programs that produce African American teachers whereas approximately one-third of African American teachers are being produced from HBCUs. Today HBCU-TEPs are still “not only” preparing preservice teachers who are majority Black; however they are preparing preservice teachers who have been taught in marginalized school settings, as well as preparing preservice teachers to return and teach in marginalized school settings. Additionally, Irvine (2003) states teacher education programs in HBCUs prepare a large number of preservice teachers for marginalized schools settings. Many of these students have vested interests in obtaining a degree in education so that they can return to either their marginalized school setting in which they came from or another one in an effort to contribute to the advancement of a similar community.

Knowing this, it is assumed teacher educators serving in HBCUs make a consciousness effort to ensure they are preparing preservice teachers for marginalized settings. It is also assumed teacher preparation programs at HBCUs could be more sensitive to the various preparations because of the sensitivity and purpose in which they were created. This sensitivity inevitably circles around multicultural education. Delpit (1992) describes, in an effort to produce more culturally sensitive teachers and teacher educators, there is a need for teacher educators to become more aware of their impact on multicultural education as well as understand their own views before they can listen, assess and address the views of others.

Multicultural education in teacher education. Spring (2008) suggests that educators should understand cultural differences and understand the need for teachers to learn and be able to teach from multiple perspectives of the various cultures to include races, ethnic groups' genders and social class. In the perspective of multicultural education and teacher education, the sole responsibility of this junction is to prepare and transform preservice teachers to assist in the purpose of multicultural education by contribution to the reformation of schools. According to Banks and Banks (1995), a part of school reformation, multicultural education aids students and teachers in re-envisioning, rethinking and reconceptualizing America in order for everyone to “get along.” As Banks suggests, multicultural education is a continuing process and citizens within a democratic society must constantly work to attain what it takes to have justice, equality, and freedom for all; this certainly includes teachers and teacher educators who have given the “oath” to teaching.

Gay and Howard (2000) discuss the wide gap between theory, research, and practice in multicultural education. Banks and Banks (1995a) describe five dimensions of multicultural education to include the following: (a) content integration; (b) the knowledge construction process; (c) prejudice reduction; (d) an equity pedagogy; and (e) empowering school structure and social structure. According to Banks, the content integration describes the various ways in which teachers use examples and content from a variety of cultures and groups to illustrate such key concepts, principles, generalizations, and theories in their content area; the knowledge construction process includes the methods, activities, and questions used by teachers to help students understand,

investigate, and determine how implicit cultural assumptions, frames of reference, perspectives, and biases within a discipline influence the ways in which knowledge is constructed; the prejudice reduction relates to the characteristics of students' racial attitudes and strategies in which teachers can use to help them develop more democratic values and attitudes; an equity pedagogy takes place when teachers modify their teaching styles in ways that will facilitate the academic achievement from all diverse student populations including racial, ethnic, cultural and gender groups; and the empowering school culture and social structure dimensions brings forward the school as a complex social system that is large than its constituent parts including the curriculum, teaching materials, teacher attitudes and perceptions. He also acknowledges the entire system must be restructured through the ways of multicultural education; consequently this begins with teacher education as they are charged to prepare preservice teachers and administrators for P-12 schools.

Wang, Spalding, Odell, Klecka, and Lin (2010) state that historically, teacher education has been struggling with the central challenge of preparing and retaining teachers who are seen as having high-quality and can work effectively with students from diverse populations especially in marginalized school settings. Villegas and Lucas (2006) state that one of their purposes as teacher educators is holding themselves accountable in producing and increasing preservice teachers that can teach and cater to diverse K-12 student population needs. They also acknowledge the preparation of teachers to teach children of diverse racial, ethnic, social class and language backgrounds as a pressing issue in teacher education.

In the world of multicultural education as it pertains to teacher education, Banks (1995) explains the need for transformative scholars and educators in the field. Banks (1979) encourages the conceptualization of strategies for institutionalizing multicultural education reforms within the nation's school and colleges in order to continue on the journey of the betterment of the democratic society. In the same article he explains, philosophies and practices must permeate educational institutional moreover in teacher education and teacher education curricula before the curricula and practices be effectively integrated into the schools while discussing implementation of change through multicultural education.

Sleeter (2000) suggests that since multicultural curriculum includes a long history of oppressive and colonial relations (depending on how the issues are framed), can determine whether or not those relations are reproduced. As the dominant culture has produced a long history of what Sleeter quotes as "knowledge" about oppressed groups, views of about these groups are very biased and damaging. She opposes this by suggesting; knowledge should serve the purpose of empowering the community as well as enabling problems and concerns of the community. She explains in order to do this, knowledge must be aware of sensitivity and created with sensitivity to the problems and concerns of the community, build on the strengths and resources of the community, and be mindful of the actual lived experiences of people in the community. Sleeter proposes this type of knowledge is more meaningful and apt to seek change in comparison to the dominant cultures perspectives, which do not provide solutions to the problems and evokes challenges within a multicultural society.

Banks and Banks (1995a) suggest that schools, colleges, and universities must be broadly conceptualized and its various dimensions must be more carefully delineated in order for the implementation to be effectively in schools. This plays an integral part of the dimensions as curriculum reform and especially classroom teaching. In order to do this, teachers should be able to have a broad range of pedagogical skills in which they are prepared through teacher education programs before entering the P-12 field. The skills are able to provide them with the know how to make informed decisions about using knowledge from cultural and ethnic backgrounds of students in order to increase academic achievement (Banks, 1995). While teaching is a multicultural encounter as described by Banks, both teachers and students belong to diverse groups such as age, social class, gender, race, and ethnicity. Teachers who are skilled in various dimensions of multicultural education are able to use diversity to enrich instruction whether than fearing and ignoring it (Banks, 1995).

Gay and Howard (2000) acknowledge there is a resistance in dealing directly with race and racism in teacher preparation and classroom practices. Gay and Howard propose it is common practice for students in teacher education programs to express various forms of subtle resistance and as to embracing multicultural education as being imperative to quality teaching and learning. Students often time struggle to work and develop knowledge and skills needed to make this implementation effective. There are several forms that bring on the resistance from many students to include: fear, denial, reluctance to confront, along with cultural diversity directly and substantively (Gay & Howard, 2000). Many preservice and inservice teachers find it impossible to include

multicultural education as a part of the pedagogical experience by giving justifications as expressing they are afraid, there is no relevance, and are puzzled as to how they can meet the standards of academic excellence along with multicultural education. They defined these reasons of fear and resistance provides a reason to examine the racial prejudices, causing anxiety about lack of knowledge of ethnic and cultural diversity along with doubts about teaching ethnic groups to quickly arise. This seems to be the case with some teachers who appear to be more receptive to teaching multicultural education as they share the problematic attitudes and assumptions of their own ethnic and oppressed groups. It can be attributed to the understanding in which multicultural education consist of more than just ethnic groups and address the meaning of a range of cultures.

Seeing that a part of multicultural education is to be able to teach diverse student populations, successful teaching strategies empower and give all students a voice (Ladson-Billings, 1995b) which contributes to one of the key goals of multicultural education. Many assume only diverse populations of teachers can relate and effectively teach their own diverse populations of students. However, Cross (2003) addresses this concern by acknowledging there is a cultural mismatch in the schools as those who prepare teachers and the teachers themselves, which remains to be the majority of the dominant culture. Delpit (1992) describes teachers of the same ethnic group may be able to provide insight due to their own background and upbringing. Gay and Howard (2000) explains teacher education programs must be more deliberate in preparing European Americans (as seen as the dominant culture) to teach ethnically diverse students of color, however many studies propose all ethnic groups are in need of better preparation to teach

diverse student of color. As a response, Gay and Howard doubts the existing teacher education programs are adequately preparing preservice teachers to meet the instructional challenges of ethnically, racially, socially, and linguistically diverse students in the 21st century. Many studies propose why this is happening and allows for suggestions pertaining to teacher educators aiding in the effort so that teacher education programs can be more readily prepare preservice teachers to be more in tuned with multicultural education. For example, Bennett (2001) offers a conceptual framework of four cluster genres of multicultural education aligned with the dimensions of Multicultural Education defined by Banks. She suggest these genres address curriculum reform, equity pedagogy, multicultural competence and societal equity (also referred to as social justice) and offer teacher educators a design to revise and create teacher education programs.

Culturally relevant pedagogy. Hilliard III (1991) states a more direct, straightforward, and less complicated approach than thought is needed to increase school improvement. Culturally relevant pedagogy reflects a successful example of multicultural education such that it speaks to both minority and poor children (Irvine & Aremto, 2001; Ladson-Billings, 1995a) and refers to an approach in which Hilliard III suggests of increasing school improvement. This tool is currently known to be needed in P-12 schools and has been demonstrated to increase student learning (Ladson-Billings, 1995b). In a three year qualitative study by Ladson-Billings (1995b), eight admirable teachers of African American students were investigate to learn strategies in which causes their student to perform remarkably well. Ladson-Billings announced the experiences investigated set a tone to establish culturally relevant pedagogy

(interchangeably used with culturally responsive teaching). Gay (2002) explains culturally responsive teaching makes a case to improve school success of ethnically diverse students.

Ladson-Billings (1995b) defines Culturally Relevant Pedagogy as a theoretical model with critical perspective that challenges inequities and develops students to accept and affirm their cultural identity leading to addressing student achievement. Ladson-Billings states that this pedagogy “empowers students intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes” (pp. 17-18). She states further that using students’ culture helps maintain their own culture, decreases and transcends the negative effects of the dominant culture. Moreover, Macedo (2000) advises, if students are not able to transform their lived experiences into knowledge and use their already acquired knowledge as a process to unveil new knowledge, they will never be able to participate rigorously in a dialogue as a process of learning and knowing. This theory by Ladson-Billings is used in order to accomplish the task of Macedo. He suggests culturally relevant teaching must meet three criteria: an ability to develop students academically, willingness to nurture and support cultural competence, and the development of a sociopolitical or critical consciousness.

Culturally relevant pedagogy has three components suggested by Ladson-Billings (1995b) in “Toward a Theory of Culturally Relevant Pedagogy.” The three propositions incorporated in this theory include: (a) conception of self and others held by culturally relevant teachers, (b) the manner in which social relations are structured by culturally relevant teachers, and (c) the conceptions of knowledge held by culturally relevant

teachers (Ladson-Billings, 1995b). These three components serves as the premise and objective to prepare preservice teachers in a more recent research that focuses on how teachers “knowledge of students” cultural backgrounds contributes to student success. This has been noted as culturally responsive pedagogy in order to create successful learning for all students (Barnes, 2006; Haynes, 2007). Haynes postulates culturally responsive pedagogy as speaking to the need that teachers should react and adapt appropriately to meet the needs of individual students by using various teaching styles versus using the same teaching methods and materials. Culturally responsive pedagogy also includes allowing students to freely talk about their experiences, families and community as a way of using the cultural scaffolding approach of teaching (Gay, 2002; Haynes, 2007).

Practices demonstrating the affect of teachers using their knowledge of students which in return often times result in an increase in student outcomes of diverse population is that of Culturally Responsive Practices/Teaching; as result of Culturally Relevant Pedagogy. This constructive approach provides a perspective of learning as the process by which students give meaning to ideas and experiences they encounter in school through their culture experiences. It is built on such a constructivist view which believes it is necessary to build bridges between one’s prior knowledge and experiences and the experience of the new input in which they are learning. To ignore student’s background experiences is to deny them access to the knowledge construction process (Villegas & Lucas, 2006). Hood (1998) defines culturally responsive instruction as incorporating adaptations of teachers’ subject-matter content to reflect the cultures of

their students and helping students to become more aware of their own cultures and cultures of others. Gay (2002) defines culturally responsive teaching as using the cultural characteristics, experiences, and perspectives of ethnically diverse students as a conduit for teaching them more effectively and makes for a more interesting schooling. The studies of Ladson-Billings (1995b) along with Lee have both shown these practices to be successful in improving the achievement levels of diverse student populations.

The use of culturally responsiveness practices has been determined to increase student achievement more specifically in marginalized school settings; however they are not being used as much as many studies suggest. Marginalized schools settings are the largest setting faced with the challenge of closing the achievement gap although recognized as a nationwide effort in educational reformation (Yell & Drasgow, 2009). The minority children found in these settings are more so noted as the children who are being “left behind” meaning they are the ones who are lacking and falling further and further behind. These are the same children from various ethnic groups who have always been left behind. Studies have included culturally responsive practices need to be incorporated into K-12 schools as it also serves under the “diversity” umbrella in which many organizations are using as the widely generic term used in an effort to include minority groups (Irvine & Armento, 2001).

The aforementioned propositions serve as a premise to provide educators with motivation conditions to comprise their conception of a culturally responsive teaching framework (Phunstog, 1999). Phunstog predicates the culturally responsive teaching framework on the following assumptions (pp. 107-108):

1. Being closest to learners, teachers play a key role in reducing and challenging cultural bias in classrooms,
2. Teacher's on-going self-appraisal of their own attitudes, beliefs about different cultural groups is critical so that cultural bias is not allowed to permeate curriculum,
3. Inclusion of different cultural roles, perspectives, and literature into the curriculum leads to respect and appreciation for diversity,
4. Positive cultural identity affirmation of children may lead them to become motivated to succeed in classroom,
5. Respect for diversity, caring and inclusive classroom and self-esteem are interdependent, and
6. The process of becoming culturally responsive educator is a dynamic, cyclic and continuous one.

Jackson (1994) highlights seven strategies that support culturally responsive teaching as practices: (a) build trust; (b) become culturally literate; (c) build a repertoire of instructional strategies; (d) use effective questioning techniques; (e) apply effective feedback with a degree of sensitivity; (f) analyze instructional materials for bias; and (g) establish positive home-school relations. Brown (2003) includes strategies such as: (a) demonstrating care for students; (b) acting with authority and assertiveness; and (c) using congruent communication patterns to establish a productive learning environment for their diverse students. Gay (2002) includes five essential elements of culturally responsive teaching as being: (a) developing a knowledge base about cultural diversity;

(b) including ethnic and cultural diversity content in the curriculum; (c) demonstrating caring and building learning communities; (d) communicating with ethnically diverse students; and (e) responding to ethnic diversity in the delivery of instruction. Through such factors mentioned above, Barnes (2006) postulates one can become culturally competent by understanding and completing certain practices in order to positively impact the learning and teaching processes. Delpit (1992) describes the understanding can aide in solving many of the stubborn pedagogical problems in which exist today. Such consequences have been shown to lead in the estimation of the student or the entire group to include intellectual potential (better known as mislabeling), learned abilities and language abilities. Teachers who are not culturally competence and consistently practice culturally responsive practices are following and cycling these vicious consequences (Gay, 2010).

As culturally responsive practices are transformed to preservice teachers from teacher educators, it serves as a tool to increase student learning in which educators at all levels are being held accountable (NCLB Act of 2001). Accordingly, teacher educators Hudson, Bergin, and Chryst (1993) concluded their developed framework intended to enhance culturally relevant experiences for their preservice teachers and “empowered the teachers to transform their practices” to become culturally responsive teachers. Pang and Sablan (1998), propose teachers who have learned and practice culturally responsive teaching are more confident and believe they are effective in their instruction of diverse student populations.

Villegas and Lucas (2002) encourage teacher educators to integrate the following six characteristics of culturally responsive teachers throughout their teacher education programs to better prepare culturally responsive teachers in an effort to better teach diverse student populations. These characteristics are viewed as having the following: (a) sociocultural consciousness; (b) an affirming attitude towards students from culturally diverse backgrounds; (c) commitment and skills to act as agents of change; (d) constructive views of learning; (e) a willingness to learn about students; and (f) culturally responsive teaching strategies. Kea, Campbell-Whatley, and Richards (2004) state that it is critical for teacher education programs to provide opportunities for preservice teachers to learn and use culturally relevant pedagogy. Osborne (1996) suggest failure to impress preservice teachers in becoming culturally competent and practicing culturally responsive techniques will further ill-equipped them as well as the learning of children from diverse populations. This suggestion gives reason to explore innovative ways to impress such practices.

