Beneath the Skin: A Survey of Black K-12 Educators' Racial Identities, Teacher Beliefs, and Culturally Grounded Pedagogy

by

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Dedication

"…because art has been my sanctuary and sanctuary must be shared;
and because arts excellence rises out of the inner city, and ought to cycle through it.
We need our artists, thinkers, prophets, and seers. Their presence among us heals—
like using our own blood for a transfusion of wisdom and hope."[1]

~Lorene Cary~
Founder of *Art Sanctuary* in Philadelphia, PA

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[1] http://artsanctuary.org/founders-statement/

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I am immeasurably grateful for those above, before, and beside me, whose sacrifices and tireless work have created spaces and opportunities for me to live and work as I do today. So many individuals and organizations have supported me on the way toward completing this degree.

I thank my family and Philadelphia community, who fostered my early love of learning, and provided me with a set of eyes and the consciousness to *see,* and to want to do something with the things I/we see and have seen. All my thanks to Mommy, for never accepting less than excellence and being the poster-woman of it; for letting me be; and for being my first model of persistence, non-complacence, sacrifice, and love. This work and my ongoing work are products of those foundations.

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This study was somewhat of an adventure into the unknown. It became possible due to the good graces of busy students/research assistants, the 238 Black educators/participants, and unknown third-party recruiters who gave freely of their time. Many thanks!

Last but not least, I thank the many talented artists/musicians whose inspiring words and tunes spoke to my heart and kept me motivated and moving on days that I found myself writing alone in the numerous coffee shops of Ann Arbor and beyond. And to coffee itself. Thank you!

Through this dissertation I learned much about the topics at hand, but most importantly, I reflected on this wonderful chance we have been given to strive toward "work with love.[2]" But the work is never done until we all can; I will do my best to do my part.

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[2] See "On Work" in *The Prophet* by Kahlil Gibran.

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Abstract

Black educators are often presumed to possess pedagogical skills that benefit Black students, particularly race- and culture-related practices aimed toward addressing social inequities in schooling (i.e., culturally grounded pedagogy). However, there is limited research on the underpinnings of culturally grounded pedagogy among Black educators. Building on scholarship from both education and psychology, I hypothesized that racial identity undergirds Black educators' pedagogy and beliefs. I conceptually disentangled racial identity from race-related beliefs and behaviors, and (using the Multidimensional Model of Racial Identity) outlined a framework to explain Black educators' culturally grounded pedagogy. Three questions were addressed: 1) In what ways does racial identity relate to Black educators' culturally grounded pedagogy? 2) Does racial identity relate to Black educators' beliefs about African American children and their educational needs (strengths-based, deficit, and colorblind)? And, 3) Does racial identity also relate to culturally grounded pedagogy through associations between racial identity and beliefs?

Self-identified Black educators (N=217; 113 teachers, 101 instructional staff; Mage=43.3, range 22-76 years old) were recruited through U.S. professional organizations and completed a survey on racial attitudes, beliefs, and pedagogy. Data were analyzed using hierarchical regression models, with beliefs as mediators between racial identity and pedagogy. Descriptive results revealed that Black educators are a diverse group who endorse three dimensions of culturally grounded pedagogy to varying degrees; variation in pedagogy was

systematically related to their racial identities and beliefs. First, nationalist ideology was directly associated with Black educators' culturally enriched curriculum use. Second, oppressed minority ideology was directly associated with culturally responsive teaching, while private regard related to culturally responsive teaching through associations between private regard and strengths-based and deficit beliefs. Third, centrality was associated with Black educators' commitment to Black students through the positive association between centrality and strengths-based beliefs. Results highlight the importance of conceptually and empirically disentangling racial identity and beliefs from practices to illuminate within-group differences in how Black educators think about themselves and Black students in regard to race and culture. Findings may inform how racial identity is considered in pre-service and in-service teacher training; teacher education research; and contributes to psychology scholarship on how racial identity operates in relation to beliefs and behaviors among Black adults.

CHAPTER 1

Introduction

Black educators have historically played an important role in the education and holistic

development of African American[3] children. Over the past six decades, the proportion of Black

educators in the United States (U.S.) has steadily declined, resulting in a current 6% difference

between the proportion of African American educators (10%) and students (16%) in K-12

schools (Feistritzer, 2011). This gap has heightened interest in recruitment and retention of Black

educators, especially those willing and prepared to teach in hard-to-staff schools attended by

predominantly African American students (Ingersoll & May, 2011). In particular, Black males—

who represent less than two percent of all American teachers—have been encouraged to enter the

profession through initiatives such as Howard University's "Ready to Teach" program, funded

by a multi-million U.S. Department of Education grant ("Ready to Teach," n.d.). Diversification

efforts in many districts have mirrored the national picture, suggesting a pervasive concern over

the contributions of Black and other ethnic minority teachers (Rich, 2015).

