MULTICULTURAL TEACHER ATTITUDES AND CULTURAL SENSITIVITY: 
AN INITIAL EXPLORATION OF THE EXPERIENCES OF INDIVIDUALS IN A 
UNIQUE ALTERNATIVE TEACHER CERTIFICATION PROGRAM

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by

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Abstract

by

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The purpose of this study is to investigate whether length of experience in an alternative teacher certification program and teacher-in-training sex will predict individuals’ multicultural sensitivity. Prior studies’ samples have consisted primarily of White females entering the U.S. elementary and secondary teaching force. The current study’s sample consists of 40% males and 12.1% individuals of color. Findings indicate that female teachers scored significantly higher on the Teacher Multicultural Attitude Survey (TMAS) than male teachers. In addition, teachers with more experience in the alternative teacher certification program showed significantly less endorsement of color-blind racial attitudes than teachers with less experience. This study also presents important information about the experiences of individuals who participated in an alternative teacher certification program designed to assist under-resourced Catholic elementary and secondary schools and offers an extension of the literature.
Dedication

In honor and memory of my mother, Ms. Rhoba J. Turner
my first teacher
from you, I learned and continue to learn essential life lessons
most importantly, love of God, self, others, and the pursuit of knowledge
I am blessed and thankful to be making our dreams come true
thank you, Mama, for my roots and wings
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CHAPTER 1:  
INTRODUCTION

The United States is becoming increasingly diverse (U.S. Census, 2000) with significant demographic changes anticipated to continue well into the 21st century (Durodoye, 1998). These demographic changes first became evident in U.S. schools (Cushner, McClelland, & Safford, 1996), where one-third of elementary and secondary students are racially or ethnically diverse (Villegas & Lucas, 2002). In addition, students from non-English speaking backgrounds are the most rapidly increasing segment of the K-12 student population (Short & Echevarria, 2005). Given that 20% of U.S. households do not speak English as their first language (Davis-Wiley, 2002); it is not surprising that greater than one-third of elementary and secondary school aged children (age 5-17) have limited proficiency in English (Futrell, Gomez, & Bedden, 2003). Approximately 4.5 million students currently enrolled in U.S. elementary and secondary public schools are English language learners (ELLs) (McElroy, 2005; Reeves, 2006). In 2003, 42% of public school students in kindergarten through grade 12 were members of a racial or ethnic minority group. This is a 22% increase from 1972 (Snyder, Tan, & Hoffman, 2004). This trend of increased racial, ethnic, and linguistic diversity among elementary and secondary students is expected to
continue. By the year 2020, projections assert that 48% of children in grades 1-12 will be students of color (Pallas, Natriello, & McDill, 1989).

While elementary and secondary students continue to become more diverse (Sue, Arrendondo, & McDavis, 1992), the diversity of teachers instructing them has not kept pace (Cho & DeCastro-Ambrosetti, 2005; Ponterotto, Mendelsohn, & Belizaire, 2003; Schulz, Neyhart, & Reck, 1996; Seidl & Friend, 2002). Not only is it the case that the teaching force has not seen a similar diversification, but in fact, there has been a significant decrease in minority teachers employed in the profession (Burnstein & Cabello, 1989; Gay & Howard, 2000; Ponterotto et. al., 2003). The prevalence of African-American teachers has decreased from 12% in 1970 to 7% in 1998, while the percentage of Latino/a and Asian/Pacific Islander American teachers has only slightly increased to approximately 5% and 1% respectively, and Native American teachers represent less than 1% of the teaching force (Gay & Howard, 2000). Currently, White, middle class, females represent the majority of U.S. teachers (Nieto, 2006; Ward & Ward, 2003).

Many more women than men are K-12 teachers (Chmelynski, 2006). The National Center for Education Statistics (NCES) reports that in 1999-2000, females constituted 75% of the teaching workforce. This gender percentage is similar for both public and private schools. However, teacher sex percentages differ extensively by institutional category. Wiest (2003) observed a significant under representation of male teachers in U.S. elementary schools. Male teachers constitute only 9% of elementary, 27% of middle school, and 45% of high school
Teachers in the United States have been identified as a very homogeneous group (Cushner, McClelland, & Safford, 1996). Demographic estimates project that by 2025, the teaching force will be 95% White. In comparison, the student population will be approximately 50% children of color (U.S. Department of Education, 2007). This racial/cultural divergence between students and teachers has been identified as a “cultural mismatch” (Tettegah, 1996) and a “demographic divide” (Gay & Howard, 2000). Not only do most teachers differ from their students in terms of race, culture, and language; they also differ in terms of socioeconomic status (Cushner, McClelland, & Safford, 1996; Terrill & Mark, 2000). The teaching force, now and in the future, will consist primarily of White, middle-class, female teachers (Nieto, 2006; Ward & Ward, 2003).

The increasing diversity in the U.S. guarantees that almost all teachers will most likely work with students from differing racial and cultural backgrounds than their own (D’Andrea, Daniels, & Noonan, 2003; Holm & Nations Johnson, 1994; Larke, 1990; Ross & Smith, 1992; Spencer, 1999). However, some current teachers and those preparing to become teachers have had little exposure or interaction with students from diverse cultural backgrounds (Darling-Hammond & Berry, 1999; Schultz, Neyhart, & Reck, 1996). Previous research indicates that many White preservice teachers have little cross-cultural background, knowledge, and experience to bring into the classroom (Barry & Lechner, 1995; Darling-
Hammond & Berry, 1999; Gilbert, 1995; Larke, 1990; Law & Lane, 1987; Schultz et al., 1996) in that numerous preservice teachers did not attend culturally or racially diverse schools or live in racially integrated neighborhoods (Milner, Flowers, Moore, Moore, & Flowers, 2003). This lack of exposure to others of differing cultural, linguistic, and socioeconomic backgrounds creates a concern that teachers may depend on stereotypes when interacting with students who differ from themselves (Milner, 2003a). The trend of preservice teachers’ limited cross-cultural experience is anticipated to remain unchanged (Schultz et al., 1996). Many entering the teaching profession have indicated a preference to teach children whose backgrounds approximate their own in settings similar to those of their own educational experience (Terrill & Mark, 2002). However, most teachers will teach in classrooms filled with culturally, racially, linguistically, and socio-economically diverse students (Barry & Lechner, 1995; Darling-Hammond & Berry, 1999; Gilbert, 1995; Larke, 1990; Law & Lane, 1987; Schultz et al., 1996). Therefore, teachers need to gain awareness, knowledge, and skills in order to better understand and teach their students.

Cultural awareness is an asset for all teachers (Chamberlain, 2005). Teacher attitudes and skills which accommodate students’ cultural characteristics are necessities (Banks, 1994). However, individuals in the teaching force may lack such attitudes and skills. White female teachers have been found to have limited cross-cultural experiences and be monolingual, speaking only English (Schultz, Neyhart, & Reck, 1996; Ward & Ward, 2003). Conversely, minority teachers have been found to have limited knowledge and experiences with
individuals of different cultural backgrounds from themselves as well (Capella-Santana, 2003). Accordingly, racial group membership alone is not equivalent to having cultural knowledge or understanding.

Because a teacher’s cultural misperceptions may impact the measurement of students’ skills and abilities (Banks, 1989), it is imperative for teachers to be culturally knowledgeable and aware of the influence of cultural and ethnic issues on the educational process (Capella-Santana, 2003). For instance, in some cultures it is disrespectful for a child to look an adult in the eye when responding to a question. A teacher may potentially interpret such behavior from one of his or her students as either disrespect, inattention, or that the student does not understand the question or is unable to respond to the question. Furthermore, teacher attitudes and expectations significantly influence classroom climate, what material is taught and in what manner, and ultimately may impact student achievement (Graybill, 1997). Previous research has shown that student achievement can be impacted by teacher expectations (Sadker & Sadker, 1994). In addition, correlations have been shown between student achievement and teacher expectations (Brophy & Good, 1970; Dusek & Josef, 1983; Good & Weinstein, 1986). Teachers’ cultural awareness, knowledge, and skills or lack thereof can be very influential within the educational environment. Given this, it is important to investigate teachers’ level of cultural sensitivity and multicultural and racial attitudes.
1.1 Current Study

The purpose of this study is to investigate whether length of experience in an alternative teacher certification program and teacher-in-training sex will predict their multicultural sensitivity. These variables were examined with a sample of individuals teaching exclusively in Catholic elementary and secondary schools. Most research involving teachers has been conducted primarily in public school settings so the present study adds the Catholic educational setting to the literature. Additionally, the cultural awareness sensitivity data from the current study was compared to the data of two prior studies (Larke, 1990; Milner, Flowers, Moore, Moore, & Flowers, 2003).
CHAPTER 2:
LITERATURE REVIEW

2.1 Teacher Shortage

The United States is experiencing a vast teacher shortage at all grades (Tissington & Grow, 2007) particularly in large urban and small rural districts (Cleveland, 2003) which has been described as nearly catastrophic (Hasslen & Bacharach, 2007). Several factors have contributed to the shortage including high teacher attrition and retirement rates, increased enrollment figures, shifting student demographics, and the decreased percentage of students entering the education profession (Cleveland, 2003). This shortage exists despite an adequate number of students completing teacher education programs. The American Council on Education (1999) reported that merely 60% of these graduates accept teaching positions and of that number 30-50% leave the teaching profession within five years. The National Commission on Teaching and America’s Future (1996) anticipated that 2 million teaching vacancies would exist by 2010.

Alternative teacher certification (ATC) programs have been developed over the past 20 years as one response designed to assist in addressing the teacher shortage (Simmons, 2005). These programs are designed for individuals who have previously obtained a baccalaureate degree in a field other than education (Cleveland, 2003). In 1984, New Jersey was the first state to ratify legislation
allowing ATC programs. Today, all 50 states and the District of Columbia have some form of alternative teacher certification (U.S. Department of Education, 2004) with over 485 programs in existence nationwide in 2006 (Honawar, 2007). Individuals participating in ATC programs receive a short period of training prior to being responsible for their own classrooms (Nagy & Wang, 2007; U.S. Department of Education, 2004). The University of Notre Dame Alliance for Catholic Education (ACE) program is a unique ATC, a 2 year teacher-service program where all students teach in under-resourced Catholic elementary and secondary schools predominantly across the southern United States while earning a Master of Education degree.