Transformational Leadership and Bernard Bass

Bass (1985) offers transformational leaders as their followers' look to them by intending trust, admiration and respect among many other characteristics. In this instance, teacher educators are identified as leaders and preservice teachers are intended to be followers. He contends preservice teachers will follow a teacher educator who has a vision and passion to achieve great things, inspires them and has a way of getting things done by injecting enthusiasm and energy. One of the many goals of transformational

leadership deriving from a term introduced through Charismatic Leadership in the field of leadership studies by James McGregor Burns also constitutes converting followers to leaders (Bass, 2003). He suggests, partly due to motivation from leader, the follower will be motivated to accomplish more than they originally intended or expected as they are pushed to move beyond their own self-interest for the good of the group. It appears the transformational leader is continuously repeating the cycle of creating more transformational leaders.

Through a study by Bass and colleagues, a questionnaire was developed from 141 statements categorized into either transformational or transactional characteristics of leadership and distributed to 104 officers in the military. Officers were asked to rate their superior and was used as the original research to analyze and develop the four components of transformational leadership. Findings suggest there are four separate characteristics denoted as the 4 I's in which transformational leaders have been characterized by through transformational leadership (Avolio, Waldman, & Yammarino, 1991; Bass & Avolio, 1993; Stewart, 2006). Bass (1985) identifies transformational leaders are: (a) individualized influenced as a role model known as the idealized influence characteristic; (b) inspirational motivated with team spirit and motivation providing meaning and challenge known as the inspirational motivation characteristic; (c) Intellectually stimulated known as the intellectual stimulation characteristic; and (d) have an individualized consideration as they mentor known as the individualized consideration characteristic.

Idealized influence. This component is also closely noted as charisma and relies on how admirable the leader displays. Often times leaders displaying high levels of charisma are seen as heroic and carry other characteristics such as self-confidence and self-determined in such their followers are expressing a feeling and need for them (Bass, 1985; Transformational Leadership, 2007).

Inspirational motivation. This second components offers the leader to have an attractive and engaging vision such that it can be identified and purposeful to the follower in order to cause an emotion to be motivated. (Bass, 1985; Transformational Leadership, 2007).

Intellectual stimulation. This third component suggest leaders have they know-how to cause their followers to create and produce extra effort through using creative ways and intellect. They choose to challenge their followers and encourage them to take risks in achieving the goal offered by the vision (Bass, 1985; Transformational Leadership, 2007).

Individual consideration. The final component allows the leader to be a team leader by recognizing and including everyone. While the leader offers allowance to be a mentor yet they are mindful in listening to the concerns and needs of the followers as a part of the team. This approach causes a continuum cycle of future transformational leaders (Bass, 1985; Transformational Leadership, 2007).

While these characteristics have been known to characterize transformational leaders, he also identifies in such the capability by way of the four components to: (a) transform their followers by increasing their awareness of the task importance and value;

(b) focuses first on the organizational goals rather their own interest; (c) activate their higher-order needs; and (d) uses charisma as a necessity but not sufficient as also contributing and showing evidence of transformational leadership. Through the characteristics and identifications above, Bass and Avolio (1993) acknowledge the sense of having a vision in organizing a culture of transformational leadership as key.

The organizations' vision and values are clearly articulated in a transformational leadership culture such that its leaders are able to transcend it clearly, be able to modify it when possible to do so, or give it new direction when desired by the leadership/ membership of the organization. Through the characteristics and identifications in the aforementioned it appears the transformational leader is able to newly self-empower its followers to do the same. In this instance the referred follower is known as the preservice teacher.

While transformation practices of teacher educators to preservice teachers can also be consistence with the components of Albert Bandura's Social Learning Theory (SLT) and research in vicarious learning, a transformational leader is a composition of many traits including that of transforming through vicarious learning. Among many this theory is used as a vision for preservice teachers to learn a majority of their teaching style. Vicarious learning is derived from Cornell Montgomery and proposed social learning occurred through four main stages of limitation including: (a) close contact; (b) imitation of superiors; (c) understanding of concepts; and (d) role model behavior. Ideally, the four stages are recognized by teacher educators as practices to transform preservice teachers. Teacher education programs propose teachers should be able to have

close contact with their students, be a role model for their students and ensure their students understand the concepts in which they are teaching once in the field (NCDPI, 2010). Many teacher educators use this approach daily as they seek to prepare and transform preservice teachers for the field of teaching. It is this approach along with the many other traits of a transformational leader in which a teacher educator offers to the preservice teacher for the good of the group.

Bass and Avolio (1993) continuously contend the transformational culture and its characteristics create a sense of purpose and feeling of family through shared mutual interests and vision. In a field such as teaching which is known to cause burnout and symptoms of stress, Miner (2005) states the transformational culture is needed such that it is able to transcend educators (both leader and follower) self-interests and increase their awareness in the culture in an effort to shift their goals in a continuum of achievement in the field. Bass and Avolio (1993) suggest the transformational leader's articulation of vision causes the subordinates to strongly identify and allows them to raise their own expectations to accomplish difficult goals. This theory meets the challenges facing the global community currently and the future which addresses and speaks to one of the many as the purpose multicultural education seeks to solve.

Additionally, Bass (1985) believes leaders (i.e. teacher educators and teachers) can be taught to be transformational leaders even as they face many challenges and acknowledges they may need to first address those challenges. Leithwood (1994) found transformational leadership adds value to schools through school leadership by way of a study conducted to investigate how transformational leadership practices impacts

principles' leadership. Additionally, he found principals rated higher by their subordinates also demonstrated higher levels of problem-solving and expert thinking which tends to be a few of the many purposes a principal (leader) is needed. Often times in the world of education a greater effort than usual is expected in the leadership on an even higher level such as teacher educators.

The Role of Teacher Educators

Teacher educators is a term which refers to those who are employed as higher education faculty and teach courses and/or a program coordinator serving in a teacher education program to prepare preservice teachers (Ducharme, 1986). Often times a person acquires this position based on experience and a terminal degree. Many teacher educators are previous teachers in P-12 schools. Most, eventually obtain a master's degree and a doctoral degree. A large amount of this is done while continuing to teach (in the P-12 school) or possibly as they are positioned in administrative positions such as a principal. Throughout this time the teacher has obtained a graduate/terminal degree and pursues a faculty position in a school/department of education. The Association of Teacher Educators (ATE) states there are nine standards in which teacher educators need to accomplish to develop preservice teachers to impact student learning. These standards are as follows:

- **Standard 1-Teaching:** Model teaching that demonstrates content and professional knowledge, skills, and dispositions reflecting research, proficiency with technology and assessment, and accepted best practices in teacher education.

- Standard 2-Cultural Competence: Apply cultural competence and promote social justice in teacher education.
- Standard 3-Scholarship: Engage in inquiry and contribute to scholarship that expands the knowledge base related to teacher education.
- Standard 4-Professional Development: Inquire systematically into, reflect on, and improve their own practice and demonstrate commitment to continuous professional development.
- Standard 5-Program Development: Provide leadership in developing, implementing, and evaluating teacher education programs that are rigorous, relevant, and grounded in theory, research, and best practice.
- Standard 6-Colloboration: Collaborate regularly and in significant ways with relevant stakeholders to improve teaching, research, and student learning.
- Standard 7- Public Advocacy: Serve as informed, constructive advocates for high quality education for all students.
- Standard 8-Teacher Education Professions: Contribute to improving the teacher education profession.
- Standard 9-Vision: Contribute to creating visions for teaching, learning, and teacher education that take into account such issues as technology, systemic thinking, and world views.

Pounder (2006) suggests that teacher leadership is dyadic by being in schools and on the university level involving teachers and teacher educator concurrently. As interpreted throughout the standards for teacher educators, it appears they are accountable and held

responsible to transform preservice teachers through theory and practice to engage in such a matter that is imperative to multicultural teaching (Chubbuck, 2010). Such standards as these, address teacher educators' linkage of multicultural education practices to the mandatory curriculum to assist in preparing preservice teachers in contemporary issues of diversity as they affect student outcomes. Gay and Howard (2000) state that connecting multiple forms of differences and oppressions is complicated and teachers are not often sure how to do it. They also discuss the strong resistance to multicultural education and implementation of pedagogical skills in this area due to having negative attitudes, concerns, and assumptions about the needs and modes of their students. This provides cause for teacher educators to develop teacher in a such a way this notion is decreased.

Studies such as the study of Boykin, Tyler, Watkins-Lewis, and Kizzie (2006) demonstrate a concern in the field. This study investigated the relationship between the demographics of 75 teachers (in two schools where 95% percent of the students were African American and on free/reduced lunch) and how they mediated classroom behaviors and practices. They revealed based on ANOVA procedures there was higher use of mainstream practices significant to the dominant culture being used and interestingly more so in the African American teachers than their European American counterparts. Teachers of all kinds should be able to have a broad range of pedagogical skills which includes not only their understanding of their cultural experiences, values and attitudes however the cultural experiences, values and attitudes of others (Banks, 1995). Gay and Howard suggest many teacher educators need to go through a

multicultural training just as preservice teachers, seeing that they can't teach what they don't know (Howard, 1999). Both also state, teacher education faculties must be held to the same level of accountability in multicultural education as the preservice teachers they are preparing to teach in the P-12 schools. Should they not, students will continue the cycle of suffering from experiencing educational disparities because of the lack of preparation on both parts (Gay & Howard, 2000). Kea et al. (2004) state that resistance from teacher educators and teacher education programs will persist and cause students from diverse populations to remain underserved until there is change, thus creating the possible need for transformational leadership in the teacher educator.

There are several factors involved in the facilitation and implementation of multicultural education on the part of both the teacher educator and preservice teacher which suggests teacher educators to become more proactive in this area. While teaching acts as a change agent, teacher educators may need to be aware of the inequalities in school as used in critical reflection such that they can encourage preservice teachers to respond to these issues as well. Kennedy (2010) discusses the expectations and rules teacher educators must follow which sometimes contradict the goals within themselves; such that they are expected to teach and transform practices they do not necessarily believe in, believe they are capable of carrying out through transformation or believe will have a great/meaningful outcome. This can become a challenge for teacher educators and creates an impact on not only their preservice teachers however the P-12 students.

Challenges and suggestions for teacher educators in multicultural education.

As Howard (2003) explains, in order for teacher educators/teachers to be culturally

relevant they will need to engage in honest, critical reflection that challenges their own beliefs culturally. He also discusses critical reflection as attempting to look at reflection within moral, political, and ethical contexts of teaching in order to ensure their own thoughts and practices do not reinforce prejudice behavior. In order for this message to come across, teachers and teacher educators need to be aware of their own thoughts and practice in an effort to transform culturally relevant teachers. The views of teacher educators can impact whether or not they choose to integrate culturally relevant pedagogy into their university classrooms.

Howard (2003) expresses a concern for teacher educators to reconceptualize how preservice teachers are prepared as well as provide them with the skills and knowledge to effectively teach diverse student populations. Tatto and Coupland (2003), as cited in Siwatu (2005), also suggest that preparing teachers to teach culturally diverse students requires teacher educators to assist preservice teachers in critically examining their own beliefs about diversity. However, Gay and Howard (2000) state that teacher educators must need to understand the same things they are transforming preservice teachers which means they will first need to critically examine their own beliefs. Siwatu (2005) explains when preservice teachers observe the success of the mentor teacher, it can have a direct impact on their efficacy to teach and their beliefs that “all students learn.” Freire (1995) suggests the first stage of the oppressed must deal with the problem of the oppressed consciousness and the oppressors’ consciousness’ which takes into account their behavior, their view of the world and their ethics. Teacher educators’ attitudes towards preservice teachers and the students they will teach can significantly shape the

expectations they hold for students' learning, their treatment of students, and what students ultimately learn (Casteel, 1998; Irvine, 1990). Siwatu (2005) discusses the beliefs may mediate future teachers culturally responsive teaching knowledge and skills and their future culturally responsive teaching behavior (as a part of multicultural education). This can also be applied to teacher educators as they are also responsible for being prepared themselves as they prepare preservice teachers for the field. Watkins, Lewis, and Chou (2001) advise that until teacher educators are able to flesh out their own beliefs and understanding of culture, they will be unlikely to positively influence learning for preservice teachers through teaching as a practice. They also pronounce that teacher educators do not understand how complex this teaching as a practice is in relation to multicultural education.

Delpit (1992) explains it is vital teacher educators explore their own beliefs and attitudes about others in order to address the pedagogical issues they face. For example, Hilliard (1991) expresses educators must believe before they can think about restructuring education. Irvine (2003) suggests high teacher expectations are an important element of effective schools in return from effective teaching. Bandura (1993) states the beliefs of educators to motivate and promote learning affect the types of learning environments they create. He also postulates the level of academic progress that can be achieved throughout the teacher educators' role affects and impacts all levels of education.

Summary

Through the historical context of unmentioned realities noted as critical theories this literature review provided an understanding of necessary change in the educational system. Multicultural Education and its practices such as culturally relevant pedagogy seek to address this change to increase student outcomes of diverse populations as educational reform. There is a noted linkage between multicultural education and teacher education in such there is a constant continuum of training taking place in the field of education. Teacher educators are training preservice teachers to become inservice teachers while inservice teachers are teaching P-12 students and being trained to become teacher educators. In such a case, the characteristics of transformational leadership offers a contribution to the field should teacher educators be able to increase the transformation preservice teachers into advocates and practitioners of multicultural education. Through constructivists' visions and approaches as Bandura's Social Learning Theory and Culturally Relevant Pedagogy, this literature review also examined the aforementioned in hopes of a greater understanding of the need to transform preservice teachers to demonstrate teacher quality traits as displaying such practices.

The historical context of HBCUs provides evidence of taking on a constructive approach in the nature of preparing diverse populations to teach diverse populations based on their experiences and for the betterment of the group seeing that the politics of the world displays itself as a continuous challenge. Culturally relevant pedagogy by way of multicultural education can be discussed as a key practice to address this issue currently of teaching in marginalized school settings. In an effort as encouraged by

Freire (1995), who suggests the oppressed must not turn into the oppressor and instead aim in liberating themselves and each other, multicultural education implemented and as one of the missions of HBCUs supports this effort. Teacher educators who believe these practices are a necessity and cause them to be effective can prepare preservice teachers and transform these practices to them by incorporating the practices into their own teachings in the university classroom. Although studies suggest teacher educators of the majority race have been identified as one who struggles in awareness and lack the ability to incorporate these practices because of their sense of White privilege and lack the need for these practices, many minority teacher educators struggle in this area as well (Mayhew & Grunwald, 2006). Acknowledgement has been made that all educators regardless of race should embrace culturally relevant practices and make note they are able to transform these practices in order to address the current education reform act (theme) “No Child Left Behind.” Additionally, it has been teacher educators in HBCUs have more of an increase need to current trends as they are also teaching many college students who are from marginalized school settings as well as preparing them to teach students in marginalized schools settings. Through review of the literature in the field relating to the topic, there is a lack of information in relationship to empirical studies as it relates to teacher educators and multicultural education and furthermore how transformational leadership can aid in the advocacy for multicultural education in teacher education. In linking these together the principle investigator offers an investigation through exploring teacher educators in an HBCU relationship between their

transformational leadership characteristics and multicultural education practices to include empirical data. The following chapter will provide the method for this study.