Despite significant investment toward increasing Black educators' representation, little

research has looked into the underpinnings of their practice. One reason Black educators are

sought out is based on implicit perceptions that they are "naturally" prepared to promote success

among African American students. In particular, it is expected that because of their race, Black

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[3] "Black" and "African American" are used interchangeably throughout this document, except cases where
differences in meaning are specified in the surrounding text.

educators will embody culturally grounded pedagogy—approaches that seek to redress social inequities by valuing Black students' cultural strengths in their learning and social experiences. However, evidence supporting these presumptions about racial match and student outcomes is inconsistent (Dee, 2005; Tyler et al., 2008), and such ideas have perhaps obscured the need for research on the processes behind culturally grounded pedagogy among Black educators.

In contrast, issues related to the academic and social consequences of racial and cultural mismatch between White teachers and their ethnic minority students have been a central theme in recent education research (Landsman & Lewis, 2006; Sleeter, 2001). For instance, numerous scholars have investigated the roles of White teachers' identities and beliefs in their use of culturally responsive practices and perceptions of ethnic minority students (Bondy, Ross, Hambacher, & Acosta, 2013; Cooper, 2003; Swartz, 2003; Tettegah, 1996; Trent, Kea, & Oh, 2008). This body of scholarship aims to illuminate the contributions of White teachers' backgrounds and related psychological processes (e.g., racial awareness) to their use of practices associated with successful outcomes among Black and other ethnic minority children, especially in urban settings (Aragon, Culpepper, McKee, & Perkins, 2014; Saffold & Longwell-Grice, 2008). Additionally, teacher identity scholarship highlights how race and culture influence professional identity development among new teachers of color (Achinstein & Aguirre, 2008; Agee, 2004). Importantly, these studies highlight how teachers' own identities and beliefs about their students are integral to their use of culturally responsive pedagogy. Yet, a disproportionately small number of studies have explicitly examined the identities and beliefs of Black educators as important contributors to their pedagogy (Durden, Dooley, & Truscott, 2014).

Although there is a void in research on Black educators' identities and beliefs, there is indeed a long history of inquiry on their pedagogy (Beauboeuf-Lafontant, 2002; Johnson, Pitre,

& Johnson, 2014). Scholars such as Michele Foster, Jacqueline Irvine, and Vanessa Siddle Walker have written extensively on the work of Black educators in the U.S., with a particular focus on their work with Black children. Embedded in these mostly ethnographic studies are rich descriptions of the educators' pedagogies—how they show commitment to African American students by communicating high expectations and the stakes of educational achievement for Black communities (Foster, 1993); their use of cultural referents and norms to make social connections with Black students and families (Irvine, 1989); and their valuing of multiple ways of learning, knowing, and contributing (Foster, 1993; Howard, 2001a; Ladson-Billings, 1995). Implicated in these studies of African American educators' pedagogy are the influences of racial identity and teacher beliefs. For instance, Foster (1993) explains:

> ...teachers who participated in my study are successful [with teaching African American children] because they are proficient in community norms---that is, they are able to communicate with students in a familiar cultural idiom… [T]heir success is also due to their understanding of the current as well as the historic social, economic, and political relationships of their community to the larger society. (p. 391)

Although she does not explicitly name "identity," Foster uses phrases that connect to the concept of Black racial identity—the meaning and significance one attaches to race and one's membership in the African American sociocultural group (Sellers, Smith, Shelton, Rowley, & Chavous, 1998). She suggests that the effectiveness of the Black teachers in her study depends on their affective connections to African American people in the past and present. Similarly, Howard (2001a) acknowledges the contribution of Black teachers' racial identities (i.e., "connection to" African American "cultural context"), and highlights the concurrent relevance of their beliefs about African American students: "Although having a connection to and awareness

of the cultural context that [their African American] students bring from home was important, what seemed to be equally important in the development of these teachers' teaching practices was a belief that their students were capable of being academically successful" (p. 198). Howard's conclusion exemplifies a key proposition of Ladson-Billings' theory of culturally relevant pedagogy (Ladson-Billings, 1995), which denotes that strengths-based beliefs about African American students are at the foundation of successfully teaching them.