2.2 Cultural Diversification and the Need for Culturally Aware Teachers

The continuing ethnic, linguistic, and economical diversification of the elementary and secondary student population creates a demographic imperative which Pettus and Allain (1999) define as “a situation which requires classroom practitioners to be more responsive to an increasingly diverse population” (p. 651). Furthermore, students who are culturally knowledgeable need teachers who are also culturally knowledgeable (Fuller & Ahler, 1989). Fuller and Ahler (1989) noted that in 1984 The Chronicle of Higher Education described over 1300 U.S. college and university campuses as monocultural in that 90% or more of the institutions student bodies were composed of individuals from a single racial or cultural group. In addition, many of the students attending these colleges and universities were also raised in monocultural environments. Thus, these students
have had little to no direct contact with individuals from racially and culturally
diverse backgrounds which differ from their own. Many future teachers are being
prepared and instructed in these types of institutions.

Many teachers have not attended school, taught in, or lived in culturally
and racially diverse neighborhoods and lack significant interactions with
individuals who differ from themselves (Milner, 2003a). Such a lack of
interaction with racially and culturally diverse individuals is problematic given
that all students, not just minority students, deserve teachers who are
knowledgeable regarding their racial/cultural backgrounds, are comfortable with
diverse students in their classrooms, and appreciate students as individuals (Fuller
& Ahler, 1989). Monocultural teachers, those from the dominant culture who
lived in homogeneous communities, have not widely traveled or read, have had
few alternative experiences, and considered their own lives (e.g., intellectual,
social, family composition, and moral) to be the norm (Aaronsohn, Carter, &
Howell, 1995) may negatively impact students as a result of their lack of
knowledge, experience, and comfort with students whose cultural backgrounds
differ from their own (Fuller et. al, 1989; Shakespear, Beardsley, & Newton,
2003). These cultural mismatches within the classrooms may have very important
academic implications for students and teachers. A lack of cultural understanding,
on the part of some majority, as well as minority teachers may create a
disadvantage for students of color (Downey & Cobbs, 2007).

Teachers’ ability to relate to and instruct their students may be hindered by
the presence of cultural mismatches and may lead to misconceptions of certain
culturally influenced behaviors (Capella-Santana, 2003). Furthermore, cultural mismatches may also result in students being misunderstood and potentially mistreated (White-Clark, 2005) and ultimately may impact student learning (Milner, 2003b). In order to best assist students, it is crucial for all teachers to recognize, understand, and be knowledgeable of their students’ cultural backgrounds (Garrett Robinson, 1989) and of the influence of cultural and ethnic issues within the educational process (Capella-Santana, 2003). The educational success of students, particularly students of color, is intricately connected with their experiences in the classroom. Children whose culture is further from the school’s dominant culture have fewer chances for success regardless of the child’s racial or ethnic background (Dean, 1989). Consequently, White, middle-class students have an increased likelihood of success in school because the school environment is consistent in terms of language, culture, and expectations with their own experiences (Dean, 1989).

2.3 Potential Impacts of Teachers’ Cultural Misperceptions

Lack of teacher awareness and cultural knowledge may result in teachers having cultural misperceptions which could impact their perception of student skills and abilities (Banks, 1989). Feldman (1985) provides one example of a cultural misperception of non-verbal communication in describing an interaction between a White female teacher and a Black male student. When the teacher asks the student a question, the student averts his eyes and replies “um-hum.” She then rewords the question in a less complicated manner, yet the student still does not
provide a response to her question. At that point, the teacher assumes that the student does not understand and is unable to answer her question, so elicits a response from another student. In this instance, the student’s non-verbal response most likely indicates that he is attending to the teacher’s question and in all probability is taking time to formulate his answer. However, the teacher’s interpretation of the student’s actions led the teacher to believe that the student failed to understand the concept being taught and could not answer her question.

Feldman (1985) attributes the communication failure in the above paragraph to a cross-racial, non-verbal communication problem. The student’s non-verbal acknowledgment of “um-hum” was misperceived by the teacher as a lack of his understanding of her question which then resulted in the teacher believing that the student was unable to respond. Differences in non-verbal communication have been noted between black and white individuals in previous research (Erickson, 1979; Feldman & Donohoe, 1978; Simpson & Erickson, 1983). Furthermore, previous research indicates that blacks and whites “may interpret or decode nonverbal behavior in different ways” (Feldman, 1985, p. 46). Key (1975 as cited in Greenbaum & Greenbaum, 1983) noted that non-American Indian teachers were considered “mean” by American Indian students when their voice tone was louder than American Indians usually spoke. Consequently, such communication differences as well as different interpretations may cause difficulties, particularly in educational settings (Feldman, 1985). Feldman (1985) indicates that if the teacher in the example in the above paragraph was familiar with black non-verbal communication patterns, she may have noticed that the
student was attending to her question rather than presuming that the student failed to understand her question.

Cultural misperceptions may be embedded in verbal as well as non-verbal communication. Linguistic difficulties may be the source of miscommunications (Pransky & Bailey, 2002-2003). For example, when an English-language learner (ELL) has difficulties with his or her schoolwork; the difficulties may be attributed to a learning disability, lack of effort or low intelligence (Reeves, 2006). Such interpretations may be incorrect and could potentially result in a teacher suspecting or believing the student has a learning problem. The difficulty expressed by the student may actually result from the student being unfamiliar with the subject (Short & Echevarria, 2005). For instance, an assignment based on a familiar subject, such as a paragraph describing one’s family, will be easily interpreted and completed by a student from Peru who is an ELL. This student will have all of the information necessary to complete this assignment regardless of his or her cultural background and experiences. In contrast, the same student may lack the appropriate background knowledge to successfully complete an assignment such as describing the 4th of July in terms of its importance in United States history. ELLs must not only understand what they have heard or read, but the students must also comprehend and apply the information which they are learning within the educational context. Teachers must consider the linguistic limitations and needs of their students (Short & Echevarria, 2005). As these examples illustrate, cultural misperceptions and miscommunications may impact
student success regardless of whether the source of the misunderstanding is verbal or non-verbal.

2.4 Potential Academic Impact of Teachers Limited Awareness and Knowledge

Educational misidentifications are misperceptions of students’ academic abilities and may decrease when teachers are culturally aware (Chamberlain, 2005). Culturally and linguistically diverse (CLD) students are overrepresented in special education programs (Artiles & Trent, 1994). Classroom teacher misinterpretations of students’ academic difficulties may contribute to this overrepresentation (Chamberlain, 2005). Special education referral decisions regarding minority students may also be impacted by differential treatment and expectations which may be impacted by teacher prejudices or racial bias (Artiles & Trent, 1994). Researchers believe that such misidentifications have led to the overrepresentation of racial and cultural minority students in special education programs and an under representation of these students in gifted education programs (Ford, 1996).

Moreover, the failure to recognize, understand, or value students’ cultural, social, and/or linguistic attributes may account for some of the lack of student success in school (Kea & Utley, 1998). In addition, a lack of awareness, knowledge and experience with students’ social or ethnic group may contribute to some teachers’ low expectations for racial and cultural minority students (Olstand, Foster, & Wyman, 1983). Teachers who value cultural differences are more likely to consider students from non-majority groups as capable of learning (Delpit,
2006). Alternatively, teachers who are multiculturally aware take students’
cultural and ethnic backgrounds into consideration (Capella-Santana, 2003) and
consequently have been found to develop curriculum which promote minority
student academic success. Previous research indicates that students taught by
culturally aware teachers have shown positive academic achievement gains
(Banks, 1997; Gay, 2000) supporting the notion that a culturally aware teaching
force would result in a decrease of educational misidentification (Chamberlain,
2005).

2.5 Teacher Expectations and Attitudes

Teachers are humans who bring their personal perspectives into their
classrooms including misperceptions, stereotypes, and prejudices (Banks, 1991).
Previous research regarding whether teachers held different expectations of their
students based on student race or ethnicity has produced mixed results (Tenebaum
& Ruck, 2007). For example, teachers exhibited higher expectations for European
Americans than African-Americans (Coates, 1972; Sbarra & Pianta, 2001).
found that teachers did not hold lower expectations for African-Americans than
European Americans. Expectations have also been found to differ for Latino/a and
Asian American students (Pigott & Cowen, 2000). Teacher expectations may
increase students’ future achievement (Tenebaum & Ruck, 2007) and be
influential in their educational and career aspirations.
Researchers report racist attitudes found in the general population are also common among teachers (Alquist, 1991; Haberman, 1992; King; 1991; Sleeter, 1993; Tatum, 1994). Although teachers acknowledge having racist attitudes toward individuals in broader society, they claim not to hold these same attitudes toward their students (Alquist, 1991). Therefore, it is reasonable to conclude race not only impacts society in general but schools as well (Holcomb-McCoy, 2000). Both white and non-white teachers may have negative and racist attitudes toward non-white students (Tettegah, 1991). For example, Milner (2003a) noted that teachers of color may act oppressively toward students of color. In addition, Boyle-Baise and Grant (1992) reported that students of color studying to become teachers may have limited contact with individuals who differ from themselves and may also regard such individuals with contempt. Consequently, students who share the same racial background as their teachers may still encounter racist attitudes and cultural misunderstanding in the classroom. Therefore, it cannot be assumed that teachers of color do not hold stereotypical, prejudicial, and/or racist attitudes toward culturally and racially diverse students (Goodwin, 1994).