CHAPTER 3

Methodology

The purpose of this study was to explore the transformational leadership characteristics and multicultural education practices of teacher educators at an HBCU. The study provided an examination and indication of the multicultural education practices implemented by teacher educators at the HBCU. The study also included the academic and demographic variables that influence the practices of these particular teacher educators.

The current study utilized a two-phase explanatory sequential mixed method approach comprised of a quantitative and qualitative research design to investigate the HBCU teacher educators' transformational leadership characteristics and multicultural education practices. This sequential two-phase explanatory design allowed the researcher to explain quantitative results by a follow-up of qualitative findings (Creswell, 2009). The mixed method approach also constituted as data triangulation composed of a cross-examination between the three qualitative data collection types (content analysis, interviews, and observations). Creswell (2009) suggests that data triangulation strengthens studies as it provides a method to close any gaps during data collection and analyses.

The quantitative phase of the study was executed first by the distribution of two questionnaires: Multifactor Leadership Questionnaire (MLQ) and Multicultural Education Questionnaire (MEQ) (Appendix D). The qualitative phase of the

investigation in the second phase was used to describe, verify and clarify gray areas in which the quantitative phase was not able to depict. The two-phases were used to address the research questions pertaining to teacher educators' transformational leadership characteristics and multicultural education practices. The following research questions guided the study:

1. What is the relationship between HBCU teacher educators' transformational leadership characteristics and multicultural education practices?
2. What underlying factors influence the development of HBCU teacher educators' practices in multicultural education?

Hypotheses

H₁ The scores from the Multicultural Education Questionnaire will conclude there will be a significant difference in the mean score as measured on the Multicultural Education Questionnaire, as compared to higher-level transformational and lower-level transformational leaders.

$$H_0: r_{xy} = 0$$

$$H_1: r_{xy} \neq 0$$

H₂ Multicultural education practices are impacted by teacher educators' academic and demographic background.

Population and Sample

There are sixteen public universities in the state of North Carolina, and five of them are HBCUs. The data for this study will be drawn from participants at one public Historically Black College and University in the state of North Carolina. The study will be applicable specifically to this HBCU and is not generalizable to other institutions of higher education. The pseudonym Kameron Carolina State University (KCSU) will be used as the name for the university in an effort to keep it anonymous. Teacher Educators who serve as full-time faculty in the School of Education on the undergraduate and graduate level with a title of tenured or tenure-track professor were given the opportunity to participate in this study. Thirty-six faculty members were eligible to participate in this study based on the aforementioned criteria..

The participants' academic and demographic background information were obtained during the quantitative phase. The items included elicited information from teacher educators pertaining to their gender, age in years, ethnic background, total years of teaching (including all educational levels), highest academic degree earned and tenure status. Of the 21 participants (58% of the population), 11 were female and 10 were male. Participants were also asked to indicate their ethnicity: 11 identified as African American, seven Caucasian, two Asian and one Hispanic. Forty-eight percent of the sample was between the ages of 26 and 45 with 5% between the ages of 26 and 35. The other 52% were between the ages of 46 and over (24% reporting for both age groups of 56-55/56-65 and 5% reporting ages 66 and over). All participants in the sample have

earned a doctorate degree. 11 participants were tenured professors, and 10 participants were tenure-track assistant professors.

Description of qualitative participants. From the 21 participants, four teacher educators were randomly selected to participate in the qualitative phase of the investigation, which included content analyses, interviews, and observations. The names of the participants have been changed to maintain their privacy. Below is a description of each participant randomly selected for this phase of the study:

Jack is a Caucasian male who is between the ages of 56-65. His doctorate degree is Curriculum and Instruction. He is a tenured full professor and has over 21 years of teaching experience including all educational levels (32 in higher education). Michael is an African American male between the ages of 46-55. His doctorate degree is Curriculum and Instruction/Instructional Technology. He is on tenure-track and also has over 21 years of teaching experience including all educational levels (8 in higher education). Ann is an Asian female who is between the ages of 36-45. Her doctorate degree is in Communication Disorders. She is a tenured full professor and has between 6 and 10 years of teaching experience including all education levels (all 8 years are in higher education). Monica is an African American Female between the ages of 36-45. Her doctorate degree is Curriculum, Cultural and Change. She is an assistant professor on tenure track and has between 16 and 20 years of teaching experience including all educational levels (12 in higher education). Table 3.1 summarizes the academic and demographic background data of the participants in this study.

Table 3.1. Summary of Academic and Demographic Background Data (N = 21)

Variable	<i>n</i>
Gender	
Female	10
Male	11
Age in Years	
26-35	1
36-45	9
46-55	5
55-65	5
66 and over	1
Total Years of Teaching	
5 or less (total years of teaching)	2
6-10(total years of teaching)	3
11-15(total years of teaching)	3
16-20(total years of teaching)	5
21 or over(total years of teaching)	8
Race	
African American	11
Caucasian	7
Hispanic	1
Asian	2
Tenure Status	
Full Tenure	11
Tenure-track	10

Instrumentation

The purpose of the instrumentation used in this study was to obtain information from teacher educators in relation to their transformational leadership characteristics and multicultural education practices. The instruments used in this study were administered through quantitative and qualitative procedures as indicated by the two-phase sequential mixed method design. The participants were read a verbal consent script before participation in each phase (see Appendix A).

Quantitative phase. The following test instruments were selected and found to be appropriate for examining transformational leadership and multicultural education practices described in the review of the literature. Both quantitative test instruments are published and were thoroughly reviewed by the principal investigator resulting in usage.

Bernard Bass and Bruce Avolio (1985) devised the Multifactor Leadership Questionnaire (MLQ). The Likert-Scale instrument was developed to measure a broad range of leadership types and identifies the characteristics of a transformational leader (Mind Garden Inc, 2010). The Multifactor Leadership Questionnaire was developed in 1985. Since then, two more editions have been developed. The most recent revision includes a short form of the four-scale instrument and includes 45 items. The researcher uses the short form version in this study. The instrument also includes a self-rating leader form and peer-rating assessment. In this study only the self-rated assessment will be used to identify the transformational level leadership style of the teacher educator. Due to the method of the peer-rating assessment, the researcher did not see this method as being

applicable to the assessment of teacher educators. None of the questions in this questionnaire were revised.

The Multicultural Education Questionnaire was devised by Kirk Johnson and Yukiko Inoue from the University of Guam to analyze the theory and practice of multiculturalism at an American Pacific Island minority institution. The instrument was developed to investigate the incorporation of multicultural pedagogic strategies by faculty (Johnson & Inoue, 2001) at American Pacific Island University (identify by Johnson & Inoue as a minority university). The questionnaire consists of three sections containing a total of 26 questions in which the first section contains 18 questions and asks the participant to rate their answers using a Likert-scale. Seventeen of the eighteen questions use a five point scale where 5 equates to “very frequently” and 1 equates to “very seldom.” One of the questions uses a five-point scale where 5 equate to “always” and 1 to “never.” The second section containing the next three questions includes comments from faculty addressing their practices and teachings of multiculturalism. The third section contains the remaining five questions pertaining to demographic and academic background information and was used to collect data on participants’ gender, age, racial background, and professional experiences (see Table 3.1). Only answer choices for one question were revised. This question asks the ethnic background of the participants and answer choices given on the original study were Chamorro, Filipino, Asian, Micronesian, Other Pacific Islander, Caucasian, and Other. These answers are aligned with the ethnicities in Guam. The choices were changed to the ethnicity of the American culture being: African-American, Caucasian, Hispanic, Asian, Alaskan /Pacific Islander or Other.

The questionnaires were used to identify the teacher educators in regards to being a transformational leader and to explore and analyze their multicultural education practices. Participants' responses to many of the items were summed and averaged and are displayed as such; whereas other items the frequency was recorded. The mean and standard deviation were given for all questions where applicable. The demographic and academic questions were compared to questions as well.

Qualitative phase. The content analysis (Appendix E) was developed from key components of the MEQ along with comparison to the conceptual framework of multicultural teaching (Bennett, 2001) and compared to the syllabi of participants. For example, the questionnaire asks the participant to respond to their syllabi in addressing multicultural education. The matrix encompasses a review of the syllabi and categorizes how items found in the syllabi address multicultural education and aligned with the four dimensions as a part of the multicultural teaching framework. The matrix also reviewed the inclusion of content knowledge, activities/practices and references as it relates to multicultural education teaching of the teacher educator and listed them as evidences in regards to the categories.

Following the content analysis, interview questions (Appendix F) and classroom observations were prepared and sought to clarify and understand the similarities and differences amongst the questionnaire and syllabi. During the face-to-face interviews, the principal investigator included closed-ended and open-ended questions relating to their responses on the questionnaires and the syllabi. The principal investigator took hand-written notes and also completed a member checking process such that the

participants were given the opportunity to review the notes (Creswell, 2009). During the observations, the principal investigator attended the participants' classes unannounced to observe multicultural education teaching evidences as noted/not noted in the participants' content analysis. Field notes were taken during this procedure.

Reliability and Validity

Whitelaw (2001) suggests that reliability and validity provides the statistical criteria to assess the quality of a research investigation, while Fraenkel and Wallen (2006) state that reliability refers to the consistency and appropriateness of the measurement. They also state that validity refers to correct inferences that can be made by the measurement itself. Using the mixed method design, comprising both quantitative and qualitative procedures, was a reliable design to represent both variables independently so a relationship could also be tested and measured.

In reference to the quantitative procedures through the MLQ manual, the validity of the questionnaire has been addressed and acknowledged (Mind Garden Inc., 2010). Muenjohn and Armstrong (2008) state that the MLQ is the most popular instrument used to measure transformational leadership in the last two decades. According to Mind Garden Inc. (2010), a variety of studies have also noted the MLQ is easy to administer and is effective with the tens of thousands participants who have used it. Because of its multiple and wide usage, Whitelaw (2001) confirms this measurement to be reliable and valid due to it being continuously compared and replicated with similar results. Johnson and Yokiko (2001) states the MEQ was developed, piloted, and examined by a panel of

the faculty for content validity and reliability. Seeing that the principal investigator is also a participant in the population, the principal investigator will also be able to reference working relationships/experiences with the participants as a part of additional validity to confirm inferences being made. According to Creswell (2009), the *Spearman's Rank Correlation Coefficient* developed by Spearman in the early 1900's has also been known to be a reliable and valid statistical testing measurement. This testing measurement will be used to obtain the rho at the alpha level of .05

The qualitative procedures included in this study were used to describe and explain many of the responses of the questionnaires in the quantitative phase. Many qualitative researchers in the field see providing honest and believable data allows the principal investigator to draw appropriate inferences (Fraenkel & Wallen, 2006). A triangulation occurred within the qualitative phase to provide the aforementioned between the content analysis, interviews and observations in order to bring a coherent justification adding to the validity of the study (Creswell, 2009). As stated in the previous section, a member-checking procedure was also conducted for accuracy within the interviews.

Data Collection

The survey questionnaires (MLQ & MEQ) were distributed to the faculty in the school of education who met the requirements previously mentioned during a faculty meeting. The researcher informed the teacher educators their participation was voluntary, and their identity was anonymous to anyone other than the researcher as read

in a prepared statement also explaining the nature and purpose of the study. Participants took approximately 10-20 minutes to complete the questionnaire. Upon completion of the questionnaires participants returned the packet in a box sitting close to the principal investigator at lunch break during the faculty meeting.

The data collected were answered by closed-end questions in reference to teacher educators' academic and demographic backgrounds, transformational leadership characteristics and multicultural education practices. The participants answered a series of statements to identify whether or not they possess transformational leadership characteristics and rated their multicultural education practices in their current university teaching. Data collected were coded and the results of the questionnaire were entered into the internet survey program. The data collected for the quantitative phase were analyzed before proceeding to the qualitative phase.

Data Analysis

The results of the study are presented in the form of descriptive analyses and a relational analysis to explore the teacher educators' relationships as related to their transformational leadership characteristics and multicultural education practices. The data analysis proceeded in phases. The first phase of data analysis furnished descriptive data to examine teacher educators' responses and scoring on the Multifactor Leadership Questionnaire and Multicultural Education Questionnaire. The second phase of the analysis used the scoring scale from the Multifactor Leadership Questionnaire to identify the teacher educators' level of transformational leadership, since all participants were

identified as being transformational leaders. The participants were divided into two groups based on their scores in relation to the transformational components of the MLQ. The two groups are *Higher-level Transformational Score (HT)* and *Lower-level Transformational Score (LT)*. The third phase of analysis was the calculation of the *Spearman's Rank Correlation Coefficient* to identify the relationship of all participants in both groups. The statistical test of Spearman's Rank Correlation Coefficient is often used to measure non-linear data such of two rank-ordered scales and was the indicated as the appropriate method for this study (Creswell, 2008).

The qualitative phase followed the data analysis of the first three phases included in the quantitative phase. Four participants (two participants from each group) who completed the questionnaires were randomly selected to complete the fourth phase of the data analysis. The four participants were randomly selected via a computerized system (www.random.org). Two of the participants chosen were required to be tenured, and two were required to be on a tenure-track status. Within each of these groups, one was identified as transformational with a higher score and the other was identified as transformational with a lower score. This phase involved the collection and analysis of the most recent syllabi of each participant which was during the semester the principal investigator collected the questionnaire. The syllabi were then compared to the content analysis matrix. The qualitative approach of the study used the content analysis by way of analyzing the syllabi of the four participants. The next phase of analysis generated an interview in the form of a discussion between the principal investigator and the participant solely and was designed to clarify and understand the similarities and

difference amongst the questionnaire and syllabi as well as identify similarities and differences of the four participants. The participants were interviewed separately to discuss the similarities and differences found between their respective questionnaire and content analysis matrix as well as their comments in regards to them. This phase was used to explore the underlying factors that may influence teacher educators and their multicultural education practices in an effort to answer the second research question: What underlying factors influence the development of HBCUs teacher educators' practices in multicultural education? The observations were analyzed as the final step and used in comparison to the syllabi and interviews of the four participants.

Summary

The purpose of this study is to explore the transformational leadership characteristics and multicultural education practices of teacher educators at an HBCU. This study consisted of a two-phase sequential mixed method research design including quantitative and qualitative data. Two questionnaires were used to complete the quantitative phase of the study including: Multifactor Leadership Questionnaire and the Multicultural Education Questionnaire which contained questions to receive academic and background information. Descriptive analyses and the *Spearman's Rank Correlation Coefficient* statistic test was used to analyzed the data. Upon the closure of the quantitative phase, four participants were randomly selected to evaluate their most recent syllabi through a content analysis and participate in an interview and class observation. The contents of their syllabi were compared to a matrix developed to evaluate the

multicultural education practices indicated in the multicultural education questionnaire and multicultural teaching framework. The interview questions and observations will address similarities and difference among the questionnaire and content analysis as well as with the other participants selected for the qualitative phase. These results will be compared and shared with participating teacher educators.

CHAPTER 4

Results and Findings

This two-phase sequential mixed method design allowed the principal investigator to collect and analyze data that would assist in exploring the relationship of transformational leadership characteristics and multicultural education practices in teacher educators. This design also allowed the principal investigator to explore the underlying factors that influence the development of teacher educators' multicultural education practices in the HBCU under study. The following section describes the sample and examines the quantitative results and the qualitative findings.

Twenty-one teacher educators who currently hold a professorship (tenured/tenure-track) in the School of Education at Kameron Carolina State University (KCSU: pseudonym) participated in the study, as was described in Table 3.1. Of the total sample (58% of the population) where N=21, 11 were female and 10 were male. Participants were also asked to indicate their ethnicity: 11 identified as African American, 7 Caucasian, 2 Asian and 1 Hispanic. Forty-eight percent of the sample was between the ages of 26-45 (with 5 percent being between the ages of 26-35). The remaining 52% were between the ages of 46 and over (24% reported for both age groups of 46-55/56-65 and 5 % reported ages 66 and over). All participants in the sample have earned a doctorate degree with 11 being tenured and 10 being on tenure-track.