Taken together, prior research on Black educators' pedagogy and research on identity, beliefs, and culturally responsive teaching among White teachers reinforce the need for systematic examination of how Black educators' racial identities and beliefs about African American children and their educational needs inform their use of culturally grounded pedagogy. Given discourse in which Black educators are ubiquitously painted as strongly identifying with African American people and a singular African American culture (Irvine, 1989; Milner, 2006b), there is a particular need for illumination of within-group diversity in both racial identity and beliefs. Recently, scholars have begun to examine variation in beliefs among Black pre-service (e.g., Bakari, 2003; Mawhinney, Mulero, & Pérez, 2012) and in-service teachers (e.g., Natesan & Kieftenbeld, 2012), finding both strengths-based and deficit beliefs (e.g., racial/cultural stereotypes) about African American students. Additionally, a small number of studies on the experiences and pedagogy of bi-cultural[4] educators of African descent further reveal diversity in the meaning and significance individuals attach to race and culture in the U.S., as well as variation in how Black educators think about their African American students (e.g., Bailey, 2013; Ladson-Billings & Henry, 1990; Shady, 2013). These recent studies suggest a building

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[4] Here I use "bi-cultural" to refer to Black educators who were born outside of the United States but currently teach in the U.S. and (in most cases) have spent a significant amount of time living in the U.S. Individuals in this group of Black educators may identify as "African American" but are influenced by cultural norms in the U.S. as well as their immediate country(ies) of ancestry and/or birth.

momentum for further research on the contributions of racial identity and beliefs to culturally grounded pedagogy use among Black educators.

In order to build on these works to examine Black educators' pedagogy, I rely on a multifaceted understanding of African American culture as outlined in Boykin's Triple Quandary (Boykin, 1983), in conjunction with Sellers and colleagues' articulation of Black racial identity (Sellers et al., 1998). Boykin's perspective on culture acknowledges that as people of African descent, African Americans may share Afro-cultural values, traditions, beliefs, and behavioral styles, yet also share cultural elements with mainstream U.S. society, and within a "minority" realm that includes coping strategies for life within an oppressive society (Boykin & Toms, 1985). Individuals may vary on the extent to which they embody each of the three cultural realms; although similarities may exist between individuals at the core, there is no singular manifestation of "African American culture." However, as Sellers and colleagues note, "…American society's somewhat arbitrary categorization of individuals into [the "Black/African American"] racial group has resulted in the psychological unification of many individuals who vary a great deal in their experiences and cultural expressions." (Sellers et al., 1998, pp. 18-19). Moreover, this arbitrary racial grouping has led to structured social experiences (e.g., effects of structural racism in communities, schools, etc.) whereby cultural norms are shared to varying degrees within this racialized group. Consequently, while race itself is a human-invented social category, through measures of racial identity, African American people may reflect on what it means to be part of this racialized "Black" cultural group (Sellers et al., 1998).

Dissertation Aims

In this dissertation I begin to address gaps in our understanding of the interplay between Black educators' racial identities, teacher beliefs, and endorsement of pedagogical approaches that use students' home cultures to address the status quo marginalization of African American/Black people in K-12 schools and society at large ("culturally grounded pedagogy"). As discussed, although ethnographic researchers in education have alluded to racial identity and beliefs in the work of Black educators, few scholars have directly probed the psychological foundations of Black educators' culturally grounded pedagogy use. In other words, we know little about how Black educators' sense-making around race—both in terms of their own racial identities, and how they view African American students and their educational needs regarding race and culture—relates to their endorsements of school practices. Thus, I articulate a conceptual framework that situates Black racial identity alongside teacher beliefs as an important factor toward understanding Black educators' culturally grounded pedagogy use. In particular, this conceptual framework accounts for the diversity of ways that African American educators perceive the importance of being African American/Black through expressed affect and ideological orientations.