Stereotypes, racism, and prejudice occur in classrooms (Tettegah, 1996). Teachers may discriminate, consciously or unconsciously, against their students (Entwisle & Webster, 1974). The racial, cultural, linguistic, and socioeconomic diversity of elementary and secondary students nearly assures that teachers will work with students from differing racial and cultural backgrounds from their own (D’Andrea, Daniels, & Noonan, 2003: Larke, 1990; Ross & Smith, 1992; Villegas, 1991). Teacher cultural awareness and sensitivity have been noted as
vital in order for classroom teachers to be effective (Brown, 2004; Ponterotto, Baluch, Greig, & Rivera, 1998). It is essential for teachers to acquire the awareness, skills, and knowledge necessary to teach culturally, linguistically, and racially diverse students (Schultz, Neyhart, & Reck, 1996).

2.6 Benefits of Cultural Awareness for All Teachers

Teachers’ lack of multicultural experience with racially and culturally diverse students disregards the reality that many will face in their own classrooms (Holm & Nations Johnson, 1994; Olstad, Foster, & Wyman, 1983). In 1973, Aragon described a condition, one that scholars indicate remains an issue today (Delpit, 2006; Ladson-Billings, 2005), in describing what was occurring in classrooms as “culturally deficient educators attempting to teach culturally different children” (p. 77). The increasing heterogeneity of the elementary and secondary student population is anticipated to continue. Preparing teachers to teach students who are racially, ethnically, linguistically, and economically diverse is vital (Villegas & Lucas, 2002). Problems facing students of color in educational environments (e.g., high drop out rates, low achievement on standardized tests, overrepresentation in special education, etc.) may be better understood by teachers who are culturally aware and culturally competent (Kea & Utley, 1998). Regardless of the racial and ethnic make-up of the community in which they teach or the composition of their individual classroom, all teachers must be knowledgeable concerning cultural diversity (Kea & Utley, 1998) as their students should be prepared to live and work in a society and world that is
culturally diverse and global. Although many future teachers indicate a preference of teaching students with similar cultural and racial backgrounds as themselves (Terrill & Mark, 2000), their classrooms will most likely be filled with students from heterogeneous backgrounds in terms of race, ethnicity, and English language proficiency (Holm & Nations Johnson, 1994).

The United States elementary and secondary school student population continues to become more racially, ethnically, and linguistically diversified (Sue, Arrendondo, & McDavis, 1992); those instructing these students, however, remain a relatively homogeneous group consisting primarily of White, middle-class females (Ward & Ward, 2003). This cultural mismatch or demographic divide between student and teacher is anticipated to continue well into the future assuring that most teachers will work with students who are from racial, cultural, and linguistic backgrounds which differ from their own (D’Andrea, Daniels, & Noonan, 2003; Holm & Nations Johnson, 1994; Larke, 1990; Ross & Smith, 1992; Spencer, 1999). Nevertheless some current teachers and individuals preparing to become teachers have had little exposure to or interactions with individuals from diverse cultural backgrounds (Darling-Hammond & Berry, 1999; Schultz, Neyhart, & Reck, 1996). This lack of exposure and interaction with diverse individuals may result in teachers depending upon stereotypes to inform their interactions with such individuals (Milner, 2003a). As teachers’ ability to relate to and teach their students may be hindered by cultural mismatches, it is essential that teachers acquire cultural knowledge and become aware of how the educational process may be impacted by cultural and ethnic issues (Capella-
Santana, 2003). It is vital for teachers to be prepared to teach students who are culturally, ethnically, racially, linguistically, and economically diverse (Villegas & Lucas, 2002).

In 2004-05 approximately 50,000 individuals entered the teaching labor force via alternative teacher certification programs and accounted for one-third of teachers hired that year (Honawar, 2007); to date, however, a study has not been published regarding the cultural sensitivity, multicultural attitudes, and racial attitudes of individuals participating in an alternative teacher certification program. The current study will broaden the literature by examining the experiences of individuals teaching exclusively in Catholic elementary and secondary school settings who were enrolled in a unique alternative teacher certification program. Specifically, this study attempts to contribute to the understanding of cultural sensitivity and awareness of teacher candidates by exploring the relationships among teacher candidates’ sex, length of experience (program year: cohort), cultural sensitivity, racial attitudes, and multicultural attitudes.

2.7 The Contact Hypothesis: A Theoretical Framework for Cohort Differences in Multicultural Sensitivity

The literature indicating that interracial contact under certain conditions results in positive dispositions toward members of diverse racial groups is increasing (Tropp, 2007). Allport’s hypothesis (1954/1979), the contact hypothesis, posits that intergroup contact should result in prejudice reduction. Allport asserts that four conditions are essential for such reduction. These
conditions are equal group status of participants, common goals, intergroup cooperation, and authority support. Several studies that investigated various aspects of life (e.g., the Merchant Marines, Philadelphia police officers, public housing, etc.) have provided support for the contact hypothesis (e.g., Brophy, 1946; Kephart, 1957; Deutsch & Collins, 1951).

Despite Allport’s assertion that all four conditions are necessary, intergroup contact under these conditions is not always possible. Many studies have shown positive prejudice reduction effects even when some of the essential conditions were lacking (Bornman & Mynhardt, 1991; Chang, 1973; McKay & Pitman, 1993; Riordan, 1987; Wagner, Hewston, & Machleit, 1989). Indeed, other results may also accrue, including increased accuracy of beliefs regarding members of the other group and improved inter-group relations (Wittig & Grant-Thompson, 1998).

Importantly, however, Allport’s contact hypothesis does not indicate the process through which prejudice reduction occurs (Pettigrew, 1998). Positive intergroup contact is believed to result in less negative stereotyping, prejudice, and discrimination and may result in positive racial attitudes (McClelland & Linnander, 2006). Direct interracial contact does provide firsthand information (Powers & Ellison, 1995). Positive racial and ethnic attitudes may be positive results of the contact hypothesis. Pettigrew (1998) states that “intergroup contact and its effects are cumulative – we live what we learn” (p. 78).

To date, it does not appear that the contact hypothesis has been tested with teachers who are participating in an alternative certification program and will be
working with populations of students from racial and cultural backgrounds different from their own. In this study, I will investigate whether increasing contact with members of minority groups (i.e., school-age children) across three years of an alternative teacher certification program enhances teachers’ multicultural sensitivity.

2.8 Prior Research in Sex Differences in Women and Men’s Multicultural Sensitivity

The accumulated research on sex differences in cultural and other types of sensitivity to social groups indicates that, in general, women have more favorable and accepting attitudes toward marginalized groups and problems than do men. For example, Aosved and Long (2006) found that men reported higher levels of rape myth acceptance and higher levels of racism, sexism, classism, homophobia, ageism, religious intolerance than did women. Also, women hold less prejudicial attitudes than do men about gay men (Herek, 2003). Women have also been found to support the provision of social services at higher levels than men (Goertzel, 1983; Schlesinger & Heldman, 2001; Shapiro & Mahajan, 1986).

Kinder (1998) suggests that attitudinal sex differences are supported by theories which emphasize the group centrism concept. Group centrism follows from the observations that “social group memberships (e.g., race, gender, religion) are often associated with distinctive sociopolitical attitudes” (Eagly, Diekman, Johannesen-Schmidt, & Koenig, 2004, p. 797). Nelson and Kinder (1996) define group-centric as individual attitudes possessed toward social groups that are believed to benefit from certain policies. Moreover, Gardner and Gabriel
(2004) state that attitudes may be “gender-centric” (p. 797) in the same manner. It is possible, further, that women’s experiences with oppression and discrimination may increase their sensitivity to the plight of other oppressed groups. Based on the prior research on sex differences in cultural sensitivity, in this study, I will assess whether female teachers-in-training show greater multicultural sensitivity than their male counterparts.

2.9 Hypotheses

The purpose of this study is to investigate whether length of experience in an alternative teacher certification program and teacher-in-training sex will predict their multicultural sensitivity. It should be noted that individuals’ responses in this study will provide an indication of their attitudes rather than their actual behaviors. This is important as attitude is only one of the components which determine action (Albrecht & Carpenter, 1976). Specifically, based on the contact hypothesis and prior research on sex differences and cultural sensitivity, I propose the following three hypotheses:

1. Teachers’ multicultural attitudes will differ significantly by cohort and sex. Teachers with more experience in the ACE program and also teachers who are female will show more supportive multicultural attitudes. In particular, members of these groups will demonstrate significantly higher mean scores on the Teacher Multicultural Attitude Survey (TMAS) than teachers with less ACE experience and than teachers who are male.
2. Teachers’ color-blind racial attitudes will differ significantly by cohort and sex. Teachers with more experience in the ACE program and also teachers who are female will show less endorsement of color-blind racial attitudes. In particular, members of these groups will demonstrate significantly lower mean scores on the Color-Blind Racial Attitudes Scale (CoBRAS) than teachers with less ACE experience and than teachers who are male.

3. Teachers’ cultural diversity awareness will differ significantly by cohort and sex. Teachers with more experience in the ACE program and also teachers who are female will show more supportive cultural diversity awareness. In particular, members of these groups will demonstrate significantly higher mean scores on the Cultural Diversity Awareness Inventory (CDAI) than teachers with less ACE experience and than teachers who are male.
CHAPTER 3:
METHOD

3.1 Participants

The sample consisted of 115 participants recruited from the University of Notre Dame’s Alliance for Catholic Education (ACE) program. All of the students involved in the program during the summer of 2006 were asked to participate in the study. The sample consisted of 33% first year students (Cohort 3), 42% second year students (Cohort 2) and 25% third year students (Cohort 1). The principal investigator spoke at the beginning of a class attended by all members of Cohorts 2 and 3 to request their participation in the study and recruited Cohort 1 participants via email. Members of all 3 cohorts received an email which included a link to the electronic survey. Study participants provided informed consent by selecting the “I Accept” option on the electronic survey. Students who participated in the study were entered into a drawing to win a $50 gift card upon their request. In total, 133 participants accessed the electronic survey utilized to collect data. Eighteen participants were eliminated from the study because one declined consent, 8 provided no survey data, 5 failed to provide data on any of the three dependent measures, and 4 failed to provide data on one entire dependent measure. From the entire ACE program enrollment, a 43.6% response rate was achieved (N = 115).
All participants had obtained baccalaureate degrees. Fifty-five percent of the participants received their undergraduate degree from the University of Notre Dame. The majority of participants self-identified as White/Caucasian (n = 93; 80.9%); the remaining participants self identified as Latina/Latino/Hispanic (n = 7; 6.1%), Other (n = 6; 5.2%), Biracial/Multiracial (n = 3; 2.6%), African-American/Black (n = 2; 1.7%), Asian-American/Pacific Islander (n = 2; 1.7%), and no race reported (n=2; 1.7%). On a percentage basis, study participants of color are under represented in the sample (n = 14; 12.1%) as compared to the ACE program enrollment (n = 26; 14.0%) at the time of the study.