Quantitative Results

The first phase of this study was designed to answer the following research question: (a) what is the relationship between teacher educators' transformational leadership characteristics and multicultural education practices in HBCUs, (b) what academic and demographic variables influence teacher educators' transformational leadership characteristics, and (c) what academic and demographic variables influence teacher educators' multicultural education practices. In the following section, the results of the study are presented in descriptive analyses to investigate, item-specific means and the relationship between the independent and dependent variables.

Transformational leadership characteristics. Items labeled as characteristics of transformational leadership are presented in Table 4.1 and Table 4.2 for participants grouped in two levels based on their transformational leadership score respectively. On a scale of 0 through 4, the mean for the total population reported 3.45 with a standard deviation of .44. Eleven participants recorded a lower transformational score of 3.49 and below ($M=3.13$, $SD=.32$) whereas the remaining ten participants recorded a higher transformational score of 3.5 and above ($M=3.82$, $SD=.19$). Scores closer to 4 (3.5 and above) and a smaller standard deviation indicate a greater sense of transformational leadership (Mind Garden Inc, 2010). Groups were formed based on a mean split as described above and labeled as Lower-level Transformational Group and Higher-level Transformational Group. The scores for participants in this study ranged from 2.25 to 4.

The transformational groups are presented by academic and demographic information in Table 4.3; academic and demographic variables are presented in Table 4.4.

Table 4.1. Descriptive Statistics—Lower-level Transformational Leadership Characteristics

Characteristics	<i>M</i>	<i>SD</i>	Min	Max	<i>n</i>
Idealized Influence (Attributed)	3.05	.44	2.25	3.5	11
Idealized Influence (Behavior)	3.05	.55	2.25	3.75	11
Inspirational Motivation	3.18	.40	2.5	4	11
Intellectual Stimulation	3.07	.49	2.25	3.75	11
Individualized Consideration	3.30	.43	2.75	4	11

Note: The values represent mean responses to items coded 4 (frequently, if not always), 3 (fairly often), 2 (sometimes), 1 (once in a while), and 0 (not at all).

Table 4.2. Descriptive Statistics—Higher-level Transformational Leadership Characteristics

Characteristics	<i>M</i>	<i>SD</i>	Min	Max	<i>n</i>
Idealized Influence (Attributed)	3.75	.28	3.25	4	10
Idealized Influence (Behavior)	3.85	.17	3.5	4	10
Inspirational Motivation	3.9	.17	3.5	4	10
Intellectual Stimulation	3.78	.28	3.25	4	10
Individualized Consideration	3.85	.32	3	4	10

Note: The values represent mean responses to items coded 4 = frequently, if not always; 3 = fairly often; 2 = sometimes; 1 = once in a while; 0 = not at all.

Table 4.3. Transformational Scores by Academic and Background Information

Variable	HT	LT
	<i>n</i>	<i>n</i>
Gender		
Female	4	7
Male	6	4
Age in Years		
26-35	0	1
36-45	4	5
46-55	2	3
55-65	1	4
66 and over	0	1
Total Years of Teaching		
5 or less	1	1
6-10	1	2
11-15	1	2
16-20	2	3
21 or over	5	3
Race		
African American	7	4
Caucasian	2	5
Hispanic	0	1
Asian	1	1
Tenure Status		
Full Tenure	5	6
Tenure-track	5	5

Note: HT = High Transformational Score; LT = Low Transformational Score

Table 4.4. Means and Standard Deviations of Transformational Leadership Characteristics by Demographic Variables

Variable	<i>M</i>	<i>SD</i>
Gender		
Female	3.33	.45
Male	3.60	.40
Age in Years		
26-35	3.35	-
36-45	3.41	.43
46-55	3.33	.62
55-65	3.68	.31
66 and over	3.45	-
Total Years of Teaching		
5 or less	3.45	.78
6-10	3.38	.60
11-15	3.37	.50
16-20	3.44	.25
21 or over	3.53	.48
Race		
African American	3.65	.23
Caucasian	3.24	.50
Hispanic	2.90	-
Asian	3.40	.85
Tenure Status		
Full Tenure	3.42	.48
Tenure-track	3.50	.40

Note: HT = High Transformational Score; LT = Low Transformational Score

In relation to gender, transformational leadership characteristics mean was highest for males ($M = 3.60$, $SD = .40$), ages 56-65 ($M = 3.68$, $SD = .31$), 21 or over total years of teaching ($M = 3.53$, $SD = .48$), African-Americans ($M = 3.65$, $SD = .23$) and tenure-track faculty ($M = 3.50$, $SD = .40$).

Multicultural Education Questionnaire. Item specific frequencies and percentages for the 17 items from the multicultural education questionnaire are presented in Table 4.5 and Table 4.6 for participants grouped in two levels based on their transformational leadership score respectively. The questions are presented in the table in an effort to inspect each question specifically.

Items specific means for the 17 items from the multicultural education questionnaire are presented in Table 4.7 and Table 4.8 for participants grouped in two levels based on their transformational leadership score respectively. On a scale of 1 through 5, the mean for the total population reported 4.67 with a standard deviation of .29. The lower-level transformational group reported a score of 4.60 with a standard deviation of .28 and whereas the higher-level transformational group reported a score of 4.74 with a standard deviation of .29. The scores for participants in this study ranged from 1 to 5.

Academic and demographic variables are presented in Table 4.9. The multicultural education questionnaire mean pertaining to gender was highest for males ($M = 4.76$, $SD = .30$), ages 26-35 ($M = 4.88$, $SD = n/a$), 5 years or less total years of teaching ($M = 4.83$, $SD = .25$), African-Americans ($M = 4.68$, $SD = .29$) and tenure-track faculty ($M = 4.72$, $SD = .26$).

Table 4.5. Frequencies and Percentages for Multicultural Education Questions of Lower-level Transformational Score Group

Questions	VF	F	S
	n (%)	n (%)	n (%)
1. How often to you accommodate different viewpoints of your students regardless of their cultural ethnic backgrounds?	9 (81.8)	2 (18.2)	0 (0.0)
2. How often do you utilize interdisciplinary approaches in your teaching?	8 (72.7)	3 (27.3)	0 (0.0)
3. How often do you try to get every student involved in a class discussion?	7 (63.6)	4 (36.4)	0 (0.0)
4. How often do you have high expectations for your students regardless of their cultural and ethnic backgrounds?	11 (100.0)	0 (0.0)	0 (0.0)
5. How often do you accommodate different Learning styles of your students regardless of Their cultural/ethnic backgrounds?	6 (54.5)	4 (36.4)	1 (9.1)
6. How often do you have a collaborative/ collegial partnership with colleagues from the same cultural/ethnic background in your teaching?	9 (81.8)	2 (18.2)	0 (0.0)
7. How often do you use culturally relevant or responsive textbooks in your teaching?	5 (45.5)	5 (45.5)	1 (9.1)
8. How often do you encourage students whose second language is English to express themselves in the classroom?	3 (45.5)	9 (54.5)	0 (0.0)

Note. VF = Very Frequently; F = Frequently; S = Seldom

Table 4.5. (cont.)

Questions	VF	F	S
	n (%)	n (%)	n (%)
9. How often do you integrate multicultural perspectives in your teaching?	8 (72.7)	2 (18.2)	0 (0.0)
11. How often do you engage in a collaborative/collegial partnership with colleagues from different cultural/ethnic backgrounds in teaching?	7 (63.6)	4 (36.4)	0 (0.0)
12. How often do you listen to your students interactively and attentively regardless of their cultural and ethnic backgrounds?	9 (81.8)	2 (18.2)	0 (0.0)
13. How often do you provide your students with multicultural instructional materials (in class exercises, using videos, films, etc.)?	6 (54.5)	3 (27.3)	2 (18.2)
14. How often do you devote your energies to developing and improving your knowledge of cultural diversity?	4 (36.4)	7 (63.6)	0 (0.0)
15. How often do you attempt to eradicate prejudice and stereotypes that your students may have?	7 (63.6)	1 (9.1)	3 (27.3)
16. How often do you accommodate cultural/ethnic differences of your students in the classroom?	9 (81.8)	1 (9.1)	1 (9.1)
17. How often do you incorporate those cultural/ethnic differences in your teaching methodology?	7 (63.6)	3 (27.3)	1 (9.1)

Table 4.6. Frequencies and Percentages for Multicultural Education Questions of Higher-level Transformational Score Group

Questions	VF	F	So	Se	VS
	n (%)	n (%)	n (%)	n (%)	n (%)
1. How often do you accommodate different viewpoints of your students regardless of their cultural ethnic backgrounds?	10 (100)	0 (0)	0 (0)	0 (0)	0 (0)
2. How often do you utilize interdisciplinary approaches in your teaching?	9 (90)	0 (0)	1 (10)	0 (0)	0 (0)
3. How often do you try to get every student involved in a class discussion?	7 (70)	2 (20)	1 (10)	0 (0)	0 (0)
4. How often do you have high expectations for your students regardless of their cultural and ethnic backgrounds?	10 (100)	0 (0)	0 (0)	0 (0)	0 (0)
5. How often do you accommodate different learning styles of your students regardless of their cultural/ethnic backgrounds?	10 (100)	0 (0)	0 (0)	0 (0)	0 (0)
6. How often do you have a collaborative/ collegial partnership with colleagues from the same cultural/ethnic background in your teaching?	8 (80)	1 (10)	1 (10)	0 (0)	0 (0)
7. How often do you use culturally relevant or responsive textbooks in your teaching?	6 (60)	3 (30)	1 (10)	0 (0)	0 (0)
8. How often do you encourage students whose second language is English to express themselves in the classroom?	7 (70)	2 (20)	0 (0)	0 (0)	1 (10)
9. How often do you integrate multicultural perspectives in your teaching?	7 (70)	2 (20)	1 (10)	0 (0)	0 (0)

Note. n=10. The values represent mean responses to items coded 5 = very frequently; 4 = frequently; 3 = sometimes; 2 = seldom; 1 = very seldom.

Table 4.6. (cont.)

Questions	VF	F	So	Se	VS
	n (%)	n (%)	n (%)	n (%)	n (%)
10. How often do you support the academic success of your students regardless of their cultural and ethnic backgrounds?	10 (100)	0 (0)	0 (0)	0 (0)	0 (0)
11. How often do you engage in a collaborative/collegial partnership with colleagues from different cultural/ethnic backgrounds in teaching?	5 (50)	5 (50)	0 (0)	0 (0)	0 (0)
12. How often do you listen to your students interactively and attentively regardless of their cultural and ethnic backgrounds?	9 (90)	1 (10)	0 (0)	0 (0)	0 (0)
13. How often do you provide your students with multicultural instructional materials (in class exercises, using videos, films, etc.)?	7 (70)	1 (10)	2 (20)	0 (0)	0 (0)
14. How often do you devote your energies to developing and improving your knowledge of cultural diversity?	8 (80)	0 (0)	2 (20)	0 (0)	0 (0)
15. How often do you attempt to eradicate prejudice and stereotypes that your students may have?	10 (100)	0 (0)	0 (0)	0 (0)	0 (0)
16. How often do you accommodate cultural/ethnic differences of your students in the classroom?	10 (100)	0 (0)	0 (0)	0 (0)	0 (0)
17. How often do you incorporate those cultural/ethnic differences in your teaching methodology?	9 (90)	2 (20)	0 (0)	0 (0)	0 (0)

Table 4.7. Means and Standard Deviations for Multicultural Education Questions of Lower-level Transformational Score Group

Item	<i>M</i>	<i>SD</i>	Min	Max	<i>N</i>
1	4.82	.40	4	5	11
2	4.73	.47	4	5	11
3	4.64	.50	4	5	11
4	5.00	.00	-	5	11
5	4.45	.69	3	5	11
6	4.82	.40	4	5	11
7	4.36	.67	3	5	11
8	4.45	.52	4	5	11
9	4.64	.67	3	5	11
10	4.82	.40	4	5	11
11	4.64	.50	4	5	11
12	4.82	.40	4	5	11
13	4.36	.81	3	5	11
14	4.36	.50	4	5	11
15	4.36	.92	3	5	11
16	4.73	.65	3	5	11
17	4.55	.69	3	5	11

Note. The values represent mean responses to items coded 5 = very frequently; 4 = frequently; 3 = sometimes; 2 = seldom; 1 = very seldom.

Table 4.8. Means and Standard Deviations for Multicultural Education Questions of Higher-level Transformational Score Group

Item	<i>M</i>	<i>SD</i>	Min	Max	<i>N</i>
1	5.0	0.00	-	5	10
2	4.8	0.63	3	5	10
3	4.6	0.70	3	5	10
4	5.0	0.00	-	5	10
5	5.0	0.00	-	5	10
6	4.7	0.67	3	5	10
7	4.5	0.71	3	5	10
8	4.4	1.26	1	5	10
9	4.6	0.70	3	5	10
10	5.0	0.00	-	5	10
11	4.5	0.53	4	5	10
12	4.9	0.32	4	5	10
13	4.5	0.85	3	5	10
14	4.6	0.84	3	5	10
15	5.0	0.00	-	5	10
16	5.0	0.00	-	5	10
17	4.8	0.42	4	5	10

Note. The values represent mean responses to items coded 5 = very frequently; 4 = frequently; 3 = sometimes; 2 = seldom; 1 = very seldom.

Table 4.9. Means and Standard Deviations of Multicultural Education Practices

Variable	<i>M</i>	<i>SD</i>
Gender		
Female	4.58	.26
Male	4.76	.30
Age in Years		
26-35	4.88	-
36-45	4.69	.35
46-55	4.70	.11
55-65	4.60	.36
66 and over	4.47	-
Total Years of Teaching		
5 or less	4.83	.25
6-10	4.80	.13
11-15	4.73	.47
16-20	4.67	.16
21 or over	4.55	.33
Race		
African American	4.68	.29
Caucasian	4.55	.30
Hispanic	5.00	-
Asian	4.83	.25
Tenure Status		
Full Tenure	4.61	.31
Tenure-track	4.72	.26

Relationship between transformational leadership and multicultural education practices. The Spearman's Rank Correlation Coefficient statistical test was conducted to examine the relationship of different transformational leadership groups held by teacher educators in the HBCU and their multicultural education practices. The results below illustrate how teacher educators with different transformational leadership scores differ.

Multicultural Education Practices. The scores from the MLQ was measured as the mean score and identified as the independent variable for each participant. The dependent variable was the mean frequency from the MEQ which addressed multicultural education practices. The group identified as the higher-level transformational group reported a higher mean in the dependent variable of 4.74 with a standard deviation of .29 whereas the lower-level transformational group reported a lower mean of 4.60 with a standard deviation of .28. The occurrences of the measurement were demonstrated to be significant ($p = 0.28$). By calculating the MLQ score and MEQ mean Frequency for each participant the Spearman's Rank Correlation Coefficient Statistic test and was able to be manually conducted and verified by SPSS (Statistical Software). Rho (r) = .48 in which the moderate positive correlation is significant at the 0.05 level.

Qualitative Findings

The second phase of this study was designed to further explore the following questions: (a) What underlying factors influence the development of teacher educators in HBCUs multicultural education practices?; and (b) What are the similarities and

differences between teacher educators with different levels of transformational leadership characteristics? In the following section, the themes that emerged from the content analysis of the syllabi and face-to-face interviews are presented along with data that illustrates how teacher educators with different levels of transformational leadership characteristics are similar and different.