I build on a number of available perspectives to construct my conceptual framework. Numerous frameworks exist to describe K-12 curricular content and instructional practices associated with remedying educational inequities between sociodemographic groups (e.g., by race, class, gender) (Dover, 2009). Under this umbrella are several pedagogical approaches— including culturally responsive pedagogy (Gay, 2000), culturally relevant pedagogy (Ladson-Billings, 1994, 1995b), and equity pedagogy (McGee Banks & Banks, 1995; Nasir, Rosebury, & Lee, 2006)—that focus on how educators integrate elements of the shared cultural backgrounds

of racialized groups in the U.S., and tend to the unique needs of these groups based on their marginalized status(es). For African American students, pedagogical approaches that seek to remedy injustices by being "culturally grounded" must 1) tend to the exclusion and misrepresentation of people of African descent in the curriculum (e.g., Lee, 2008); 2) respond to the multifaceted, diverse cultural norms African American students may bring to the classroom (Boykin, Jagers, Ellison, Albury, 1997; Gay, 2000; Ladson-Billings, 1995b; Tyler et al., 2008); and 3) engage students in critical analysis of social inequities (including those in education), while also seeking to commit African American students to supporting the needs of Black communities (Ladson-Billings, 1994, 1995b). Importantly, educators may embody culturally grounded pedagogy using a range of instructional strategies, yet the underlying intentions and goals for African American students' academic and social outcomes are as noted above.

Existing culturally grounded pedagogy frameworks often conflate racial identity, beliefs, and behaviors (e.g., Hollins, 1996, 1999), or necessitate the coexistence of strengths-based beliefs and African American student outcomes in order to classify teachers' pedagogy (e.g., "culturally relevant pedagogy;" Ladson-Billings, 1995b). For instance, Hollins' typological framework on teachers' orientations toward race and culture combines elements of Helms' (1990) White racial identity model and Cross' *nigresence* model of Black racial identity (Cross, 1971) with beliefs about racial/ethnic minorities to discuss (mostly White) educators' dispositions toward learning and toward culturally grounded pedagogy. Aligned with the progressive nature of Helm's White racial identity model, Hollins' three "types" of teachers are described as follows:

1. *Type I*: has low racial awareness, high colorblind and deficit beliefs, and takes a "common culture" (i.e., Eurocentric) pedagogical approach;

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2. *Type II*: recognizes cultural differences, lower on colorblind and deficit beliefs

   than Type I, and are hesitant about including race and culture in the classroom;

   and,

3. *Type III*: the most self-aware/racially conscious, with anti-deficit beliefs and an

   affinity for embracing culture in the classroom.

While Hollins' framework is theoretically plausible, it has not been empirically examined in published studies. Additionally, the entanglement of identity, beliefs, and pedagogy may miss individual variation among teachers within each category. For instance, this framework would not adequately describe a teacher who is self-aware/racially self-conscious (consistent with Type III), yet still takes a "common culture" pedagogical approach (consistent with Type I teachers). Moreover, because it uses a developmental, stage model of racial identity that emphasizes stages relevant to White racial identity, whether Hollins' framework is relevant to understanding culturally grounded pedagogy among Black and other racial/ethnic minority educators is unclear.

To address the problem of construct conflation in existing works, my conceptual framework separates racial identity and beliefs about Black students from behaviors that comprise culturally grounded pedagogy. It is important to consider beliefs as a source of individual variation that may influence teachers' inclination toward culturally grounded approaches. Additionally, it is essential that racial identity be examined as a contributor to beliefs, with implications for what (e.g., curriculum) and how (e.g., culturally responsive relational practices) Black educators teach and lead. As aforementioned, beliefs have been forwarded as an essential factor toward understanding (mostly White) educators' use of culturally grounded pedagogy with African American children. Still, important questions remain. The following questions include key research gaps this study seeks to address:

1. In what ways does racial identity relate to Black educators' culturally grounded pedagogy endorsements? Are different aspects of racial identity (e.g., group affect, ideologies) more or less associated with Black educators' culturally grounded pedagogy?

2. Does racial identity relate to Black educators' beliefs about African American children and their race- and culture-related educational needs?

3. Does racial identity relate to Black educators' culturally grounded pedagogy through associations between racial identity and beliefs?

Below I outline my conceptual framework for this study (Figure 1) and provide operational definitions for the constructs and sub-constructs used throughout the dissertation. I also preliminarily discuss my theorized connections among the key constructs.