Participants ranged in age from 21 to 38 (M = 23.40; SD = 2.38). Most participants were female (n = 67; 58.3%). On a percentage basis, females are over represented in the sample as compared to the ACE program (n = 136; 51.3%). Therefore, the overrepresentation of females was analyzed for statistical significance. The analysis did not result in statistical significance, Pearson $X^2 (2) = 1.46, p = .48$. Participant personal and family incomes were widely distributed. Personal income ranged from less than $10,000 to $85,000; the most commonly reported personal income was less than $10,000 (n = 52; 45.2%). Family income ranged from between $10,000 to $25,000 to greater than $100,000; with most reporting family incomes greater than $100,000 (n = 43; 54.8%). The sample included 12.2% who had not completed a multicultural course, 20.0% had not completed a multicultural course but had taken other courses that included multicultural content, 13.0% had completed one multicultural course, 13.0% had completed two multicultural courses, and 38.3% had completed more than two...
multicultural courses. Four participants did not report their multicultural course experience.

Additional background information relevant to cultural and social factors was also requested. The majority of participants reported growing up in a suburban community (n = 83; 72.2%), with a small proportion reported having grown up in urban setting (n = 14; 12.2%), rural setting (n = 12; 10.4%), 2.6% (n = 3) described the community in which they grew up as “other,” and 2.6% (n = 3) did not respond. The majority of participants were Christian/Roman Catholic (n = 106; 92.2%), while the remaining participants identified themselves as Christian/Protestant (n = 4; 3.5%), and Other (n = 2; 1.7%). Three participants did not provide their religious affiliation. Daily religious participation was reported by approximately half (45.2%) of study participants. The remaining participants reported participation in religious activities several times a week (34.8%), weekly (9.6%), several times a month (2.6%), or monthly (1.7%). Religious participation level was not reported by 6.1% of the sample. Parental educational attainment ranged from high school diploma or GED to doctorate or other professional degree for mothers and from less than high school diploma or GED to doctorate or other professional degree for fathers.

3.2 Measures

Participants completed a Web-based online electronic survey that included a demographic questionnaire and the four measures described below.
**Demographic Background Questionnaire.** A questionnaire to obtain background information (Appendix A) was created by the principal investigator for this study. The questionnaire was designed to provide descriptive information regarding various constructs believed to be important within the context of this study such as those mentioned above.

**Color-Blind Racial Attitudes Scale (CoBRAS).** Color-blind racial attitudes, “the belief that race should not and does not matter” (Neville, Lilly, Duran, Lee, & Browne, 2000, p. 60), were assessed utilizing the Color-Blind Racial Attitudes Scale (CoBRAS; Neville et al., 2000) (Appendix B). The CoBRAS is a 20-item self-report measure. Participants respond utilizing a 6-point Likert-type scale, the scale ranges from 1 (strongly disagree) to 6 (strongly agree). The three subscales which comprise the CoBRAS are Unawareness of Racial Privilege, Unawareness of Institutional Discrimination, and Unawareness of Blatant Racial Issues.

Unawareness of Racial Privilege evaluates blindness regarding the existence of White privilege. An item that loads onto the Unawareness of Racial Privilege subscale is “Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S.” The Unawareness of Institutional Discrimination subscale assesses the awareness of institutional racial discrimination and exclusion consequences. An item that loads onto the Unawareness of Institutional Discrimination subscale is “Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.” The Unawareness of Blatant Racial Issues subscale assesses the lack of awareness of the general, pervasive nature of racial discrimination. An item that loads onto
the Unawareness of Blatant Racial Issues subscale is “Talking about racial issues causes unnecessary tension.”

Total score which encompasses all three subscales can range from 20 to 120 with higher scores representing more color-blind racial attitudes. Neville et al. (2000) found that greater racial prejudice and greater belief in a just world were associated with higher levels of color-blind racial attitudes. When utilizing the Guttman split-half reliability estimate, the CoBRAS obtained an estimate of .72. Two-week test-retest reliability estimates were obtained of .68 for the entire CoBRAS, .34 for the Blatant Racial Issues subscale, and .80 for both the Racial Privilege and Institutional Discrimination subscales (Neville et al., 2000). Reported Cronbach alphas are acceptable and have ranged from .81 (Awad, Cokley, & Ravitch, 2005) to .91 (Neville et al., 2000) for the entire scale. In the current study, the Unawareness of Racial privilege subscale Cronbach alpha coefficient was .61. The Unawareness of Institutional Discrimination subscale Cronbach alpha coefficient was .70. The Unawareness of Blatant Racial issues subscale Cronbach alpha coefficient was .77. The present study’s entire CoBRAS scale Cronbach alpha coefficient was .83.

*Cultural Diversity Awareness Inventory (CDAI).* Cultural diversity awareness was assessed utilizing the Cultural Diversity Awareness Inventory (CDAI; Henry, 1986) (Appendix C). Each participant responded to 28 items utilizing a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). The CDAI was designed to examine an individual’s attitudes, beliefs, and behaviors toward culturally diverse children (Henry, 1986).
Participants responded to statements following the stem “I believe that” such as “I would prefer to work with children and parents whose culture is similar to mine,” “there are times when racial statements should be ignored,” and “it is my responsibility to provide opportunities for children to share cultural differences in foods, dress, family life, and/or beliefs.” Milner, Flowers, Moore, Moore, and Flowers (2003) reported a Cronbach alpha of .56. In the current study, the Cronbach alpha coefficient was .45.

*Paulhus Deception Scale (PDS/BIDR).* In an effort to determine whether study participants were responding in socially desirable manner, participants completed the Paulhus Deception Scale (Paulhus, 1991). The inclusion of this measure allowed for the control of socially desirable responses. The PDS is also known as Version 7 of the Balanced Inventory of Desirable Responding (BIDR) (Appendix D). Participants utilized a 7-point Likert-type scale ranging from 1 (not true) to 7 (very true) to indicate their agreement or disagreement with each of the 40 items. The PDS was constructed to assess respondents’ conscious and unconscious tendencies to give socially acceptable or socially desirable responses (Paulhus, 2002). The Impression Management (IM) subscale measures conscious response bias, while the Self-Deceptive Enhancement (SDE) subscale measures unconscious response bias. A sample item from the Impression Management subscale is “I don’t really care what other people really think of me” and from the Self-Deceptive Enhancement subscale is “I never cover up my mistakes.” Paulhus (1988) reports Cronbach alpha coefficients for the entire instrument ranged from .70 to .75 and subscale Cronbach alpha coefficients which ranged from .81 to .86.
In the current study, Cronbach alpha coefficient for the entire scale was .81, the IM subscale was .80, and the SDE was .69.

*Teacher Multicultural Attitude Survey (TMAS).* Teacher multicultural awareness and sensitivity was assessed using the Teacher Multicultural Attitude Survey (TMAS) (Ponterotto, Baluch, Greig, & Rivera, 1998) (Appendix E). Each participant responded to 20 statements utilizing a 5-point Likert-type scale ranging from 1 (strongly disagree) to 5 (strongly agree). A sample item is “In order to be an effective teacher, one needs to be aware of cultural differences present in the classroom.” Teachers who possess high levels of multicultural awareness are believed to view cultural diversity as an asset and deem their responsibilities to include addressing multicultural issues in the learning process and curriculum (Ponterotto & Pedersen, 1993). Ponterotto et. al (1998) reported that internal consistency, test-retest reliability, and criterion and convergent validity were examined in the development of the TMAS. The revised 20-item TMAS obtained a Cronbach coefficient alpha of .86 (Ponterotto et. al., 1998). A 3-week test-retest reliability coefficient of .80 was attained utilizing a sample of 16 teacher education students (Ponterotto et. al., 1998). In the current study, the Cronbach alpha coefficient was .86.

### 3.3 Design

The current study employed a 2 x 3 factorial model which utilized a cross sectional, between-subjects, multivariate analysis of covariance. Sex and length of experience (program year: cohort) were the independent variables. Female and
male comprised the levels of the sex variable. First year students (Cohort 3), second year students (Cohort 2), and third year students (Cohort 1) comprised the levels of the ACE cohort variable. The Color-Blind Racial Attitudes Scale (CoBRAS), Cultural Diversity Awareness Inventory (CDAI), and the Teacher Multicultural Attitude Survey (TMAS) total measure scores were the dependent variables in this study. This analysis allowed the investigation of main effects as well as potential interactions between sex and ACE cohort.

3.4 Procedure

Participants were recruited via two techniques. The principle investigator spoke to a class held on campus attended by the 2005 and 2006 entering classes (Cohort 2 and Cohort 3) in order to solicit their participation, while the entering class of 2004 (Cohort 1) was recruited exclusively via email. The study was conducted via an online, Web-based electronic survey which included a Consent Form (Appendix F), demographic background questionnaire, the Color-Blind Racial Attitudes Scale (CoBRAS; Neville et. al., 2000), the Cultural Diversity Awareness Scale (CDAI; Henry, 1986), the Teacher Multicultural Attitude Survey (TMAS; Ponterotto et. al., 1998), and the Paulhus Deception Scale (PDS/BIDR; Paulhus, 1991). All participants viewed written instructions regarding study expectations as well as all potential risks and benefits associated with their participation when they initially accessed the electronic survey. Participants were free to decline or terminate participation at any time. Individuals who choose not to participate did so without any loss of benefits from the ACE
program or the University of Notre Dame. Confidentiality was assured to all participants. All participants were then asked to provide their informed consent by choosing the “I Accept” selection to indicate their decision to voluntarily participate in the study. Participants who provided informed consent continued to complete the electronic survey. Once participants completed the entire survey, they were asked whether they would be interested in discussing their experiences more in depth with a principal investigator. If so, these individuals were asked to provide their email address. Upon completing the survey including having read the Debriefing Statement (Appendix G), participants were entered into a drawing upon their request.
CHAPTER 4:
RESULTS

4.1 Descriptives

The sample consisted of 115 participants, 68 females and 47 males. Females composed 59.1% while males composed 40.9%. Of the 115 participants, 38 were first year (Cohort 3), 48 were second year (Cohort 2), and 29 were third year students (Cohort 1). Sample mean age was 23.4 with a standard deviation of 2.38 and ranged from 21 to 38. Descriptive information for the sample appears in Table 1.