As previously stated in the methodology sections, scores on the MLQ were used to purposefully select four teacher educators from the original 21 participants in the study. The four participants represented teacher educators with different level transformational leadership characteristics. The analysis of the content (i.e. syllabi) data revealed several themes relating to teacher educators' multicultural education practices. The analysis of the interview data revealed several themes relating to teacher educators' transformational leadership characteristics, multicultural education practices and the beliefs and factors which influence them both. The following section describes the common themes emerging from the data analysis that were helpful in identifying the aforementioned.

Content analysis. The four participants submitted two syllabi each for the courses they are currently teaching for a total of eight (four=undergraduate and four=graduate) syllabi to be analyzed. Jack (HT) and Michael (HT) submitted syllabi for one each (undergraduate and graduate) whereas both syllabi submitted from Monica (LT) were for undergraduate courses and Ana (LT) submitted both syllabi for graduate courses. The four participants do not teach any sort of Multicultural Education/Diversity courses. In fact, one of the courses Jack and Monica (LT) teach is the same. Table 4.10

describes themes in which the data from the syllabi were coded. The contents of the syllabi were compared to a matrix developed to evaluate the multicultural education practices related to the multicultural education questionnaire and the conceptual framework of multicultural teaching and placed in categories. Words, phrases and terms from the responses were also identified as terminology, activities/practices and references (practices) while being placed in its respective categories.

Table 4.10. Description of Themes from Content Analysis of Syllabi

Themes	Categories
Dimension One: Equity Pedagogy	School and Classroom Climates Student Achievement Cultural Styles in Teaching and Learning
Dimension Two: Curriculum Reform	Curriculum Theory Detecting Bias in Texts, Media and Educational Materials Historical Inquiry
Dimension Three: Multicultural Competence	Ethnic Identity Development Prejudice Reduction Ethnic Group Culture
Dimension Four: Social Justice	Social Action Demographics Culture and Race in Popular Culture

The example below illustrates how the data were analyzed and coded. This example is a question asked relating to a group assignment from Jack's undergraduate course syllabi:

How are you developing/continuing to develop a realistic, positive attitude toward students and others from diverse backgrounds?

The question asked here was coded as addressing the theme Multicultural Competence and all three categories it contained along with being coded as an activity (practice).

The principal investigator coded, categorized and tabulated words from the eight syllabi. The themes, categories and practices were also helpful in comparing the differences and similarities of the two groups of teacher educators.

Dimension one—equity pedagogy. In reviewing the syllabi of the four participants all except one participant (LT) included terminology, content, activity and/or a reference to address Equity Pedagogy as relating to and categorized in the Conceptual Framework of Multicultural Teaching Categories (Bennett, 2001). Jack's syllabi displayed the most occurrences followed by Michael (HT) in this first dimension of the framework. Jack's syllabus of his undergraduate course includes a quote on the first page by Jean Piaget and Haim Ginott which is directly related to the category Cultural Styles in Teaching and Learning. Jack (HT) also address all of the three categories through the course outline and class schedule via readings, written assignments, discussions, field experience, journaling and lesson planning. Jack (HT) also has student learning outcomes stated in his syllabi directly related to equity pedagogy. Jack (HT) also includes books and journals referenced in the bibliography which addresses equity

pedagogy as well. Michael (HT) syllabi addresses equity pedagogy in all three categories mainly through stated student learning outcomes and national education standards included in the syllabus. There is also a chapter noted in the syllabi which directly refers to teaching technology for diverse learners. Monica (LT) addressed the three categories very minimum in the syllabi in which two (student achievement and cultural styles in teaching and learning) of the three categories were address by one student learning outcome. The school and classroom climate was addressed by a statement of examples relating to gangs and school violence. Ana (LT) did not address the dimension at all in either syllabi.

Dimension two—curriculum reform. In reviewing the syllabi of the four participants all except one participant (LT) included terminology, content, activity and/or a reference to address Curriculum Reform as relating to and categorized in the Conceptual Framework of Multicultural Teaching Categories (Bennett, 2001). Jack's syllabi displayed the most occurrences followed by Michael (HT) in this second dimension of the framework. Data pertaining to the second category (detecting bias in texts, media, and educational materials) was not found in any of the four participants' syllabi. Jack's (HT) syllabi continued to address the other two categories through the same practices in the dimension two, additionally an assessment for diverse abilities were noted as well as historical reading topics including gender differences and stimulating environment were noted and categorized as historical inquiry. Both Michael (HT) and Monica (LT) address the same two categories through student learning outcomes with Monica's (LT) syllabi were minimum. National education standards included by Michael

(HT) addressed the curriculum theory. Ana's (LT) syllabi did not display any data relating to this dimension.

Dimension three—multicultural competence. In reviewing the syllabi of the four participants all except one participant (LT) included terminology, content, activity and/or a reference to address Multicultural Competence as relating to and categorized in the Conceptual Framework of Multicultural Teaching Categories (Bennett, 2001). Jack's (HT) syllabi displayed the most occurrences in this third dimension of the framework. In addition to the practices and terminology mentioned to address the other two dimensions discussed, Jack's (HT) syllabi contain a total of ten books and articles in his bibliography which addresses the categories of multicultural competence. Such books as *Unraveling the "model minority" stereotype: Listening to Asian America youth* by Stacy Lee and *Beyond heroes and holidays: A practical guide to K-12 anti-racist, multicultural education and staff development* (Karp, 1998) clearly addresses the categories in the dimension three as well as other categories throughout the matrix. Michael (HT) syllabi addresses multicultural competence minimally through student learning outcomes and only in the prejudice reduction category. This dimension was not addressed at all through neither Monica (LT) nor Ana's (LT) syllabi.

Dimension four—social justice. In reviewing the syllabi of the four participants two of them addressed the topic and included terminology, content, activity and/or a reference to address Social Justice as relating to and categorized in the Conceptual Framework of Multicultural Teaching Categories (Bennett, 2001). Jack's (HT) syllabi displayed the most occurrences in the final dimension of the framework. Overall, the

same as the aforementioned to include book and journals were inclusive in addressing the dimension throughout Jack's (HT) syllabi. Monica (LT) syllabi addressed only the culture and race in popular culture category through practices such as readings, discussions field experience, journaling and lesson planning. Neither Michael (HT) nor Ana's (LT) syllabi addressed this dimension in their syllabi

Interviews. The analysis of the interview data revealed several themes relating to teacher educators' transformational leadership characteristics, multicultural education practices and the factors that influence them. Table 4.11 describes the themes that emerged during the analysis of the data derived from the four participants' face-to-face interviews. These themes were also helpful in comparing the differences and similarities of the two groups of teacher educators.

Ownership of possessing transformational leadership characteristics. During the interviews, each participant was read the transformational leadership theory defined by Bass (1985). Afterwards each participant was asked to rate (on a scale 0 to 4) how often they feel they possess the particular characteristics given in the definition. All four of the participants rated themselves as a "4." When asked why, Michael (HT) acknowledges he does the characteristics mentioned "*all the time*" while Ana's (LT) replies with "*Wow, that's a lot.*" Additionally, when asked did they view themselves a transformational leader. All four of them answered the questioned completely different. Jack (HT) immediately answered "yes." Michael answered "*as needed,*" Monica answered "*I didn't until now being read the definition*" Ana answered "*no.*"

Table 4.11. Description of Themes that Emerged during the Face-to-Face Interviews

Themes	Description
Ownership of or possessing Transformational Leadership Characteristics	How often do you feel you possess these characteristics? Do you view yourself as being a transformational leader?
Being in tune to multicultural Education	How would you rate you being in tune to multicultural education and its practices?
Relationship between transformational Leadership and multicultural education	Do you feel any of the characteristics you may possess as a transformational leader have anything to do with your beliefs relating to multicultural education? Do you feel any of the characteristics you may possess as a transformational leader have anything to do with your practices relating to multicultural education?
Role of the teacher educator	How do you feel your role as a teacher educator play into possessing characteristics of a transformational leader? How do you feel your role as a teacher educator play into beliefs of multicultural education? How do you feel your role as a teacher educator play into practices of multicultural education?
Syllabi	Briefly discuss your process of designing the syllabi for your courses and what you consider when doing so? In what ways do you feel your syllabi address multicultural education practices?
Expanding/enhancing knowledge on Multiculturalism and diversity	Give some examples and briefly discuss the ways you indicated on the questionnaire you as a professor expand or enhance your knowledge and awareness about issues of multiculturalism and diversity. Why you feel it is important to do such?

Being in tune to multicultural education. During the interviews, each participant was read the multicultural education theory defined by Banks (1994). Afterwards each participant was asked to rate (on a scale 0 to 5) being in tune to multicultural education and its practices. All four of the participants rated themselves as a “5.” When asked why, Jack (HT) states the following: “Everybody is important, unique, diverse individuals with different perspectives, talents. As a leader [we] need everyone to monopolize the opportunity.”

Michael (HT) states:

Coming from being an international professor, I have experienced a lot and want to teach from a constructivist approach. My class is enriched and fosters the individual as a major piece to make sure we know why people say and do what they do...and be able to resolve our issues at the end of the day.

Monica (LT) states:

I work in an institution where that is the mission as well as the department and the unit. I worked in a public school setting that lends itself to this type of reform. ... my former academic training is based on this approach.

Ana (LT) states, “That’s my strength and focus.”

Relationship between transformational leadership and multicultural education.

Jack (HT) addresses the questions relating to the relationship between transformational leadership and multicultural education as stating:

I think they should go hand and hand... its works best when there is a leadership role that can contribute... and is clearly based on ethnicity and talents of

individuals... although this includes the good, bad and ugly this is the notion of social justice.

Michael (HT) suggests, “if you are a transformational leader you have to have a cultural perspective.” He also acknowledges his discipline (technology) is driven more by culture as well as the discipline being transformational. Monica (LT) stressed the importance of “awareness” of the task (multicultural education) is what teachers deals with to include equity and the passion and emotions in which transformational leaders carry. Ana (LT) spoke to the multicultural education part of the question by acknowledging her interests and background really helps her to address multicultural education. She also made mention of providing services for people with a “multicultural background.”

Role of the teacher educator. In response to address how the role of a teacher educator plays into possessing characteristics of a transformational leader and multicultural education practices the participants explain as followed:

Jack (HT) states:

First and foremost, you got to walk the walk in which I think I do, practice what you preach, encourage conversation. I try to moderate in hopes of dialogue-encourage conversation, people opening up, getting out of their comfort zones and dealing with critical issues... it doesn't always work out neatly but... you are creating an interesting, relevant and useful learning situation... you need this. Multicultural education is about relevance. We want everyone to feel relevant and want them to see relevance.

Michael (HT) states:

I need to lead by example, encourage, find unique methods so they (students) can get on board and deal with... I give reflective assignments. I am changing the educational landscape. My prior experiences... can't ignore the child's experience so that you can bring in cultural diversity (i.e. social interaction). You will limit by not talking about different cultures. You have to bring your beliefs into practices and allow people to define themselves.

Monica (LT) acknowledges, she has to model as part of a transformational leader. Ana (LT) explains the role of a teacher educator encourages her to achieve and forces her to do such.

Syllabi. In discussing the process of designing the syllabi and what is considered for courses in which they teach, all participants made mention of the conceptual framework theme which must be included in their syllabi however they acknowledge other factors in which they including when doing so. None of the participants individualized doing anything different between their undergraduate and graduate courses. Jack (HT) acknowledges he wants to address certain multicultural education course and hopes his syllabi gives off a positive vibe. He included he wants his students to think "this guy really thought about this course." He states, "there is a lot of assignments that deal with multicultural education and see I am dealing with multicultural education and diversity. You can also look at the bibliography and journal prompts." Michael (HT) acknowledges he looks at national and international trends and also makes mention of not giving generic assignments. He wants to challenge the students into whom they are. He suggests, bringing in universal things such as

professional standards, constructive approaches, multiple intelligences all encourage and can bring a student into who they are. Monica (LT) acknowledges the university and unit's mission, state and national standards already target the population in doing so through partnership. She suggests, creating the syllabi using the latest research, personal style with opportunities to collaborate such as field experience addresses multicultural education practices. Ana (LT) acknowledges she considers students' learning style, and different capacities to meet their needs however she states "I don't think my syllabi addresses that" in response to the question relating to syllabi addressing multicultural education practices.

Expanding/enhancing knowledge on multiculturalism and diversity. Each participant was read their response to a question from the MEQ which states: In what ways do you as a professor expand or enhance your knowledge and awareness about issues of multiculturalism and diversity. After being read the question and their respective response, each participant was asked to give some examples and briefly discuss why they feel it is important to do such. Jack (HT) suggests, it is important to do all of the responses he indicated. He mentioned collaborating and communicating with other faculty members with a different ethnicity from his allows him to receive a wealth of knowledge from a different perspective. He states, everyone can teach each other. He also states he is always looking at books, novels, short stories and video to tell a story. He also makes mention that he encourages a lot of storytelling in hopes of students to be able to use storytelling in their classrooms.

Michael (HT) mentions he teaching a diversity class for a leadership program pro bono for another institution for honors students who will study diverse populations in a study abroad program. He believes he does that as part of his belief and contribution to people to understand each other as part of living in a global society. He states, “everyone needs to know and understand people and the people you work with.”

Monica (LT) addresses her collaboration as being important and gives the example of working with professional organizations on more of the local and state level. She also suggests the importance of working with other institutions that have a different mission in order to expose her and her students to other cultures. She believes in using videos and newspapers to conceptualize the cultural experience as well as make it more practical.

Ana (LT) suggest the department in which she works has other colleagues that are experts in the field.

Ana states:

We have other colleagues that are experts in multicultural education that I can work with, get ideas from, and they can get ideas from me. It is important to understand people. We want people to adapt to us and they want us to adapt to them.

Observations. After interviews, the principal investigator asked permission from all four participants to observe their respective classes unannounced. All four participants agreed. The principal investigator was able to validate the responses in the interview as well as the syllabi by way of observations. For example in Jack’s course, it

was noticed immediately by the principal investigator the acknowledgement of multiculturalism as Jack was presenting a lesson on linguistic plurality as a part of multiculturalism. He noted future teachers need to be made aware the sensitivity to this in relation to prejudice reduction. Jack's syllabi stated directly this particular class session would address linguistic plurality in the form of a discussion and journaling. While Michael spoke of his constructivist approach during the interview. The principal investigator was clearly able to identify this approach with Michael's lecture during the observation. During Monica's and Ana's class sessions the principal investigator was not able to note anything to be constituted as multicultural teaching practices as these findings were aligned with the content analysis conducted for these participants.

Reliability and Validity of Tests

The tests and results from the test performed were conducive in the exploration of transformational leadership characteristics and multicultural education practices of the teacher educators in the HBCU. The MLQ, MEQ and content analysis were implicit of the literature. Additionally, quantitative results and qualitative findings were aligned with each other within the four participants. They were also aligned through the experiences the principal investigator has observed through working relationship with the four participants as added reliability.

Summary

This chapter provided quantitative results and qualitative findings as a mixed method approach the exploration of the teacher educators in an HBCU transformational leadership characteristics and multicultural education practices. This mixed method caused the principal investigator to be able to address the research questions which guided the study:

1. What is the relationship between HBCU teacher educators' transformation leadership characteristics and multicultural education practices?
2. What underlying factors influence the development of HBCU teacher educators' practices in multicultural education?

Quantitatively, descriptive analyses and the statistical test-Spearman's Rank Correlation Coefficient provided results. While qualitatively, a data triangulation including a content analysis, interviews and observations were conducted and presented findings. The final chapter will present a discussion, summary of the findings, implications and limitations of the study and forward a conclusion.