Conceptual Framework
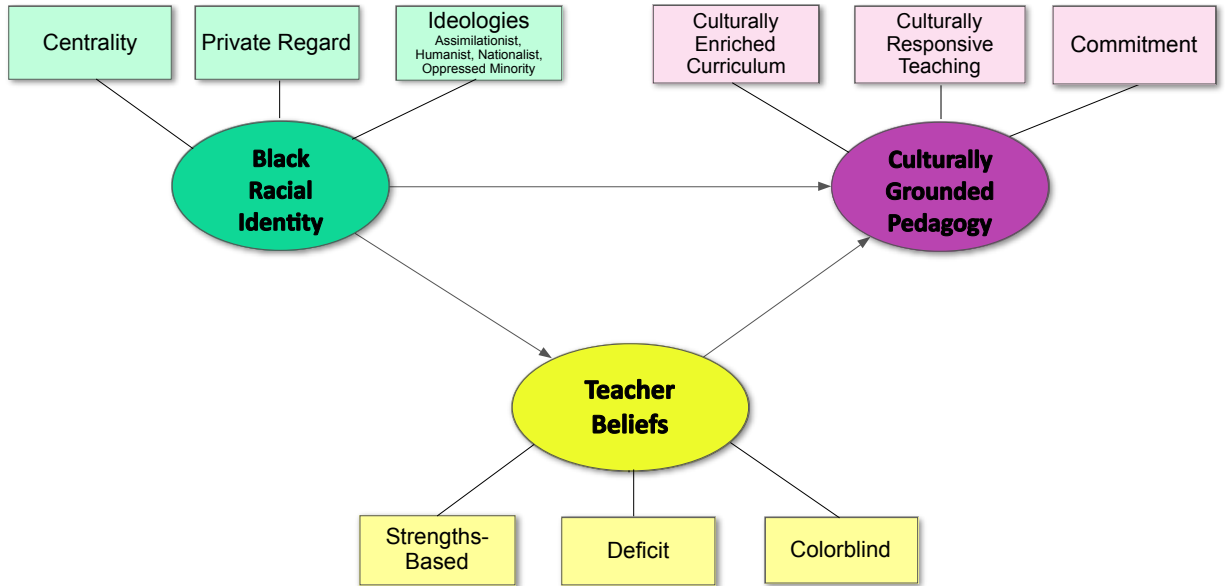
Figure 1. Conceptual Framework for Understanding Culturally Grounded Pedagogy Use Among Black Educators

Culturally grounded pedagogy. *Culturally grounded pedagogy* includes curricular and instructional practices educators use to integrate students' home cultures in their learning and social experiences. In the current study, I emphasize aspects of culturally grounded pedagogy that are conceptually consistent with Black racial identity and ways that Black educators may work with African American children. Three dimensions form my conceptualization: *culturally enriched curriculum, culturally responsive teaching*, and *commitment*.

First, a *culturally enriched* curriculum includes aspects of African American and African Diasporic history and cultures in learning content through books, games, field trips, et cetera.

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Prior research shows cultural enrichment materials and activities within the practices of some Black educators (Lee, 1992; Lomotey, 1992; Piert, 2013), as well in as the cultural socialization practices of many Black parents (Lesane-Brown, 2006; Suizzo, Robinson, & Pahlke, 2007). From the perspectives of Black adults, such cultural exposures help African American children develop positive self-concepts (Belgrave, Chase-Vaughn, Gray, Addison, & Cherry, 2000; Demo & Hughes, 1990), an appreciation for their heritage (Lee, 1992; Suizzo, Robinson, & Pahlke, 2007), and also enhances their learning and motivation (Lee, Beale Spencer, & Harpalani, 2003; Lomotey, 1992).

The second dimension of culturally grounded pedagogy is *culturally responsive teaching*. Following Gay (2000), culturally responsive teaching describes teachers' knowledge and use of practices that create an inclusive learning environment for African American and other children of historically marginalized ethnocultural groups. It is based on the notion that through instruction, educators can use "prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective for them" (Gay, 2000; p. 31). Culturally responsive teaching has five domains:

1. Building a knowledge base about cultural diversity (knowledge);
2. Developing curriculum content that is ethnically and culturally diverse (curriculum);
3. Demonstrating caring and building a diverse learning community (community);
4. Communicating with ethnically diverse students and families (communication); and
5. Responding to students' ethnic diversity in instructional delivery (instruction).

The final dimension of culturally grounded pedagogy in my conceptual framework is *commitment*. Studies on the pedagogy of Black educators of African American students show that their work is grounded in an expressed commitment to supporting Black children, often

going "beyond the call of duty" to ensure their success (Case, 1997; Irvine, 1989). For example, Black educators may opt to teach in predominantly Black schools that are under-resourced and hard to staff, despite known challenges and personal sacrifices they may face (Ingersoll & May, 2011). Commitment is also described as an orientation toward African American community uplift that is embodied through messages and behaviors that support African American student success, while encouraging them to "give back" to Black communities (Bakari, 2003; Foster, 1993).