4.2 Correlation Coefficients

A dependent measure correlation matrix was constructed which resulted in one statistically significant correlation. The Pearson’s correlation between the Color-Blind Racial Attitudes Scale (CoBRAS) and the Teacher Multicultural Attitude Survey (TMAS) was \( r = -.55, p < .01 \). This significant negative correlation indicates that the higher the level of color-blind racial attitudes (the belief that race should not and does not matter), the lower the level of teacher multicultural attitudes (the belief that cultural diversity is an asset and that their responsibilities include addressing multicultural issues within the curriculum and learning process). The correlation matrix is presented in Table 2.
4.3 Analysis

A 2 x 3 (sex: female, male by length of experience: program year: Cohort 1, Cohort 2, Cohort 3) multivariate analysis of covariance (MANCOVA) was conducted on the study data. Sex and ACE cohort were the independent variables. The Color-Blind Racial Attitudes Scale (CoBRAS), Cultural Diversity Awareness Inventory (CDAI), and the Teacher Multicultural Attitude Survey (TMAS) total measure scores were the dependent variables in this study. The Paulhus Deception Scale (PDS/BIDR; Paulhus, 1991) was used as a covariate in all analyses.

Hypothesis 1: Teachers’ multicultural attitudes will differ significantly by cohort and sex. Teachers with more experience in the ACE program and also teachers who are female will show more supportive multicultural attitudes. In particular, members of these groups will demonstrate significantly higher mean scores on the Teacher Multicultural Attitude Survey (TMAS) than teachers with less ACE experience and than teachers who are male.

Results of the MANCOVA analysis utilizing the Teacher Multicultural Attitude Survey (TMAS) as the dependent variable provided varied statistically significant outcomes regarding this hypothesis. The Sex by ACE Cohort interaction was not significant, F(2, 112) = 2.55, p = .11. The main effect of Sex, F(1, 112) = 9.05, p < .01 did attain statistical significance. However, the main effect of ACE Cohort, F(2, 112) = 15, p = .91 failed to attain statistical significance. The cohort factor of ACE participants did not impact teacher multicultural attitudes. Sex did impact the level of teacher multicultural attitudes. In this sample, females had significantly more supportive multicultural attitudes.
The Paulhus Deception Scale (PDS/BIDR; Paulhus, 1991) was used as a covariate in this analysis. Neither main effect nor the interaction were affected. Hypothesis one was only partially supported.

Hypothesis 2: Teachers’ color-blind racial attitudes will differ significantly by cohort and sex. Teachers with more experience in the ACE program and also teachers who are female will show less endorsement of color-blind racial attitudes. In particular, members of these groups will demonstrate significantly lower mean scores on the Color-Blind Racial Attitudes Scale (CoBRAS) than teachers with less ACE experience and than teachers who are male.

Results of the MANCOVA analysis utilizing the Color-Blind Racial Attitudes Scale (CoBRAS) as the dependent variable provided one statistically significant finding. The Sex by ACE Cohort interaction was not significant, $F(2, 112) = .81, p = .45$. The main effect of Sex, $F(1, 112) = 1.89, p = .17$ also failed to attain statistical significance. The main effect of ACE Cohort, $F(2, 112) = 3.43, p < .05$, however, did attain statistical significance. As an a priori contrast of cohort differences was included in the research design in the event that the ACE Cohort main effect was found to be significant, contrasts between all cohorts were performed. The procedure resulted in a statistically significant finding between Cohort 1 and Cohort 3. Cohort 1 showed the lowest endorsement of color-blind racial attitudes. Thus, this hypothesis was partially supported.

Hypothesis 3: Teachers’ cultural diversity awareness will differ significantly by cohort and sex. Teachers with more experience in the ACE
program and also teachers who are female will show more supportive cultural
diversity awareness. In particular, members of these groups will demonstrate
significantly higher mean scores on the Cultural Diversity Awareness Inventory
(CDAI) than teachers with less ACE experience and than teachers who are male.

Results of the analysis utilizing the Cultural Diversity Awareness
Inventory (CDAI) as the dependent variable provided no statistically significant
main effects or interaction regarding this hypothesis. The Sex by ACE Cohort
interaction was not significant, F(2, 112) = .41, \( p = .67 \). The main effects of Sex,
F(1, 112) = .12, \( p = .73 \) and ACE cohort, F(2, 112) = .98, \( p = .38 \) also failed to
attain statistical significance. Hypothesis three was not supported.

4.4 Data Comparison with Previous Studies

Although the above analysis did not result in any significant findings, high
levels of cultural sensitivity have been found to be a quality of effective teachers
in diverse settings (Campbell & Farrell, 1985; Cruickshank, 1986). Villegas and
Lucas (2002) noted that one-third of elementary and secondary students are
racially and ethnically diverse. Furthermore, students for whom English is not
their first language, compose the fastest growing portion of the K-12 student
population (Short & Echevarria, 2005). As elementary and secondary school
students continue to diversify (Sue, Arrendondo, & McDavis, 1992), their
teachers primarily remain White, middle-class females (Cho & DeCastro-Ambrosetti, 2005; Ponterotto, Mendelsohn, & Belizaire, 2003; Schulz, Neyhart,
& Reck, 1996; Seidl & Friend, 2002). The resulting “cultural mismatch”
(Tettegah, 1996) or “demographic divide” (Gay & Howard, 2000) between teachers and students merits attention. Cultural awareness and sensitivity is one method of attending to the cultural and racial differences found in elementary and secondary classrooms. Furthermore, Chamberlain (2005) notes that cultural awareness is an asset for all teachers.

The cultural diversity awareness data from the current study was compared with data obtained in the Larke (1990) and Milner, Flowers, Moore, Moore, & Flowers (2003) studies. Larke (1990) noted that demographic trends for both students and teachers were changing. The student population included increasing numbers of minority students while teachers were becoming more non-minority. She noted the need for all teachers to become culturally sensitive. In addition, Larke (1990) documents that previous studies found that teachers “who are not sensitive to the needs of minority students often are unaware of cultural conflicts” (p. 24). Thus, her study examined the cultural sensitivity level of 51 (46 Anglo American and 5 Mexican American) female preservice teachers who had completed a required multicultural education course. All responded to the Cultural Diversity Awareness Inventory (CDAI).

Milner, Flowers, Moore, Moore, & Flowers (2003) was a replication of the Larke (1990) study. The authors noted that “the task of helping preservice teachers become culturally sensitive is one that teacher preparation programs must continually address” (Milner, et. al., 2003, p. 64). Thus, the study assessed preservice teachers’ cultural sensitivity levels in comparison with the Larke (1990) data collected over a decade earlier. The Milner, et. al. sample consisted of
99 (1 African-American, 1 Latino, and 15 males) undergraduate and graduate preservice teachers.

The current sample was the largest (n = 115) which included 47 males. The current study provided the most diverse sample in terms of race/ethnicity and sex, is more mature age-wise and educationally advanced as all participants had earned their baccalaureate degree, and is more nationally representative. Unlike the prior two studies, participants in the current study completed additional measures as opposed to only the CDAI.

In comparing the data from all three studies, I decided to report the responses of each sample responded to the three CDAI sample items provided on page 24. It is important to note that each item is preceded by the stem “I believe.” In Larke (1990) 43.1% (n = 22), Milner et al. (2003) 15.7% (n = 18), and in the current data 20.0% (n = 20) strongly agreed or agreed with the statement that “I would prefer to work with children and parents whose culture is similar to mine.” In Larke (1990) 47% (n = 24), Milner et al. (2003) 24% (n = 24), and in the current data 19.2% (n = 22) strongly agreed or agreed with the statement that “there are times when racial statements should be ignored.” In Larke, 98% (n = 50), Milner et al., 79% (n = 78), and in the current data 86.1% (n =9 9) strongly agreed or agreed with the statement that “it is my responsibility to provide opportunities for children to share cultural differences in foods, dress, family life, and/or beliefs.”
CHAPTER 5:
DISCUSSION

The purpose of this study was to investigate whether length of experience in an alternative teacher certification program and teacher-in-training sex would predict individuals’ multicultural sensitivity. In this section, a summary of evidence is presented followed by a discussion of the findings. Implications for future research and practice as well as limitations are presented.

Participants were recruited from the University of Notre Dame Alliance for Catholic Education (ACE) program. As seen in Table 1, participants were primarily female, White/Caucasian, and between the ages of 21 and 38. In addition, Cohort 2 was the largest cohort. Participants completed a Web-based online survey designed to measure their cultural awareness, multicultural teacher attitudes, and color-blind racial attitudes. Female teachers were found to indicate significantly more supportive teacher multicultural attitudes than male teachers. Color-blind racial attitudes, the belief that race should not and does not matter, differed significantly by length of experience (program year: cohort) but not by sex in this sample. Cohort 1 displayed the least endorsement of color-blind racial attitudes. Investigation of the length of experience (program year: cohort) contrast resulted in the finding that Cohort 1 scored significantly lower than Cohort 3 in terms of color-blind racial attitudes. No statistical differences in cultural
awareness were found in the sample regardless of sex or length of experience (program year: cohort).