CHAPTER 5

Discussion

The purpose of this study was to explore the relationship between transformational leadership characteristics and multicultural education practices of teacher educators in a Historically Black College and University (HBCU) also identified as KCSU for the purpose of this study. In this study, the principal investigator intent was to explore avenue to enhance the readiness of preservice teachers to address academic achievement by way of student outcomes in P-12 settings.

Multicultural Education appears to be lacking empirical findings and studies concerning teacher educators and their transformation practices in relation to preservice teachers. This study addresses multicultural education and teacher educators by offering an explanation towards transformational leadership for an effective teaching and learning process between P-12 students, teachers and teacher educators.

The research questions for this study quantitatively and qualitatively in order to seek empirical findings as well as an explanation to this issue of the relationship between transformational leadership characteristics and multicultural education practices in teacher educators. This two probe process included an explanatory mixed method approach. The quantitative probe examines the relationship between teacher educators' transformational leadership characteristics and multicultural education practices in the teacher education program at KCSU. The study also examines the academic and

demographic variables that influence teacher educators' transformational leadership characteristics. Additionally, this study examines the academic and demographic variables that potentially might influence teacher educators' multicultural education practices. Qualitatively, this study investigates the underlying factors such as collaboration with faculty members of other cultures that influence the development of teacher educators in HBCUs multicultural education practices as well as investigates the similarities and differences between teacher educators with different levels of transformational leadership characteristics.

In responding to the research question examining the relationship between teacher educators' transformational leadership characteristics and multicultural education practices, teacher educators were asked to complete two questionnaires relating to their transformational leadership characteristics (Multifactor Leadership Questionnaire-MLQ) and multicultural education practices (Multicultural Education Questionnaire-MEQ). These questionnaires also provided academic and demographic information for each participant which was also examined. Participants mean score from the MLQ, participants were placed in two groups: higher-level transformational score (HT) and lower-level transformational score (LT) based on each participant's mean score from the MLQ. The academic and demographic information was examined (Table 4.1) revealed a relation to gender in that more males were identified and place in HT (M= 3.60) whereas more females were placed in LT (M= 3.33). In regards to age, the majority of the participants in the 36-45 (M= 3.41) and 56-65 (3.68) were placed in HT whereas the majority of the age group 46-55 (M= 3.33) were placed in LT. Similarly, the majority of

HT in regards to total years of teaching lends to participants who indicated over 21 years of teaching ($M = 3.53$). The majority of HT were African Americans ($M = 3.65$) and the majority of the LT were Caucasians (3.24).

After descriptive analysis of the transformational group was noted, the principal investigator began to analyze the MEQ by way of the transformational groups. The mean frequencies for each of the 17 items for each group were compared between the two groups and displayed in Table 4.5 (LT) and Table 4.6 (HT). One question (question 4) represented “very frequently” with a 100% response of the LT group and six of the 17 questions were answered with 100% “very frequently” response of the HT. Both HT and LT groups answered question 4 with a 100% “very frequently” response which asked, “How often do you have high expectations for your students regardless of their cultural and ethnic backgrounds?” As previously stated, this was the only question the LT received a 100% response within the entire group. However, the question following this question (question 10) asked, “How often do you accommodate different learning styles of your students regardless of their cultural/ethnic backgrounds?” Interestingly, the LT responded to this question with a split between “very frequently”, “frequently” and “sometimes” while the HT responded to this question with a 100% response to “very frequently.” HT also responded to questions: 1, 10, 15 and 16 with a 100% of “very frequently.”

The HT mean scores relating to the multicultural education practices were higher than the LT on 13 of the 17 items. This descriptive analysis offers higher scores in transformational leadership leads to higher scores in regards to multicultural education

practices. These means scores were also analyzed using participants' academic and demographic information (Table 4.9). Males reported a higher mean score ($M = 4.76$) than females ($M = 4.88$). Participants who have over 21 years of teaching experience had the lowest mean score ($M = 4.55$). Asians had the highest mean score in relation to ethnicity ($M = 4.83$) however there were only two participants who identified as Asian. The next highest mean was that of African Americans ($M = 4.68$). Tenure-track participants reported a higher mean score ($M = 4.72$) in comparison to their tenured colleagues ($M = 4.61$).

While the descriptive analysis provides valuable information of a relationship and factors contributing to higher scores in regards to transformational leadership characteristics and multicultural education practices to the study; statistical testing was also conducted. It was predicted there would be a relationship between teacher educators' transformational leadership characteristics and their multicultural education practices. Spearman's Rank Correlation Coefficient procedures revealed there was a moderate positive correlation amongst the two variables and found to be significant.

The qualitative finding suggests the development of the syllabi and its relationship to a framework such of Bennett's (2001) conceptual framework of multicultural teaching as an underlying factor which influences multicultural education practices of teacher educators. The syllabi of Jack (HT) represented mastery of the conceptual framework of multicultural teaching with evidence for all themes and categories with the exception of one category followed by Michael (HT) who provided evidences for seven of the 12 themes and categories. Both participants of the LT had a

total of six evidences amongst the both of them in their syllabi. Monica (LT) indicated five evidences and Ana (LT) indicated six evidences. Jack (HT) expressed a great concerned in wanting his students to know and feel the multiculturalism in the syllabi. Ana (LT) felt there was not a need to include such evidences in her syllabus. Class observations of the four participants did not lend to any discrepancies in the syllabi such that faculty members generally use syllabi as a guideline/contract for the courses they teach.

There are key similarities and differences between the groups' transformational leadership characteristics and multicultural education practices. All four participants believed transformational leadership is related to multicultural education and being a teacher educator. Three of the four viewed themselves as a transformational leader, Monica (LT) only viewed herself as a transformational leader after being read the Bass (1985) definition of a transformation leader. This offers such alignment between the transformational leadership scores of the participant and what they believe/feel which then lead to how they behave. Monica (LT) also was the only participant whom suggests the university's mission as well as her department and unit lends itself to multicultural education and attributed this to much of her practices. All of four participants believe collaboration within colleagues enhances and expands their knowledge in multiculturalism and diversity.

Overall, these findings support there is a relationship between teacher educators in the HBCU transformational leadership characteristics and multicultural education practices. The findings also provide underlying factors which influence multicultural

education practices by these teacher educators. This chapter will include the Relationship to the Findings to Prior Research, Implications for Future Practice, Research & Policy/Theory, Limitations and a Conclusion for the study.

Findings in Relationship to Prior Research

Many of the findings are supported through previous research in the field of transformational leadership, multicultural education and teacher education. For example Bass and Avolio suggests (1993), organizations that are effective have leaders who carry a transformational leadership values such that they can build a culture of tactical and strategic thinking towards a vision regardless of experience. As indicated in the findings, although tenure faculty are often respected as the more experienced and knowledgeable in the university the tenure-track participants reported a higher mean score on multicultural education practices although many of them have a considerable amount of teaching experience. Experts in the field of education reform as Fullan (2007) suggest change in ways not seen or experienced previously need to be understood and implemented so that beneficial change can take place. Also in the case of educational reform, Gay and Howard (2000) along with other experts in the field, express a great concern in assuring all teacher educators are prepared themselves in multicultural education in such they can adequately and effectively prepare future teachers in the area of multicultural education as the diverse population increases (Bank & Banks, 1995c & Irvine, 2003). Findings indicate there is a great need for development to take place in

participants' possible groupings with lower score on the multicultural education questionnaire.

Participants in the HT display higher scores in their multicultural education practices independently and as a group in such that they can be generalized to be the tactical and strategic thinkers of the organization in an effort to achieve the vision. This finding is closely related to the findings of Leithwood (1994) who offered findings relating to principals who displayed higher levels of transformational leadership also exhibited higher levels of problem-solving and expert thinking.

The HT represented "very frequently" entirely in many of the items leading to the beliefs and practices of multicultural education while also supporting the characteristics of transformational leadership at its best. This finding corresponds to the finding of Bass (1985) in that transformational leadership causes the leader to increase the followers' awareness as it relates to a certain vision and goal. In the case of multicultural education, teacher educators' must acknowledge their own awareness is needed (Gay & Howard, 2000) before they can set examples for their followers (Bass, 2003). Question 14 asked, "How often do you devote your energies to developing your knowledge of cultural diversity?" Eighty percent of the HT answered "very frequently" while 34% of the LT identified with this response. The HT participants revealed high level energy for developing their knowledge of cultural diversity while the LT participants indicated a lower percentage of energy. This indicated the HT is more in tune with an awareness to continue to develop their knowledge towards cultural diversity which is a part of the conceptual framework within the school of education at this particular university. This

finding is also supported by Seltzer and Bass (1990) who acknowledges a superior leadership performance such carried out through transformational leadership is when the leader can move the same ideologies of the leader via vision to the follower for the good of the group. This is exactly what Ladson-Billings (2005) proposes educators do in regards to demonstrating and practicing culturally relevant pedagogy. She suggests culturally relevant pedagogy as a practice which demonstrates exemplary results in student outcomes of students of color. Should the teacher educators be able to lend themselves to multicultural education practices such as culturally relevant pedagogy, through transformational leadership the vision and implementation of the vision can be transcended to preservice teachers to attend to diverse populations.

However, in the case of LT according to Johnson and Yokiko (2001), many faculty have good intentions such as having high expectations however lack the training to do so on the higher education level which appears what may be happening to this group. For example this group answered “very frequently” in having high expectations for their students regardless of the students’ cultural and ethnic backgrounds, however they are not making accommodations which could yield to the students reaching their high expectations “very frequently.” These findings and its relationship to prior research offers many implications and suggestions.

Implications for Future Practice, Research Policy/Theory

Teacher educators who demonstrate transformational leadership characteristics at a high level also perform multicultural education practices at a high level which

transcends to preservice teachers and contribute to diverse population student outcomes; which is more now needed than ever in higher education. The literature suggests many of the standards provided by the Association for Teacher Educators for teacher educators coincide with the characteristics of transformational leadership. For example, both account for vision, modeling, self-awareness, advocacy, and improvement among others (ATE, 2010; Bass; 1985). ATE standards also account for cultural competence which is regarded highly in multicultural education and teaching (Bennett, 2001). This overlap offers transformational leadership and multicultural education as both reform processes to be interrelated to prepare teacher educators in an effort to successfully impact the readiness of preservice teachers towards student outcomes of diverse populations.

For higher education, this study serves as a need to provide professional development for teacher educators to develop an increase in transformational leadership as well as their multicultural education practices. This also implies that a university/unit mission and/or conceptual framework pertaining to multiculturalism do not indicate the faculty members are complying. Therefore, more measures need to be made to ensure the faculty members are complying outside of the providing evidence during accreditation years. Additionally, this study can be replicated for a larger population such an entire faculty body to include school's of education within HBCUs. Many times the university holds teacher educators accountable for being the beacon of teaching and learning at the university however faculty members outside of this particular unit can offer insight as well. It also appears syllabi should be critique in relation to indicating evidence of multicultural teaching and practices. Such matrix as developed from

Bennett's (2001) conceptual framework of multicultural teaching can aid in this effort and be used to certify teacher educators' and faculty use of multicultural practices. Additionally, as universities tend to search for the best candidates to fill faculty positions, the underlying factors mentioned such as willingness and experiences in collaborating with other faculty members of other cultures can provide meaningful discussion in aid in the hiring process of the best candidate. While this study provides meaningful implications for higher education it also provides additional implications for policymakers and the field of leadership.

From a policymaker perspective, the findings of this study serves as an indicator for the need of funding to support ongoing research to inform practices and address accountability of teacher educators who are responsible for preparing preservice teachers. For example, there is a need for additional research to examine the correlation of multicultural education awareness between the preservice teachers in HT courses and preservice teachers in LT courses. Also, it is suggested further research suggests these preservice teachers from the suggested study above be tracked along with their students' outcome. Such investigations could promote the closing of the achievement gap and increase student outcome of diverse populations.

From a leadership prospective, leaders must continue to transform future leaders. This transformation is cyclic especially in the field of education. Teacher education and teacher educators could benefit from transformational leadership practices and possessing the characteristics within it. More concentration on those with minimum transformational leadership characteristics should be paired with those of high levels to

aid in the transformation process. Additionally, it can not be assumed tenured faculty no longer need professional development and instead be offered accountability measures to maintain their expertise and skills. These implications along with the additional implications cited offer a wealth of additional knowledge to increase the reform efforts in relation to increasing student outcomes of the diverse populations.

Limitations of the Study

The present study offers a relationship between teacher educators' in an HBCU transformational leadership characteristics and multicultural education practices as well as provides factors that influence these two variables. However, there were some limitations in both phases of the study which should be considered in the implications and generalizations of these findings.

Six of the questionnaires did not provide academic and demographic information and an additional six of the questionnaires indicated a blank answer pertaining to the calculation of the transformational score thereby a transformational score could not be obtained; and two of the questionnaires did not include proper coding to identify participants for randomly selection for the qualitative phase of the study. Therefore, only 21 of the 35 participants who submitted the questionnaires in the study were eligible for inclusion in the study.

The quantitative phase required participants to use the self-rater method of the MLQ. This causes the participant to rate themselves and the results and generalizations are drawn from how the participants' view themselves. Seeing that the followers in

higher education are students and not colleagues, in order to complete the full method of the MLQ which involves subordinates ratings, students of each teacher educator would have had to complete the questionnaire as well. An average score would have been collected for the participant. Based on previous experiences with student rating, the principal investigator did not view the student ratings as being a reliable method for this study. The qualitative phase only allowed the principal investigator to analyze syllabi and observe the four participants classes of the current semester due to time constraints rather than multiple courses and semesters. Despite these limitations discussed this study provided valuable information pertaining to the relationship of transformational leadership characteristics and multicultural education practices in the teacher educators at KCSU.

Conclusion

The purpose of this study was to explore the relationship between transformational leadership characteristics and multicultural education practices of teacher educators at an HBCU. The study also examined the academic and demographic variables along with underlying factors that may influence the transformational leadership characteristics and multicultural education practices of these teacher educators. Multicultural education practices such as culturally relevant pedagogy has been demonstrated to increase student outcomes of diverse populations (Ladson-Billings, 1995a). Where the mission of the university and school of education conceptual framework lends to multiculturalism and a multicultural education theme respectively,

the purpose was to begin with an exploration where a transformation of the vision could be evident and equal to the vision for the good of the group.

Findings suggest there is a positive relationship between teacher educators' transformational leadership characteristics and multicultural education practices quantitatively and qualitatively. Participants placed in the higher level transformational group (HT) by having a high score yields a higher score in their display of multicultural education practices as well as a whole group while participants placed in the lower level transformational group (LT) yield a lower mean score of multicultural education practices. Participants placed in the higher group (HT) provided six time the amount of responses with 100% response rate from the Multicultural Education Questionnaire (MLQ) than participants in the lower group (LT) which only provided one response with 100% group response rate. Similarly qualitatively, the participants in the (HT) produced a significant amount of evidence to support multicultural education practices in the classroom contrasting the participants in the (LT).

Overall, this study's exploration of a newly found relationship between teacher educators' transformational leadership characteristics' and multicultural education practices lends to increasingly aid in contributing to the closing in the achievement gap of the dominant culture and students of color. Adequately preparing the future teachers of America who will be held accountable, higher education can ensure this is being done by creating innovative methods and in such previous methods are no longer effective. Accountability must be a concern of the entire population as a whole and treated as such

in reference to providing an equal education opportunity for all students by way of Multicultural Education for the success of a better America and global world.