In summary, the first construct of my conceptual framework, culturally grounded pedagogy, consists of three dimensions: culturally enriched curriculum, culturally responsive teaching, and commitment. I hypothesize that each of these dimensions is associated with Black educators' racial identities and beliefs about African American children and their educational needs. As indicated by the topmost arrow in Figure 1, racial identity may directly relate to Black educators' endorsements of culturally enriched curriculum, culturally responsive teaching, and commitment. For example, teachers for whom race is particularly important to their self-concepts may be especially inclined to integrate Black history and culture into the curriculum (culturally enriched curriculum). Another possibility, illustrated by the lower pathway on Figure 1, is that Black educators' culturally grounded pedagogy use is an indirect function of their racial identities; this pathway suggests that racial identity influences Black educators' beliefs about African American students and the importance of race and culture in their education.

In the next section I discuss teacher beliefs and provide further rationale for examining beliefs in relation to racial identity and the dimensions of culturally grounded pedagogy as outlined above.

Teacher beliefs. Beliefs are "part of a group of constructs that describe the structure and content of a person's thinking that are presumed to drive his/her actions" (Bryan & Atwater, 2002, p. 824). There is a long history of research showing that teachers' beliefs about their students as members of various social groups, and their thoughts about students' educational needs based on race, gender, ability status, and social class plays a role in teachers' pedagogy (Anyon, 1981; Beady & Hansell, 1981; Jackson, 2013; Love & Kruger, 2005; Pajares, 1992; Podell & Soodak, 1993; Tettegah, 1996). In these studies, teachers' beliefs about Black students and the place of race and culture in their education can be classified as "strengths-based," "deficit," and "colorblind." *Strengths-based* beliefs are supportive perspectives toward African American people and culture, such as believing that Black history and cultural norms are assets to the learning experiences of Black children. In contrast, deficit beliefs position African American people and culture in a negative light, such as the stereotypical belief that African American students and their families are not as committed to education as other racial/ethnic groups, despite historical evidence to the contrary. *Deficit* beliefs also include the idea that it is detrimental (or at the least, not beneficial) to actively include African American cultural content and norms in the classroom when educating Black youth. Finally, *colorblind* beliefs suggest that race and culture are unimportant in the education of African American children, such as the notion that it is important to not "see race, only children." Colorblind beliefs also include an idealized orientation toward curriculum content and viewing instructional practices as race and culture "neutral."

Again, in contrast to the volume of research on White educators' beliefs, there has been little research on Black educators' beliefs about African American children and their needs. Although the research on White educators' beliefs provides broad insights into the influence of

teacher beliefs on their use of culturally grounded pedagogy, there are important differences. For example, studies focus on how White teachers' perceptions of out-group members—like Black and other racial/ethnic minority students—informs their pedagogy, and show that colorblind beliefs are common (Frankenberg, 2012; Gordon, 2005). In particular, by denying the existence of structural racism and its trickle-down effects in schools (e.g., Eurocentric curriculum; policing Black students' normative cultural expressions), White educators' colorblind beliefs work in favor of their personal and racial group interests and thereby serve to rationalize the status quo of racial disparities in education. In contrast, the content of beliefs and the consequences of these beliefs may differ for Black educators, who are in-group members with African American children and families. The limited research on colorblind beliefs among African Americans suggests that such beliefs represent internalized oppression and work against one's personal and racial group interests (Neville, Coleman, Falconer, & Holmes, 2005). For example, African Americans who endorse colorblind ideologies may reject policies established to redress institutional racism and discrimination (e.g., affirmative action). To my knowledge, no published studies have explicitly examined colorblind beliefs among Black educators. Consequently, scholars have not yet considered how colorblind beliefs among Black educators might work against their endorsements of culturally grounded pedagogy.

It is possible that the extent to which Black educators hold strengths-based, deficit, and colorblind beliefs may be systematically related to their racial identities. As implied by racial identity theorists, the importance of race in Black educators' lives broadly likely relates to their beliefs about race in their professions. Additionally, Black educators' affect toward African Americans generally, as well as their global ideologies about race and culture likely relate to

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their beliefs about Black students and their needs. Again, these two possibilities are represented by the pathways on the upper and lower halves of the conceptual framework shown in Figure 1.