Partial support was found for the first hypothesis which predicted that teachers’ multicultural attitudes would differ significantly by length of experience (program year: cohort) and sex. A statistically significant difference was found between females and males. Male teachers endorsed a significantly lower mean level of multicultural teacher attitudes as indicated in Table 3. The second hypothesis which predicted that level of color-blind racial attitudes would differ significantly by length of experience (program year: cohort) and sex was partially supported. The cohort main effect was found to be significant. Table 4 provides the means and standard deviations which indicate Cohort 1 demonstrated significantly less endorsement of color-blind racial attitudes than Cohort 3. Interestingly, a statistically significant negative correlation was found between color-blind racial attitudes and level of teacher multicultural attitudes in this sample as indicated in Table 2. The significant negative correlation between the Color-Blind Racial Attitudes Scale (CoBRAS) and Teacher Multicultural Attitude Survey (TMAS) indicates that greater endorsement of the belief that “race does not and should not matter” corresponds with less supportive multicultural teacher attitudes. The level of valuing cultural diversity within the classroom appears to be inversely related to the belief that race does not and should not matter. The third hypothesis which predicted that the cultural awareness of individuals in the sample would differ significantly by length of experience (program year: cohort) and sex was not supported. The current study provided evidence of a unique
relationship between teachers’ multicultural attitudes and color-blind racial attitudes which may merit further investigation. In summary, the current study provided varied results.

5.1 Limitations

Several limitations exist in the present study. First, the sample consisted of only individuals participating in the alternative teacher certification program at a mid-sized, religiously affiliated university in the Midwest. Several other alternative teacher certification programs in the U.S. share the same teacher classroom experience, Master of Education degree and teacher certification attainment, service, and spirituality model. The inclusion of participants from one or more of these programs would not only enlarge the potential sample size, but may also diversify participant age, socioeconomic background, undergraduate degree institution, and racial, cultural, and religious background. Furthermore, individuals in an expanded sample may teach in Catholic elementary and secondary schools not located primarily in the southern U.S.

Second, the sample socioeconomic and racial homogeneity must be noted. Most participants were from middle or upper-middle class socioeconomic backgrounds, White, and University of Notre Dame alums. These factors limit the generalizability of this study. Increased sample heterogeneity would not only augment study generalizability, it would also increase any finding robustness. Third, the exclusive utilization of self-report measures was an additional limitation. Self-report measures are language and culture specific in that
respondents interpret words through their own cultural experiences (Guild, 1994). Furthermore, participants may subconsciously or consciously edit their response in that their report reflects what they think they’ve done or are willing to report rather than what they actually did (Schwarz, 1999). Inclusion of qualitative and potentially observational methods would enhance the study.

Further, the overall low reliability of the Cultural Diversity Awareness Inventory (CDAI) (Henry, 1986) limits the ability to detect the existence of differences. Similarly, the Unawareness of Racial Privilege and Unawareness of Institutional Discrimination subscale reliability coefficients of the Color-Blind Racial Attitudes Scale (CoBRAS) were less than ideal. Moreover, non-random missing data was discovered when 16.5% (n = 19) of participants failed to respond to the Unawareness of Racial Privilege subscale item, “White people are more to blame for racial discrimination in the U.S. than racial and ethnic minorities” which may account for the low reliability of the overall subscale. This omission suggests that participants selectively chose to respond to items in this subscale. Nonetheless, the CoBRAS overall reliability coefficient was high (r = .83). In addition, the CoBRAS is the only published scale which measures color-blind racial attitudes.

Moreover, one complaint was expressed by several participants. Participants documented the lack of an opportunity to more fully express their thoughts and feelings due to the exclusive use of Likert-type response instruments and the absence of a free-response comment section. Although only a few participants emailed comments to the principle investigator, it is possible that
more participants shared these same concerns. Future investigations should include an open response section in the online survey as well as consider utilizing a multi-method approach which would incorporate a qualitative component.

5.2 Future Directions

Further exploration of the findings from this study could provide important insights for the field. Several recommendations are provided here to guide future work. Future studies could recruit a larger sample size. Because several programs throughout the United States share the same model as the program in this study, follow-up investigations could include all or some of those programs into a subsequent sample. This would provide a larger, potentially more heterogeneous sample in terms of where participants grew up, undergraduate institution attended, and geographic locations of teaching sites. In addition, future studies could utilize a longitudinal study design which would analyze data from teacher-in-training candidates during each of the three years in the program and potentially extend into the first 1-2 years of teaching experience for those who opt to become full time teachers following completion of the program. A longitudinal design would allow for the investigation of changes in perspective, attitudes, and sensitivity which may occur over time. In addition, a longitudinal design may allow for the utilization of advanced statistical methods. The current study provides a firm foundation upon which to construct future longitudinal studies. Furthermore, the addition of qualitative methods would provide another means of broadening future studies. Qualitative methodology
would provide a more in-depth view of the participants’ experience and allow participants to identify themes which may be inaccessible via quantitative methods. A small number of participants in the current study expressed a desire for an opportunity to provide more in-depth responses concerning their experiences.

5.3 Conclusion

The racial, cultural, and linguistic diversification of U.S. population is anticipated to continue during the 21st century (Durodoye, 1998). This population diversification is evident in many public and Catholic elementary and secondary school classrooms. Students continue to become increasingly more diverse (Sue, Arrendondo, & McDavis, 1992); while their teachers remain primarily White, female, and middle-class (Nieto, 2006; Ward & Ward, 2003). The continued diversification of elementary and secondary students in the U.S. almost assures that teachers will most likely work with students who are racially, culturally, linguistically, and/or socioeconomically different from themselves. Therefore, it is important that teachers gain awareness, knowledge and skills to better understand and teach their students. Banks (1994) acknowledges the necessity of teachers possessing attitudes and skills which accommodate students’ cultural characteristics.

All students, not just students of color, deserve teachers who are knowledgeable of various racial/cultural backgrounds, are comfortable with diverse students, and appreciate their students as individuals (Fuller & Ahler,
Cultural mismatches, however, between teachers and students may prevent this from occurring. In addition, students may potentially be misunderstood and/or mistreated as a result of cultural mismatches (White-Clark, 2005) which could impact student learning (Milner, 2003b). Thus, teachers who lack such cultural competence may negatively impact their students (Shakespear, Beardsley, & Newton, 2003) and create a disadvantage for students of color (Downey & Cobbs, 2007). Cultural, linguistic, and socioeconomic issues impact the educational process (Capella-Santana, 2003); therefore, it is imperative that teachers recognize, understand, and be knowledgeable of their students’ cultural backgrounds (Garrett Robinson, 1989). Cultural awareness and sensitivity have been recognized as being vital for classroom teachers (Brown, 2004; Ponterotto, Baluch, Grieg, & Rivera, 1998).

This study offered an initial examination of the level of cultural sensitivity and attitudes of individuals participating in a unique alternative teacher certification program designed to provide teachers for under resourced Catholic elementary and secondary schools primarily in the southern U.S. Given that alternative teacher certification programs have been developed as one response to addressing the U.S. teacher shortage (Simmons, 2005) and the existence of over 485 programs nationwide in 2006 (Honawar, 2007), further study of such programs is warranted particularly those designed to provide teachers for under resourced Catholic elementary and secondary schools.
REFERENCES


### TABLE 1

SAMPLE DESCRIPTIVE INFORMATION

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<td>Mean</td>
<td>23.4</td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>2.38</td>
<td></td>
</tr>
<tr>
<td>ACE Cohort</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cohort 1</td>
<td>29</td>
<td>25.2</td>
</tr>
<tr>
<td>Cohort 2</td>
<td>48</td>
<td>41.7</td>
</tr>
<tr>
<td>Cohort 3</td>
<td>38</td>
<td>33.0</td>
</tr>
</tbody>
</table>
## TABLE 2

**INTERCORRELATIONS BETWEEN THE CDAI, COBRAS, AND TMAS**

<table>
<thead>
<tr>
<th>Measure</th>
<th>CDAI</th>
<th>CoBRAS</th>
<th>TMAS</th>
</tr>
</thead>
<tbody>
<tr>
<td>CDAI</td>
<td>.12</td>
<td>.11</td>
<td></td>
</tr>
<tr>
<td>CoBRAS</td>
<td></td>
<td></td>
<td>-.55**</td>
</tr>
<tr>
<td>TMAS</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**p < .01**
TABLE 3
TEACHER MULTICULTURAL ATTITUDE SURVEY (TMAS) MULTIPLE ANALYSIS OF COVARIANCE FINDINGS

<table>
<thead>
<tr>
<th>Source</th>
<th>$M$</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Female</td>
<td>82.12</td>
<td>6.68</td>
</tr>
<tr>
<td>Male</td>
<td>76.96</td>
<td>9.52</td>
</tr>
</tbody>
</table>

*p < .05
### TABLE 4
COLOR-BLIND RACIAL ATTITUDES SCALE (COBRAS) COHORT
MULTIVARIATE ANALYSIS OF COVARIANCE FINDINGS

<table>
<thead>
<tr>
<th>Source</th>
<th>$M$</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohort 1</td>
<td>52.97</td>
<td>9.83</td>
</tr>
<tr>
<td>Cohort 2</td>
<td>57.00</td>
<td>13.03</td>
</tr>
<tr>
<td>Cohort 3</td>
<td>60.74</td>
<td>11.02</td>
</tr>
</tbody>
</table>
APPENDIX A:

DEMOGRAPHIC BACKGROUND QUESTIONNAIRE

Age: ______ Sex: ______ Female ______ Male

ACE Cohort: ______ Cohort 1 ______ Cohort 2 ______ Cohort 3

Degree Granting Undergraduate Institution: ____________________________

Year Undergraduate Degree Granted: ________________________________

Undergraduate Major: ____________________________________________

Please list the languages you speak fluently: _________________________

Name of school you are or will be teaching in during your ACE experience: __________________________________________

Location (city and state) of school you are or will be teaching in during your ACE experience: ________________________________

Grade level(s) and subject(s) you are or will be teaching during your ACE experience: _________________________________

Number of individuals living in your ACE community (not including yourself):

___________________________________________________________

Sex of individuals living in your ACE community (not including yourself):

___________________________________________________________

ACE cohorts of individuals living in your ACE community (not including yourself): _________________________________

Race/ethnicity of individuals living in your ACE community (check all that apply):

1. African American/Black
2. Asian American/Pacific Islander: ______
3. Latina/Latino/Hispanic: ______
4. Native American/American Indian
5. White/Caucasian
6. International Student: ______
7. Biracial/Multiracial
8. Other ______
Please select the most appropriate response to the following questions:

**RACE/ETHNICITY:**
1. African American/Black
2. Asian American/Pacific Islander
3. Latina/Latino/Hispanic
4. Native American/American Indian
5. White/Caucasian
6. International Student
7. Biracial/Multiracial
8. Other

**HOW DO MOST OTHER PEOPLE CATEGORIZE YOU RACIALLY/ETHNICALLY?**
1. African American/Black
2. Asian American/Pacific Islander
3. Latina/Latino/Hispanic
4. Native American/American Indian
5. White/Caucasian
6. International Student
7. Biracial/Multiracial
8. Other

**WERE YOU BORN IN THE UNITED STATES?**
1. Yes
2. No

If no, how many years have you lived in the United States?