BIBLIOGRAPHY

- Ambe, E. (2006). Fostering multicultural appreciation in pre-service teachers through multicultural curricular transformation. *Teacher and Teacher Education, 22*(6), 690-699.
- Avolio, B., Waldman, D., & Yammarino, F. (1991). The four I's of transformational leadership. *Journal of European Industrial Training, 15*(4), 9-16.
- Baker, G. C. (1983). *Planning and organizing for multicultural instruction*. Reading, MA: Addison Wesley.
- Bandura, A. (1986). *Social foundations of thought and action-A social cognitive theory*. New Jersey: Prentice Hall, Inc.
- Bandura, A. (1993). Perceived self-efficacy in cognitive development and functioning. *Educational Psychologist, 28*(2), 117-148.
- Banks, J. A. (1979). Shaping the future of multicultural education. *The Journal of Negro Education, 48*, 237-252.
- Banks, J. A. (1991). Multicultural education: For freedom's sake. *Educational Leadership, 49*(4), 32-36.
- Banks, J. A. (1992). African American scholarship and the evolution of multicultural education. *Journal of Negro Education, 61*, 273-286.
- Banks, J. A. (1994). Transforming the mainstream curriculum. *Educational Leadership, 51*(8), 4-8.

- Banks, J. A. (1995). Multicultural education and curriculum transformation. *The Journal of Negro Education*, 64(4), 390-400.
- Banks, J. A. (2002). *An introduction to Multicultural Education*. Boston: Allyn & Bacon.
- Banks, J. A. (2004). Teaching for social justice, diversity and citizenship in a global world. *The Educational Forum*, 68, 296-305
- Banks, J. A., & Banks, C. (1995a). Equity pedagogy: An essential component of multicultural education. *Theory into Practice*, 34(3), 152-158.
- Banks, J. A., & Banks, C. (Eds.). (1995b). *Handbook of research on multicultural education*. New York: Macmillian.
- Banks, J. A., & Clegg, A. (1990). *Teaching strategies for the social studies: Decision-making and citizen action*. New York: Longman.
- Baptiste, H. P. (1986). Multicultural education and urban schools form a social-historical perspective: Internalizing, multiculturalism. *Journal of Educational Equity and Leadership*, 6, 295-312.
- Barnes, C. (2006). Preparing preservice teachers to teach in a culturally responsive way. *The Negro Educational Review*, 57(1-2), 85-100.
- Bass, B. M. (1985). *Leadership and performance beyond expectation*. New York: Free Press.
- Bass, B. M. (2003). Face to face—power to change: A conversation with Bernard M. Bass. *Leadership in Action*, 23(2), 9-11.
- Bass, B. M., & Avolio, B. J. (1993). Transformational leadership and organizational culture. *Public Administration Quarterly*, 17(1), 112-121.

- Bass, B. M., & Avolio, B. J. (1995). *MLQ Multifactor Leadership Questionnaire for Research: Permission Set*. Redwood City, CA: Mindgarden.
- Bell, D. (2004). *Silent Covenants: Brown v. Board of Education and the Unfulfilled Hopes for Racial Reform*. New York: Oxford University Press.
- Bennett, C. L. (2001). Genres of research in multicultural education. *Review of Educational Research*, 72(2), 171-217.
- Bennett, C. L. (2003). *Comprehensive multicultural education: Theory and practice* (5th ed.). Boston, MA: Pearson Education.
- Boisvert, R. (1998). *John Dewey: Rethinking our time*. Albany: State University of New York Press.
- Bowles, E. (2010). Presented at North Carolina Central University Centennial HBCU Symposium. Durham, NC.
- Boykin, A. W., Tyler, K., Watkins-Lewis, K., & Kizzie, K. (2006). Culture in the sanctioned classroom practices of elementary school teachers serving low-income African American students. *Journal of Education for Students Placed at Risk*, 11(2), 161-173.
- Brown, D. (2003). Urban teachers' use of culturally responsive management strategies. *Classroom Management in a Diverse Society*, 42(4), 277-282.
- Casteel, C. A. (1998). Teacher-student interactions and race in integrated classrooms. *Journal of Educational Research*, 92(2), 115-120.

- Chubbuck, S. M. (2010). Individual and structural orientations in socially just teaching: Conceptualization, implementation, and collaborative effort. *Journal of Teacher Education, 61*(3), 197-210. doi: 10/1177/0022487109359777
- Class. (2008). In *Merriam-WebsterOnline Dictionary*. Retrieved September 24, 2010, from <http://www.merriam-webster.com/dictionary/class>.
- Cochran-Smith, M. (2001). Construction outcomes in teacher education: Policy, practice, and pitfalls. *Education Policy Analysis Archives, 9*(11). Retrieved September 2, 2009, from <http://epaa.asu.edu/epaa/v9n11.html>.
- Coleman, D. (2010). *The history of historically black colleges & universities*. HBCU Connect. Retrieved September 21, 2010, from <http://www.hbcuconnect.com/history.shtml>.
- Cook, D. (2008). Voice crying out from the wilderness: The stories of black educators on school reform in post Katrina New Orleans. (Doctoral dissertation). University of North Carolina at Chapel Hill, Chapel Hill, NC.
- Crenshaw, K., Gotanda, N., Peller, G., & Thomas, K. (Eds.). (1995). *Critical race theory: The key writings that formed the movement*. New York: New Press.
- Creswell, J. (2009). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. New Jersey: Pearson.
- Creswell, J. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). California: Sage Publications.
- Cross, B. (2003). Learning or unlearning racism: Transferring teacher education curriculum to classroom practices. *Theory Into Practice, 42*(3), 203-209.

- Darling-Hammond, L. (2010). Teacher education and the American future. *Journal of Teacher Education*, 61(1-2), 35-47.
- Delgado, R., & Stefancic, J. (2000). *Critical race theory: The cutting edge* (2nd ed.). Philadelphia: Temple University Press.
- Delpit, L. (1992). Education in a multicultural society: Our future's greatest challenge. *Journal of Negro Education*, 61(3), 237-249.
- Delpit, L. (1995). *Other's people children: Cultural conflict in the classroom*. New York: The New Press.
- Ducharme, E. (1986). Teacher educators: What do we know? *ERIC Digest 15*. Retrieved September 22, 2010, from www.ericdigests.org/pre-925/know.htm.
- Duncan, A. (2010). Presented at North Carolina Central University Centennial HBCU Symposium. Durham, NC.
- Epstein, K. (2006). *A different view of urban schools: civil rights, critical race theory, and unexplored realities*. New York: Peter Lang.
- Fraenkel, J. R., & Wallen, N. E. (2006). *How to design and evaluate research in education* (6th ed.). New York: McGraw Hill.
- Freire, P. (1995). *The pedagogy of the oppressed*. New York: Seabury Press (Original work published 1969).
- Fullan, M. (2007). *The new meaning of education change* (4th ed). New York: Teachers College Press.

- Gay, G. (1992). The state of multicultural education in the United States. In K. A. Moodley (Ed.), *Beyond the multicultural education: International perspectives* (pp. 41-65). Calgary, Alberta: Detesting Enterprises.
- Gay, G. (1995). A multicultural school curriculum. In C. A. Grant & M. Gomez (Eds.), *Making school multicultural: Campus and classroom* (pp. 37-54). Englewood Cliffs, NJ: Merrill/Prentice Hall.
- Gay, G. (2000). *Culturally responsive teaching: Theory, research and practice*. New York: Teachers College Press.
- Gay, G. (2002). Preparing for Culturally Responsive Teaching. *Journal of Teacher Education*, 53(2), 106-116.
- Gay, G., & Howard, T. C. (2000). Multicultural teacher education for the 21st century. *The Teacher Educator*, 36(1), 1-16.
- Gay, G. (2010). Acting on beliefs in teacher education for cultural diversity. *Journal of Teacher Education*, 61(1-2), 143-152.
- Gershernhorn, J. (2005). Stalling integration: The ruse, rise, and demise of North Carolina college's doctoral program in education 1951-1962. *The North Carolina Historical Review*, 156-192.
- Gibbs, J. T. (Ed.). (1988). *Young, Black and male in America: An endangered species*. Dover, MA: Auburn House.
- Grant, C. A. (1977). *Multicultural education: commitments, issues, and applications*. Washington, DC: Association for Supervision and Curriculum Development.

- Hanninen, G. (2010). *Transforming Education: Creating a system change*. Retrieved March 15, 2010, from New Horizons: <http://www.newhorizons.org/trans/hanninen.htm>.
- Haycock, K. (1999). Good teaching matters. *Organization for Quality Education*, 15.
- Haynes, K. (2007). Reflection from effective teacher of African American students: Investigating the intersection of preparation, practice, and policy. (Doctoral Dissertation). Austin, TX: The University of Texas at Austin.
- Hilliard III, A. (1991). Do we have the will to educate all children? *Educational Leadership*, 49(1), 31-36.
- Hilliard III, A. (1992). Behavioral Style, Culture, and Teaching and Learning. *Journal of Negro Education*, 61(3), 370-377.
- Hood, S. (1998). Culturally responsive performance-based assessment: Conceptual and psychometric considerations. *The Journal of Negro Education*, 67(3), 187-196.
- Howard, G. (1999). *We can't teach what we don't know: White teachers, multicultural schools*. New York: Teachers College Press.
- Howard, T. C. (2003). Culturally relevant pedagogy: Ingredients for critical teacher reflection: Ingredients for critical teacher reflection. *Theory into Practice*, 42(3), 195-202.
- Howard, T. C. (2008). Who really cares? The disenfranchisement of African American males in preK-12 schools: A critical race theory perspective. *Teachers College Record*, 110(5), 954-985.

- Hudson, L., Bergin, D., & Chryst, C. (1993). Enhancing culturally responsive pedagogy: Problems and possibilities. *Teacher Education Quarterly*, 20(3), 5-17.
- Irvine, J. J. (1990). *Black students and school failure*. Westport, CT: Greenwood Press.
- Irvine, J. J. (2003). *Educating teachers for diversity: Seeing with a cultural eye*. New York: Teachers College Press.
- Irvine, J. J., & Armento, B. (2001). *Culturally responsive teaching: Lesson planning for elementary and middle grades*. New York: McGraw-Hill.
- Jackson, F. R. (1994). Seven strategies to support a culturally responsive pedagogy. *Journal of Reading*, 37(4), 298-303.
- Johnson, K., & Inoue, Y. (2001). *Questionnaire surveys: Four Survey Instruments in Educational Research*. ERIC.
- Karp, S. (1998). Beyond heroes and holidays: A practical guide to K-12 anti-racist, multicultural education and staff development. *Educational Leadership*, 55, 8.
- Kea, C., Campbell-Whatley, G., & Richards, H. (2004). *National Center for Culturally Responsive Educational Systems*, 1-10.
- Kennedy, M. (2010). Against boldness. *Journal of Teacher Education*, 61(1), 16-20.
- King, J. (1994). The purpose of schooling for African American children: Including cultural knowledge. In E. R. Hollins, J. E. King, & W. C. Hayman (Eds.), *Teaching diverse populations: Formulating a knowledge base* (pp. 25-60). Albany: State University of New York.
- Kozol, J. (1996). *On being a teacher*. Oxford: Oneworld Publications.

- Ladson-Billings, G. J., & Tate, W. F. (1994). Toward a theory of critical race theory in education. *Teachers College Record*, 97, 47-68.
- Ladson-Billings, G. (1995a). But that's just good teaching! The case for culturally relevant pedagogy. *Theory Into Practice*, 34(3), 159-165.
- Ladson-Billings, G. (1995b). Toward a theory of culturally relevant pedagogy. *American Educational Research Association*, 32(3), 465-491.
- Ladson-Billings, G. (2005). *Beyond the big house: African American educators on teacher education*. New York: Teachers College.
- Lee, S. J. (1996). *Unraveling the "model minority" stereotype: Listening to Asian American youth*. New York: Teachers College Press.
- Leithwood, K. (1994). Leadership for school restructuring. *Educational Administration Quarterly*, 30(4), 498-518.
- Lenin, V. I. (1913). The three sources and three component parts of Marxism. *Prosvehscheniye*, 3.
- Macedo, D. (2000). *Introduction: The pedagogy of the oppressed*. New York: Seabury Press (Original work published 1969).
- Mayhew, M., & Grunwald, H. (2006). Factors contributing to faculty incorporation of diversity-related course content. *The Journal of Higher Education*, 77, 1.
- Mind Garden Inc. (2010). Retrieved at <http://www.mindgarden.com/products/mlq.htm>.
- Miner, J. (2005). *Organizational behavior one: Essential theories of motivation and leadership*. New York: M. E. Sharpe.

- Mitchell, B. M., & Salsbury, R. E. (2000). *Multicultural education in the U.S.: A guide to policies and programs in the 50 states*. Connecticut: Greenwood Press.
- Muenjohn, N., & Armstrong, A. (2008). Evaluating the structural validity of the Multifactor Leadership Questionnaire (MLQ), capturing the leadership factors of transformational-transactional leadership.
- National Center for Educational Statistics. (2007). The condition of education 2007. Indicator 4: Racial/ethnic distribution of public school students. Washington, DC: U.S. Department of education. Retrieved 3/1/2010. www.nces.ed.gov.
- National Council for Accreditation of Teacher Education. Retrieved February 1, 2010, from www.ncate.org.
- Nieto, S. (1992). *Affirming diversity: The sociopolitical context of multicultural education*. New York: Longman.
- No Child Left Behind Act of 2001, P.L. 107-110, 115 Stat. 1425 (2002).
- North Carolina Department of Instruction (2010). Retrieved February 1, 2010, from www.ncpublicschools.org.
- Osborne, A. (1996). Practice into theory into practice: Culturally relevant pedagogy for students we have marginalized and normalized. *Anthropology & Education Quarterly*, 27(3), 285-314.
- Padilla, A. (2004). Quantitative methods in multicultural education research. *Research and Research Issues*, 127-145.

- Pang, V. O., & Sablan, V. A. (1998). Teacher efficacy: How do teachers feel about their abilities to teach African American students? In M. E. Dilworth (Ed.), *Being responsive to cultural differences* (pp. 39-58). Thousand Oaks, CA; Corwin Press.
- Pejovich, S. (1982). Karl Marx, property right school and the process of social change. *KYKLOS*, 35(3), 383-397.
- Phunstog, N. (1999). The magic of culturally responsive pedagogy: In search of the genie's lamp in multicultural education. *Teacher Education Quarterly*, 97-111.
- Pounder, J. (2006). Transformational Classroom Leadership: The fourth wave of teacher leadership? *Educational Management Administration & Leadership*, 34(4), 533-545.
- Quaye, S., & Harper, S. (2007). Faculty accountability for culturally inclusive pedagogy and curricula. *Liberal Education, Summer*, 32-39.
- Rogers, G. (2009). *Philosophy of education: Critical realism as an appropriate paradigm for a philosophy of education in multicultural contexts*. Simpson & Brook.
- Sarup, M. (1983). *Marxism/Structuralism/education: Theoretical development in the sociology of education*. New York: The Falmer Press.
- Schlesinger, Jr., A. M. (1991). *The disuniting of America*. Knoxville, TN: Whittle Direct Books.
- Seltzer, J., & Bass, B. M. (1990). Transformational leadership: Beyond initiation and consideration. *Journal of Management*, 16(4), 693-703.
- Simms, E. M., Kowalski, C. J., & O'Neal, B. J. (Eds.). (2004). *Perspectives on teacher education reform: Unique partnership initiatives*. New York: McGraw Hill.