In the next section, I elaborate on the definition of Black racial identity used herein. Although numerous models describe the character and development of Black racial identity (see Marks, Settles, Cooke, Morgan, & Sellers, 2004 for a review), I selected the Multidimensional Model of Racial Identity (MMRI) for several reasons. The MMRI offers a conception of Black racial identity that accounts for the unique historical significance of race in the lives of African Americans. Given the ways that the history of race in the U.S. has been closely linked to the education system, it is important to examine Black educators' racial identities using a theoretical framework that considers historical context. In particular, the MMRI conceptualizes racial identity in a manner that allows for examination of differences in how African American educators define what being "Black" means. Moreover, the multiple dimensions within the MMRI allow for nuanced discussion of how different facets of racial identity may differentially relate to beliefs and pedagogy. Thus, the MMRI is ideal given my study goals of exploring individual variation in Black educators' racial identities, and how this variation is associated with teacher beliefs and culturally grounded pedagogy use.

Racial identity. The MMRI is unique in its treatment of Black racial identity as multidimensional rather than along a linear spectrum or as typologies. It describes the complex ways that African Americans perceive themselves in relation to race, as well as the philosophies and behaviors individuals associate with others within their racial group in the U.S. (Sellers et al., 1998). The MMRI is founded on an identity theory perspective, which suggests that individuals engage in the world as a function of their identities; the extent to which an identity is salient and relevant to an individual influences (consciously or unconsciously) his or her day-to-

day lived experiences through behaviors, interactions, and responses from others (Stryker & Serpe, 1982; 1994).

There are several assumptions behind the MMRI. First, it assumes that racial identity is one of several identities African Americans hold within a hierarchy of identities (Sellers et al., 1998). Second, it asserts that Black racial identity is largely stable, but can be more or less influential in different contexts (Shelton & Sellers, 2000). Third, the MMRI is built on the understanding that race plays a historical and contemporary role in African Americans' experiences at-large, but Black identity varies across individuals (even among those in the same proximal contexts), and there is no one definition or set of behaviors that define an optimal Black identity. Finally, the MMRI is founded on a phenomenological perspective, which allows an individual's choices and experiences to guide her or his definition of what it means to "be Black" (Sellers et al., 1998).

Dimensions of the MMRI focus either on the significance of race to one's self-definition (salience and centrality) or on what it means to be African American (regard and ideologies), which are captured by two questions outlined by Sellers and colleagues (Sellers et al., 1998, p. 23): "How important is race in the individual's perception of self?" and "What does it mean to be a member of this racial group?" *Salience* refers to the extent to which race is important to a person's self-definition at a given time. Racial salience varies depending on context, but it tends to influence how one perceives and responds to situations that may involve race (Sellers, Rowley, Chavous, Shelton, & Smith, 1997). *Centrality* is the degree to which an individual considers race—in this case, being "Black"—to be an important part of her or his self-concept (Sellers et al., 1997).

The two dimensions of the MMRI that describe the meaning of race in the lives of African Americans are *regard* and *ideologies. Private regard* refers to the affective connection one feels to African Americans as a group, whereas *public regard* describes one's perception of how others view African Americans as a group. These two aspects are conceptually distinct but may be related depending on, for example, the extent to which others' views of one's group (public regard) influences an individual's feelings toward African Americans (private regard).

While developing the MMRI, Sellers and colleagues identified four racial ideologies in existing Black racial identity literature: nationalist, oppressed minority, assimilation, and humanism. These ideologies describe orientations African Americans may have toward values, attitudes, and norms among Black people in the U.S., and they are present in how African American individuals believe Black people should act, feel, or think about engagement in four life arenas: political-economic issues, cultural-social activities, intergroup relations, and interactions with the dominant group (Sellers et al., 1998). *Nationalist* ideology captures beliefs related to the uniqueness of being Black in America. *Oppressed minority* ideology emphasizes how African Americans should think and behave as members of a larger group of minorities historically oppressed in the United States. *Assimilation* describes an ideological approach African Americans may hold about commonalities between Blacks and the broader Eurocentric American society, and the ways African Americans should integrate into mainstream society to promote perceived group interests. Finally, *humanism* is grounded in recognizing and valuing commonalities among all humans, regardless of race.

In summary, the MMRI provides a framework for examining the content and dynamism of racial identity among Black educators, from their own perspectives. While existing qualitative studies on the pedagogy of Black educators allude to the importance of racial identity, studies

overwhelmingly address just one or two facet(s) of racial identity—most often conceptually

consistent with centrality and/or private regard. Considering the contribution of multiple facets

of racial identity concurrently will advance our understandings of the complex ways in which

Black educators' understandings of race may play a role in their pedagogy. For example, the

MMRI presents an opportunity to imagine whether the meaning of race (i.e., regard and

ideologies) explain why two Black educators for whom race is of equal importance to their self-

concepts (i.e., centrality) use culturally grounded pedagogy to a different degree. In the

forthcoming study, I will examine both the importance (centrality) and meaning (private regard

and all four ideology dimensions) of Black educators' racial identities.