**FATHER’S EDUCATIONAL BACKGROUND (Select One)**
1. Less than High School Diploma
2. High School Degree (or GED)
3. Some College (No degree)
4. Associate Degree’s (AA)
5. Bachelor’s Degree (BA, BS)
6. Master’s Degree (MA, MS)
7. Doctorate PhD or other Professional degree MD, DDS, JD, etc.
8. Other

**MOTHER’S EDUCATIONAL BACKGROUND (Select One)**
1. Less than High School Diploma
2. High School Degree (or GED)
3. Some College (No degree)
4. Associate Degree’s (AA)
5. Bachelor’s Degree (BA, BS)
6. Master’s Degree (MA, MS)
7. Doctorate PhD or other Professional degree MD, DDS, JD, etc.
8. Other
Please use the following categories to provide an approximate estimate of your personal and your family’s incomes, respectively. Circle “Y” for your income and “F” for the income of your family.

Income

<table>
<thead>
<tr>
<th>Income</th>
<th>Your Income</th>
<th>Your Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Less than $10,000</td>
<td>Y</td>
<td>F</td>
</tr>
<tr>
<td>Between $10,000 and $25,000</td>
<td>Y</td>
<td>F</td>
</tr>
<tr>
<td>Between $25,000 and $35,000</td>
<td>Y</td>
<td>F</td>
</tr>
<tr>
<td>Between $35,000 and $45,000</td>
<td>Y</td>
<td>F</td>
</tr>
<tr>
<td>Between $45,000 and $55,000</td>
<td>Y</td>
<td>F</td>
</tr>
<tr>
<td>Between $55,000 and $65,000</td>
<td>Y</td>
<td>F</td>
</tr>
<tr>
<td>Between $65,000 and $75,000</td>
<td>Y</td>
<td>F</td>
</tr>
<tr>
<td>Between $75,000 and $85,000</td>
<td>Y</td>
<td>F</td>
</tr>
<tr>
<td>Greater than $85,000</td>
<td>Y</td>
<td>F</td>
</tr>
</tbody>
</table>

Which best describes the community in which you grew up?

- Rural
- Suburban
- Urban
- Other

With which political party do you most identify?

1. Democratic
2. Republican
3. Green
4. Independent
5. Other

Which best describes you from a political perspective?

- Conservative
- Liberal
- Moderate

With which religious denomination do you identify? (Select one)

1. Atheist
2. Buddhism
3. Islam
4. Judaism
5. New Age
6. Christian/Protestant
7. Christian/Roman Catholic
8. Other:

How often do you practice your religion or engage in spiritual practice?

1. Daily
2. Several times a week
3. Weekly
4. Several times a month
5. Monthly
6. Several times a year
7. Yearly
8. Rarely
9. Never
Please specify your level of multicultural/cross-cultural courses (include all coursework) during your undergraduate academic experience.

____ Have not completed a course covering these topics.
____ Have not completed a multicultural or cross-cultural course, but have had these topics covered in other courses.
____ Have completed one course.
____ Have completed two courses.
____ Have completed more than two courses (Total number__________).

How many workshops or additional training outside of coursework focused on multiculturalism have you completed during your undergraduate academic experience?

____ Have not completed a workshop or seminar covering these topics.
____ Have not completed a multicultural or cross-cultural workshop or seminar, but have had these topics covered in other workshops and/or seminars.
____ Have completed one workshop or seminar.
____ Have completed two workshops and/or seminars.
____ Have completed more than two workshops and/or seminars (Total number).

Consider your experiences in all of the multicultural training activities (courses, seminars, workshops, etc.) you’ve completed and assess your degree of learning and understanding in this area:

Low      Medium      High

1   2  3  4  5  6  7  8  9  10

Multicultural Experiences (Please estimate to the best of your ability)

In your estimation, what percentage of your high school student body was students of color (e.g. African American, Asian American, Latino/a, Native American) ________________

In your estimation, what percentage of your undergraduate institution student body was students of color (e.g. African American, Asian American, Latino/a, Native American) ___________
In your opinion, how important is it for you to be aware of the following dimensions of cultural difference among your students?

<table>
<thead>
<tr>
<th></th>
<th>Low</th>
<th>Medium</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td>Race/Ethnicity</td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
<tr>
<td>Sex</td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
<tr>
<td>Sexual Orientation</td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
<tr>
<td>Socioeconomic Class</td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
<tr>
<td>Religion</td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
<tr>
<td>Physical Disability</td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
<tr>
<td>Other__________</td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the overall quality of the multicultural experiences you have had during your participation in the ACE program (including your academic, ACE home/community, and school teaching experiences).

<table>
<thead>
<tr>
<th></th>
<th>Low</th>
<th>Medium</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the extent to which multicultural issues were (have been) intentionally addressed in your ACE academic experience.

<table>
<thead>
<tr>
<th></th>
<th>Low</th>
<th>Medium</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the extent to which you have been guided/instructed to address multicultural issues within the classroom during your ACE academic experience.

<table>
<thead>
<tr>
<th></th>
<th>Low</th>
<th>Medium</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
</tbody>
</table>

Please rate the level of importance you give to multicultural issues in working with students.

<table>
<thead>
<tr>
<th></th>
<th>Low</th>
<th>Medium</th>
<th>High</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2 3 4 5 6 7 8 9 10</td>
<td></td>
</tr>
</tbody>
</table>

64
Given all of your experiences, what is your overall level of knowledge and skill concerning multicultural issues?

<table>
<thead>
<tr>
<th>Minimal</th>
<th>Moderate</th>
<th>Extensive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>

In your opinion, how beneficial/helpful were the ACE academic discussions that incorporated multicultural issues in preparing you to work with elementary and secondary students?

<table>
<thead>
<tr>
<th>Minimally Beneficial/ Helpful</th>
<th>Moderately Beneficial/ Helpful</th>
<th>Very Beneficial/ Helpful</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
APPENDIX B:

COLOR-BLIND RACIAL ATTITUDES SCALE (COBRAS)
**Directions.** Below is a set of questions that deal with social issues in the United States (U.S.). Using the 6-point scale, please give your honest rating about the degree to which you personally agree or disagree with each statement. Please be as open and honest as you can; there are no right or wrong answers. Record your response to the left of each item.

1  2  3  4  5  6

**Strongly Disagree**  **Agree**

---

1. ____ Everyone who works hard, no matter what race they are, has an equal chance to become rich.

11. ____ It is important for political leaders to talk about racism to help work through or solve society’s problems.

2. ____ Race plays a major role in the type of social services (such as type of health care or day care) that people receive in the U.S.

12. ____ White people in the U.S. have certain advantages because of the color of their skin.

3. ____ It is important that people begin to think of themselves as American and not African American, Mexican American or Italian American.

13. ____ Immigrants should try to fit into the culture and adopt the values of the U.S.

4. ____ Due to racial discrimination, programs such as affirmative action are necessary to help create equality.

14. ____ English should be the only official language in the U.S.

5. ____ Racism is a major problem in the U.S.

15. ____ White people are more to blame for racial discrimination in the U.S. than racial and ethnic minorities.

6. ____ Race is very important in determining who is successful and who is not.

16. ____ Social policies, such as affirmative action, discriminate unfairly against White people.

7. ____ Racism may have been a problem in the past, but it is not an important problem today.

17. ____ It is important for public schools to teach about the history and contributions of racial and ethnic minorities.

8. ____ Racial and ethnic minorities do not have the same opportunities as White people in the U.S.

18. ____ Racial and ethnic minorities in the U.S. have certain advantages because of the color of their skin.

9. ____ White people in the U.S. are discriminated against because of the color their skin.

19. ____ Racial problems in the U.S. are rare, isolated situations.

10. ____ Talking about racial issues causes unnecessary tension.

20. ____ Race plays an important role in who gets sent to prison.
APPENDIX C:

CULTURAL DIVERSITY AWARENESS INVENTORY (CDAI)

The following statements reflect various attitudes. Simply rate the extent to which you agree with each statement. Circle the number, which best fits for each statement. There are no right or wrong answers so please just make your best judgment.

Definitions:

The world CULTURE as used in this inventory encompasses the five areas identified by Aragon (1973) as follows:

1. values and beliefs
2. communication
3. social relationships of mother/child, woman/man, uncle/niece, etc.
4. basic diet and food preparation
5. dress or common costume

The word ETHNIC as used in this inventory pertains to races or peoples.