- Siwatu, K. (2005). Exploring the factors that influence preservice teachers: Culturally responsive teaching self-efficacy and outcome expectancy beliefs. (Doctoral dissertation) University of Nebraska, Lincoln, NE.
- Sleeter, C. E., & Grant, C. A. (1988). *Making choices for multicultural education: Five approaches to race, class, and gender*. Columbus: Merrill Publishing Company.
- Sleeter, C. E. (2000). Creating an Empowering Multicultural Curriculum. *Race, Gender & Class*, 7(3), 178.
- Solorzano, D., & Yosso, T. (2001). Critical race and LatCrit Theory and Method: Counterstorytelling Chicana and Chicano graduate school experiences. *International Journal of Qualitative Studies in Education*, 14, 471-495.
- Spring, J. (2008). *The intersection of cultures: Multicultural education in the United States and the global economy*. New York: Lawrence Erlbaum Associates.
- St. John, (2010, June). *Student access and success: Strategies for Historically Black Colleges and Universities*. Presented at North Carolina Central University Centennial HBCU Symposium, Durham, NC.
- Stewart, J. (2006). Transformational leadership: An evolving concept examined through the works of Burns, Bass, Avolio, and Leithwood. *Canadian Journal of Educational Administration and Policy*, 1-29.
- Tatto, M. R., & Coupland, D. B. (2003). Teacher education and teachers' beliefs: theoretical and measurement concerns. In J. Raths & A. C. McAninch (Eds.), *Teacher beliefs and classroom performance: The impact of teacher education*. Greenwich, CN: Information Age Publishing.

- Transformational Leadership. (2007). The transformational leadership report. Retrieved April 1, 2010, from www.transformationalleadership.net.
- Villegas, A., & Lucas, T. (2002). *Educating culturally responsive teachers*. State of University of Albany: New York Press.
- Villegas, A., & Lucas, T. (2006). *Holding ourselves accountable: Assessing preservice teachers' development as culturally and linguistically responsive educators*. Paper for the Annual Meeting of the American Educational Research Association, April 2006, San Francisco.
- Wang, J., Spalding, E., Odell, S., Klecka, C., & Lin, E. (2010). Bold ideas for improving teacher education and teaching: What we see, hear, and think. *Journal of Teacher Education*, *61*(1-2), 3-15.
- Ward, T. (2010). *Critical theory*. Retrieved from <http://www.tonywardedu.com/content/section/16/120/>.
- Watkins, W., Lewis, J., & Chou, V. (2001). *Race and education: The roles of history and society in educating African American students*. Boston: Allyn & Bacon.
- West, C. (2001). *Race matters*. Boston: Beacon Press.
- Wheelan, B. (2010, June). *Transformational leadership and accountability*. Presented at North Carolina Central University Centennial HBCU Symposium, Durham, NC.
- Whitelaw, P. A. (2001, November). Reliability and validity: The terrible twins of good research. *MLQ Network Newsletter*, 108-110.
- Yell, M., & Drasgow, E. (2009). *No child left behind: A guide for professionals* (2nd ed.). Boston: Pearson.

APPENDIX A

Verbal Consent Script

Hi, my name is Cheresa Greene-Clemons and I am conducting a study entitled *The exploration of the relationship between transformational leadership characteristics and multicultural education practices of teacher educators* for my dissertation.

PURPOSE OF STUDY:

I am asking you to take part in this study as a teacher educator. You will be asked to answer two questionnaires and four of you will be randomly selected and asked to participate at a later date in a content analysis and interview each taking approximately 15 minutes. I do not foresee any reasonable risks, discomforts, and/or inconveniences,

You will not be paid for participating in this research study. Your information will not be released to anyone other than myself and will be kept in a locked file cabinet and password secured electronic devices. When the project is finished and results are reported, no individual will be identified in any way.

Your participation is voluntary. You can decline to participate, and you can stop your participation at any time, if you wish to do so, without any negative consequences to you.

By you answering the survey/interview questions that I will ask, this means you consent to participate in this research project. Do you have any questions?

If you have any questions or concerns about the research, please feel free to contact me at (919) 530-7842 or cclemons@nccu.edu.

If you have questions regarding your rights as a research participant, contact North Carolina A & T State University, Institutional Review Board Office at 336-334-7995 ext. 4019.

Thank you!

APPENDIX B

Multicultural Leadership Questionnaire Statement

For use by Cheresa GreeneClemons only. Received from Mind Garden, Inc. on August 4, 2010



To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material;

Instrument: *Multifactor Leadership Questionnaire*

Authors: *Bruce Avolio and Bernard Bass*

Copyright: *1995 by Bruce Avolio and Bernard Bass*

for his/her thesis research.

Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any other published material.

Sincerely,



Robert Most
Mind Garden, Inc.
www.mindgarden.com

APPENDIX C

Multicultural Education Questionnaire Permission

Page 1 of 2

From: Yukiko Inoue [yukiinoue2005@yahoo.com]
Sent: Tuesday, June 08, 2010 10:27 PM
To: Clemons, Cheresa D
Cc: yinoue@uguam.uog.edu
Subject: RE: Request-Multicultural Education Questionnaire

Now I understand.... Yes, please use it.... but let me know the results from your study. Good luck on your research. Inoue

From: Clemons, Cheresa D
Subject: RE: Request-Multicultural Education Questionnaire
To: "Yukiko Inoue" <yukiinoue2005@yahoo.com>
Date: Tuesday, June 8, 2010, 5:17 PM

Please see attached. It is the third instrument in this document title Questionnaire surveys: Four-Survey Instruments...

Thank you

From: Yukiko Inoue [yukiinoue2005@yahoo.com]
Sent: Tuesday, June 08, 2010 7:32 PM
To: Clemons, Cheresa D
Subject: Re: Request-Multicultural Education Questionnaire

Cheresa: Which one you are talking about? I mean which article includes this questionnaire? First of all, please forward the questionnaire you did find as email attachment. Thank you. --Inoue

From: Clemons, Cheresa D
Subject: Request-Multicultural Education Questionnaire
To: "yinoue@uog.edu" <yinoue@uog.edu>
Date: Tuesday, June 8, 2010, 1:25 PM

Dr. Yukiko Inoue,

I am a doctoral candidate at North Carolina A & T State University in Greensboro, NC (US). My dissertation topic refers to "Is there a relationship between transformational leadership characteristics of teacher educators at Historically Black Colleges and Universities and their multicultural education practices." I am requesting to duplicate your questionnaire as a part of my study with your approval. Please respond to this email at your earliest convenience.

Thank you,

APPENDIX D

Multicultural Education Questionnaire

PART I • Multicultural Education

Please rate each of the questions below by circling the appropriate number using the following scale. (Please answer every question because blank answers may invalidate the results.)

- 1 = very seldom
- 2 = seldom
- 3 = sometimes
- 4 = frequently
- 5 = very frequently

1 How often do you accommodate different viewpoints of your students regardless of their cultural/ethnic backgrounds? 1 2 3 4 5

2 How often do you utilize interdisciplinary approaches in your teaching? 1 2 3 4 5

3 How often do you try to get every student involved in a class discussion? 1 2 3 4 5

4 How often do you have high expectations for your students regardless of their cultural and ethnic backgrounds? 1 2 3 4 5

5 How often do you accommodate different learning styles of your students regardless of their cultural/ethnic backgrounds? 1 2 3 4 5

6 How often do you have a collaborative/collegial partnership with colleagues from the same cultural/ethnic background in your teaching? 1 2 3 4 5

7 How often do you use culturally relevant or responsive textbooks in your teaching?
1 2 3 4 5

8 How often do you encourage students whose second language is English to express themselves in the classroom? 1 2 3 4 5

9 How often do you integrate multicultural perspectives in your teaching? 1 2 3 4 5

10 How often do you support the academic success of your students regardless of their cultural and ethnic backgrounds? 1 2 3 4 5

11 How often do you engage in a collaborative/collegial partnership with colleagues from different cultural/ethnic backgrounds in teaching? 1 2 3 4 5

12 How often do you listen to your students interactively and attentively regardless of their cultural and ethnic backgrounds? 1 2 3 4 5

13 How often do you provide your students with multicultural instructional materials (in class exercises, using videos, films, etc.)? 1 2 3 4 5

14 How often do you devote your energies to developing and improving your knowledge of cultural diversity? 1 2 3 4 5

15 How often do you attempt to eradicate prejudice and stereotypes that your students may have? 1 2 3 4 5

16 How often do you accommodate cultural/ethnic differences of your students in the classroom? 1 2 3 4 5

17 How often do you incorporate those cultural/ethnic differences in your teaching methodology? 1 2 3 4 5

18 Do you evaluate attitudes and behaviors of other cultural/ethnic groups from your own cultural/ethnic standards? (Circle one)

(1) Never (2) Seldom (3) Sometimes (4) Usually (5) Always

PART II. Multiculturalism in the classroom

19 Using the following scale to rate each statement, indicate how many times you have done each of the following in the past year. (Circle only one per item)

- (1) One to two (1-2) times
- (2) Three to four (3-4) times
- (3) Five to six (5-6) times
- (4) Seven to eight (7-8) times
- (5) Nine to ten (9-10) times
- (6) Eleven (11) times or more

19-1 Selection and use of appropriate textbooks 1 2 3 4 5 6

19-2 Enhancing the syllabus to address diversity and multiculturalism

1 2 3 4 5 6

19-3 Brainstorming approach with the students about their needs and wants

1 2 3 4 5 6

19-4 Open discussion to allow students to share their own views and opinions

1 2 3 4 5 6

19-5 Inviting other colleagues as guest lecturers to offer the students a different perspective

1 2 3 4 5 6

19-6 Inviting your colleagues to observe your teaching and offer feedback

1 2 3 4 5 6

19-7 Other (please specify):

20 In what ways do you as a professor expand or enhance your knowledge and awareness about issues of multiculturalism and diversity? (Circle all numbers that apply)

(1) Collaborating in teaching with colleagues from cultural backgrounds other than your own

(2) Collaborating in research with colleagues from cultural backgrounds other than your own

(3) Attending lectures, conferences, and workshops on topics that may contribute to your knowledge of other cultures

(4) Using other avenues (television, journals, books, etc.) in search for knowledge and understanding

(5) By visiting, traveling (that is, exposing oneself to other cultures in Micronesia, the Pacific and Asia)

(6) By associating and learning from people (outside of academia) from cultures and ethnicities other than your own

(7) Other (please specify):

21 In your opinion what is the state of multiculturalism at this university? Please offer some examples that might illustrate your comments.

PART III· About Yourself (Circle only one per question)

22 You are:

- (1) Female
- (2) Male

23 Age in years:

- (1) 25 or less
- (2) 26 - 35
- (3) 36 - 45
- (4) 46 - 55
- (5) 56 -65
- (6) 66 or over

24 Total years of your teaching (including all educational levels):

- (1) 5 or less
- (2) 6-10
- (3) 11-15
- (4) 16-20
- (5) 21 or over

25 What ethnic background do you identify with the most:

- (1) African American
- (2) Caucasian
- (3) Hispanic
- (4) Asian
- (5) Alaskan/Pacific Islander
- (6) Other (please specify):

26 Your highest academic degree:

- (1) Associate
- (2) Bachelor
- (3) Master (or equivalent)
- (4) Doctorate (or professional degrees, e.g., law or medicine)
- (5) Other (specify):

Thank you so much for your cooperation!

APPENDIX E

Content Analysis

Content Analysis		
Dimension One		
Equity Pedagogy (Described as terminology activities, references)		
School and Classroom Climates	Student Achievement	Cultural Styles in Teaching and Learning
Dimension Two		
Curriculum Reform		
Curriculum Theory	Detecting Bias in Texts, Media, and Educational Materials	Historical Inquiry
Dimension Three		
Multicultural Competence		
Ethnic Identity Development	Prejudice Reduction	Ethnic Group Culture
Dimension Four		
Social Justice		
Social Action	Demographics	Culture and Race in Popular Culture

APPENDIX F

Interview Protocol

ID Number: _____
Transformational Score: _____ Multicultural Education Mean Score: _____
Date and Time of Interview: _____
Start Time/End Time: _____

Read statement to participant:

“My name is Cheresa Greene-Clemons I am a doctoral candidate at North Carolina A&T State University. I am conducting a research study entitled *The exploration of the relationship between transformational leadership characteristics and multicultural education practices of teacher educators* for my dissertation.

I have invited you here today so that we can conduct an interview about issues related to this topic. The interview is expected to last approximately 30-60 minutes. Your individual responses will be treated confidentially. Your participation is completely voluntary; although you have shown interest in participating, you are free to withdraw from the interview at any time and can choose not to answer specific questions.”

“In order to ensure the accuracy of statements that you will make I will be recording the session on handwritten notes. These notes will be marked with a code assigned to you and will be securely stored. After 3 years, the notes will be destroyed by shredding.”

On a scale of 0 to 4 how often do you feel you possess these characteristics and why?

- _____
- 0 Not at all
 - 1 Once in a while
 - 2 Sometimes
 - 3 Fairly Often
 - 4 Frequently if not always

Do you view yourself as being a transformational leader? Yes or No. _____

Read the theory defined by James A Banks of multicultural education.

“Banks (1994), seen as the “father of multicultural education” states multicultural education purpose is to attempt to create equal educational opportunities for all students by ensuring the total school environment reflects the diversity of groups in classroom, schools, and the society as a whole. Multicultural education defined by Banks, aims at being an educational reform movement whose major goal is to restructure the curriculum and educational institutions in order for all children to experience an equal educational opportunity.”

On a scale of 1-5 how would you rate you being in tune to multicultural education and its practices? Why?

1= very seldom

2=seldom

3=sometimes

4=frequently

5=very frequently

Do you feel you any of the characteristics you may possess as a transformational leader have anything to do with your beliefs and practices relating to multicultural education? Why or Why not?

How do you feel your role as a teacher educator play into possessing characteristics of a transformational leader.

How do you feel your role as a teacher educator play into the beliefs and practices of multicultural education?

Briefly discuss your process of designing the syllabi for your courses and what you consider when doing so?

In what ways do you feel your syllabi address multicultural education practices?

Briefly discuss your process of selecting the textbook for your courses and what you consider when doing so?

In what ways do you feel the textbook you use address multicultural education?

Questions20 on the questionnaire states: In what ways do you as a professor expand or enhance your knowledge and awareness about issues of multiculturalism and diversity?

You circled...

- (1) Collaborating in teaching with colleagues from cultural backgrounds other than your own
- (2) Collaborating in research with colleagues from cultural backgrounds other than your own
- (3) Attending lectures, conferences, and workshops on topics that may contribute to your knowledge of other cultures
- (4) Using other avenues (television, journals, books, etc.) in search for knowledge and understanding
- (5) By visiting, traveling (that is, exposing oneself to other cultures in Micronesia, the Pacific and Asia)
- (6) By associating and learning from people (outside of academia) from cultures and ethnicities other than your own
- (7) Other (please specify):

Give me some examples and briefly discuss why you feel it is important to do such.

Do you have any concluding thoughts regarding the issues discussed in this interview?

Thank you for your time!

APPENDIX G

IRB Notice

IRB Notice

Page 1 of 1

IRB Notice

IRB [rescomp@ncat.edu]

Sent: Wednesday, August 04, 2010 3:18 PM

To: cdgreene@ncat.edu

To: Cheresa Greene-Clemons

From: Behavioral IRB

Date: 8/04/2010

RE: Notice of IRB Exemption

Exemption Category: 2.Survey, interview, public observation

Study #: 10-0092

Study Title: The exploration of the relationship between transformational leadership characteristics and multicultural education practices in teacher educators

This submission has been reviewed by the above IRB and was determined to be exempt from further review according to the regulatory category cited above under 45 CFR 46.101(b).

Study Description:

The purpose of this study is to explore the relationship between transformational leadership characteristics and multicultural education practices of teacher educators at an HBCU. The study will also examine the academic and demographic variables that may influence the practices of these teacher educators.

Investigator's Responsibilities:

If your study protocol changes in such a way that exempt status would no longer apply, you should contact the above IRB before making the changes. The IRB will maintain records for this study for 3 years, at which time you will be contacted about the status of the study.

IRB Informational Message—please do not use email REPLY to this address

This email has been scanned by the MessageLabs Email Security System.
For more information please visit <http://www.messagelabs.com/email>