<table>
<thead>
<tr>
<th>Strongly Strongly</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Agree</td>
<td></td>
<td></td>
<td>4</td>
</tr>
</tbody>
</table>

I BELIEVE:

<table>
<thead>
<tr>
<th>Strongly Strongly</th>
<th>Disagree</th>
<th>Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

1. … my culture to be different from some of the children I serve

1  2  3  4  5
2. … it is important to identity immediately the ethnic groups of the children I serve

3. … I would prefer to work with children and parents whose cultures are similar to mine

4. … I would be uncomfortable in settings with people who speak non-standard English

5. … I am uncomfortable in settings with people who exhibit values or beliefs different from my own

6. … other than the required school activities, my interactions with parents should include social events, meeting in public places (e.g., shopping centers), or telephone conversations

7. …I am sometimes surprised when members of certain ethnic groups contribute to particular school activities (e.g., bilingual students on the debate team or Black students in the orchestra)

8. …the family’s views of school and society should be included in the school’s yearly program planning

9. … it is necessary to include on-going parent input in school program planning

10. … I could experience frustration when conducting conferences with parents whose culture is different from my own

11. … the solution to communication problems of certain ethnic groups is the child’s own responsibility

12. … English should be taught as a second language to non-English speaking children as a regular part of the school curriculum

13. … when correcting a child’s spoken language, one should role model without any further explanation

14. … that there are times when the use of non-standard English should be ignored

15. … in asking families of diverse cultures how they wish to be referred to (e.g., Caucasian, White, Anglo) at the beginning of our interaction
16. … in a society with as many racial groups as the U.S.A., I would expect and accept the use of ethnic jokes or phrases by some children

1 2 3 4 5

17. … that there are times when racial statements should be ignored

1 2 3 4 5

18. … a child should be referred for testing if learning difficulties appear to be due to cultural differences and/or language

1 2 3 4 5

19. … adaptations in standardized assessments to be questionable since they alter reliability and validity

1 2 3 4 5

20. … translating a standardized achievement or intelligence test to the child’s dominant language gives the child an added advantage and does not allow for peer comparison

1 2 3 4 5

21. … parents know little about assessing their own children

1 2 3 4 5

22. … that the teaching of ethnic customs and traditions is NOT the responsibility of school programs or personnel

1 2 3 4 5

23. … it is my responsibility to provide opportunities for children to share cultural differences in foods, dress, family life and/or beliefs

1 2 3 4 5

24. … meetings about an individual child’s learning needs should be scheduled for the convenience of the parent

1 2 3 4 5

25. … adaptations should be made in programming to accommodate different cultures as enrollment changes

1 2 3 4 5

26. … the displays and frequently used materials within a classroom should show at least three different ethnic groups or customs

1 2 3 4 5

27. … in a regular rotating schedule for job assignments which includes each child within the classroom

1 2 3 4 5

28. … one’s knowledge of a particular culture should affect one’s expectations of the children’s performance

1 2 3 4 5
APPENDIX D:

PAULHUS DECEPTION SCALE (PDS/BIDR)
<p>| | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>My first impressions of people usually turn out to be right.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>2</td>
<td>It would be hard for me to break any of my bad habits.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I don’t care to know what other people really think of me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>I have not always been honest with myself.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>I always know why I like things</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>When my emotions are aroused it biases my thinking.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Once I’ve made up my mind, other people cannot change my opinion</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>I am not a safe driver when I exceed the speed limit.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>I am fully in control of my own fate.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>It’s hard for me to shut off a disturbing thought.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>I never regret my decisions.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>I sometimes lose out on things because I can’t make up my mind soon enough.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>The reason for voting is because my vote can make a difference.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>People don’t seem to notice me and my abilities.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>I am a completely rational person.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>I rarely appreciate criticism.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>I am very confident of my judgments.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>I have sometimes doubted my abilities.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>It’s all right with me if some people happen to dislike me.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>I’m just an average person.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>I sometimes tell lies if I have to.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>I never cover up my mistakes.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>There have been occasions when I have taken advantage of someone.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>I never swear.</td>
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<td>25</td>
<td>I sometimes try to get even rather than forgive and forget.</td>
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<td>26</td>
<td>I always obey laws, even if I’m unlikely to get caught</td>
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<td>27</td>
<td>I have said something bad about a friend behind his or her back.</td>
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<td>28</td>
<td>When I hear people talking privately, I avoid listening.</td>
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<td>29</td>
<td>I have received too much change from a salesperson without telling him or her.</td>
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<td>30</td>
<td>I would always declare everything at customs.</td>
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<td>31</td>
<td>When I was young I sometimes took things without asking.</td>
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<td>32</td>
<td>I have never dropped litter on the street.</td>
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<td>33</td>
<td>I sometimes drive faster than the speed limit.</td>
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<td>34</td>
<td>I never read provocative books or magazines.</td>
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<td>35</td>
<td>I have done things that I don’t tell other people about.</td>
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<td>36</td>
<td>I never take things that don’t belong to me.</td>
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<td>37</td>
<td>I have taken sick leave from work or classes even though I wasn’t really sick.</td>
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<td>38</td>
<td>I have never damaged a library book or store merchandise without reporting it.</td>
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<td>39</td>
<td>I have some pretty awful habits.</td>
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<td>40</td>
<td>I don’t gossip about other people’s business.</td>
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APPENDIX E:

TEACHER MULTICULTURAL ATTITUDE SURVEY (TMAS)

Please answer the following questions based on your ideas and thoughts about teaching. There are no right or wrong answers so please make your best judgment.

**Strongly Disagree = 1; Disagree = 2; Uncertain = 3; Agree = 4; Strongly Agree = 5**

1. I find the idea of teaching a culturally diverse group rewarding.  
   1  2  3  4  5

2. Teaching methods need to be adapted to meet the needs of a culturally diverse student group.  
   1  2  3  4  5

3. Sometimes I think there is too much emphasis placed on multicultural awareness and training for teachers.  
   1  2  3  4  5

4. Teachers have the responsibility to be aware of their students’ cultural backgrounds.  
   1  2  3  4  5

5. It is the teacher’s responsibility to invite extended family members (e.g., cousins, grandparents, godparents, etc.) to attend parent-teacher conferences.  
   1  2  3  4  5

6. It is not the teacher’s responsibility to encourage pride in one’s culture  
   1  2  3  4  5

7. As classrooms become more culturally diverse, the teacher’s job becomes increasingly challenging.  
   1  2  3  4  5

8. I believe the teacher’s role needs to be redefined to address the needs of students from culturally different backgrounds.  
   1  2  3  4  5
Strongly Disagree = 1; Disagree = 2; Uncertain = 3; Agree = 4; Strongly Agree = 5

9. When dealing with bilingual students, some teachers may misinterpret different communication styles as behavior problems. 1 2 3 4 5

10. As classrooms become more culturally diverse, the teacher’s job becomes increasingly rewarding. 1 2 3 4 5

11. I can learn a great deal from students with culturally different backgrounds. 1 2 3 4 5

12. Multicultural training for teachers is not necessary. 1 2 3 4 5

13. In order to be an effective teacher, one needs to be aware of cultural differences present in the classroom. 1 2 3 4 5

14. Multicultural awareness training can help me work more effectively with a diverse student population. 1 2 3 4 5

15. Students should learn to communicate in English only. 1 2 3 4 5

16. Today’s curriculum gives undue importance to multiculturalism and diversity. 1 2 3 4 5

17. I am aware of the diversity of cultural backgrounds of students I am/or will be working with. 1 2 3 4 5

18. Regardless of the racial and ethnic make up of a classroom class, it is important for all students to be aware of multicultural diversity. 1 2 3 4 5

19. Being multiculturally aware is not relevant for students. 1 2 3 4 5

20. Teaching students about cultural diversity will only create conflict in the classroom. 1 2 3 4 5
You are invited to serve in a study of the relationships between cultural diversity attitudes, multicultural awareness, and racial attitudes. You were selected as a participant in this study because of your status as a student in the Alliance for Catholic Education (ACE) program at the University of Notre Dame.

If you decide to participate, you will complete several questionnaires today. While completing these questionnaires, you will be asked to reflect upon your personal attitudes, beliefs, and values. Completion of these questionnaires may provide you an opportunity to reflect on several issues at a level which you may not have previously considered. There is minimal risk of discomfort. There are no financial benefits to your participation.

Your decision whether or not to participate will not affect your relationship with the ACE program or the Department of Psychology at the University of Notre Dame. If you decide to participate, you are free to withdraw your consent and to discontinue your participation at any time. In addition, your participation in this study is confidential.

If you have any questions, please contact one of the investigators: Marcée M. Turner (mturner4@nd.edu) or Dr. Donald B. Pope-Davis (dpd@nd.edu).

You must be at least 18 years of age to participate in this study.

YOU ARE MAKING A DECISION WHETHER OR NOT TO PARTICIPATE. YOUR SELECTION OF THE “I ACCEPT” ICON INDICATES THAT YOU ARE ATLEAST 18 YEARS OF AGE AND HAVE DECIDED TO PARTICIPATE HAVING READ THE INFORMATION PROVIDED ABOVE.
APPENDIX G:
DEBRIEFING STATEMENT

University of Notre Dame
Department of Psychology
Summer 2006

Exploring Cultural Attitudes, Multicultural Awareness, and Racial Attitudes

The investigators of this study are researchers in the Department of Psychology at the University of Notre Dame. We are pleased you decided to participate in this study and are willing to discuss any aspect of it that interests you. Please feel free to use the information below to share any questions, concerns, or feedback.

Your participation involved completing a series of questionnaires concerning your attitudes, beliefs, and values. While completing these questionnaires, you may have reflected upon your identity and how race may impact the educational environment. These questions may have initiated a deeper level of reflection on certain issues. If you experienced any discomfort, we encourage you to find a safe place to share those feelings in a supportive environment.

We remind you that your individual responses to the study are private and will remain anonymous and confidential. Published summaries of this study will refer to the aggregated (grouped, not individual) data. If you would like to request a copy of these results once they become available, please contact us.

Finally, we must ask you to refrain from discussing your experiences with and specific responses to the questionnaires with anyone. We are interested in each individual’s personal opinion. Sharing information about the study with potential participants will bias their expectations and responses to the questionnaires which may damage our results. Unbiased information is essential to the accuracy of the study. We rely on and appreciate your respect for our work.

Once again, thank you very much for your participation today. If you have any questions, comments, or concerns regarding this study, we welcome and encourage you to contact us at any time.

Contact Persons
Marcée M. Turner  
118 Haggar Hall  
Email: mturner4@nd.edu

Dr. Donald B. Pope-Davis  
118 Haggar Hall  
Email: dpd@nd.edu