Study Assumptions and Boundaries

It is true that educators' culturally grounded pedagogy is to an extent constrained by their

schools, districts, and states; teachers today have limited influence over the core curriculum.

However, educators do have a reasonable degree of autonomy to augment the standard

curriculum in most schools, and they can also interpret curriculum objectives (Freeman & Porter,

1989; Shen, 1998) in ways that do or do not incorporate their students' cultural backgrounds

(Milner, 2003). Prior research shows that some educators who seek to exercise culturally

grounded pedagogies in various school contexts supplement the core curriculum with cultural

enrichment content (Howard, 2001a). Moreover, since culturally responsive teaching practices

(e.g., communication style, community-building) are not fully dependent on the curriculum,

educators may employ these inclusive practices in a range of subject areas, grade levels, and

school types. For instance, the "community" arm of culturally responsive teaching—

demonstrating a caring and diverse learning community (Gay, 2000)—may be a result of

educators' interpersonal interactions with students rather than an aspect of the prescribed curricular content. Finally, there are a few contextual factors noted in the literature (e.g., classroom and school demographics) that may influence whether and how commitment manifests among Black educators. However, if a Black educator is particularly committed to teaching African American students, it is unlikely that this commitment would be completely dependent on the number of Black students in their current school contexts. In my conceptual model, contextual factors are peripherally noted to indicate that they matter (Figure 1, large rectangle), but are not the central focus in this study of individual variation in Black educators' culturally grounded pedagogy use.

Significance and Potential Contributions

The results from this interdisciplinary study have potential to contribute to several scholarly disciplines and practice areas. I highlight possible implications for psychology and education research, and teacher education research and practice.

Psychology. This study's focus on within-race diversity in racial identity and beliefs adds to works on the role of attitudinal orientations among Black people in the U.S. I use the MMRI (Sellers et al., 1998) and the Multidimensional Inventory of Black Identity (MIBI) measure (Sellers et al., 1997) to further explore the dynamic nature of racial identity among an understudied African American population, educators. For instance, in my exploration of racial identity I will examine whether Black educators who feel more or less connected to Black people as a group report beliefs that are more or less supportive toward African/African American cultural mores in the education of Black students. Findings will contribute to the broader body of

knowledge on the psychology of Black Americans, with emphasis on showing within-group diversity and implications of racial identity and beliefs for race-related behaviors.

A second potential area of relevance to psychology is the measurement of teacher beliefs that are hypothesized to relate to important behaviors in the classroom. There is a notable lack of measures available to examine teachers' beliefs about students that involve perceptions of one's own ethnocultural group, nor are there measures to examine racial/ethnic minority teachers' beliefs about racial/ethnic minority students who are not of the same background (e.g., Native American teachers' beliefs about teaching African American students, or vice versa). Preliminary measure adaptation and validation work on Black educators' beliefs may support future measure refinement and development.

Teacher education. The results of this study have several potential implications for teacher recruitment, pre-service teacher preparation, and in-service educator professional development. If dimensions of racial identity show connections to Black educators' beliefs as hypothesized, this may encourage further investigation into the mechanisms underlying these interrelations. For instance, teacher education researchers may explore whether certain experiences in pre-service teacher education and/or in-service professional development prompt Black educators to think about their racial identities, thereby reinforcing strengths-based beliefs and/or challenging deficit beliefs that align or misalign with their racial identity attitudes. Findings might also highlight other background characteristics associated with Black educators' culturally grounded pedagogy endorsement and use (e.g., demographics, prior education experiences); such knowledge might encourage teacher education programs to use these characteristics in order to broaden the recruitment pool of prospective Black educators.

A final example of this study's potential implications relates to ongoing discussions about the framing and relevance of multicultural education courses for racial/ethnic minority teachers within the predominantly White landscape of pre-service teacher education. Currently, where issues of race and culture are addressed, multicultural education courses are overwhelmingly focused on the backgrounds and experiences of White pre-service and in-service teachers (Sleeter, 2001). This study may help teacher educators shape curriculum in ways that account for the diversity in racial identities and beliefs that Black and other racial/ethnic minority educators bring to their pre-service classrooms and in-service professional development courses.

Summary and Dissertation Overview

In this chapter, I presented a conceptual model for exploring associations among Black educators' racial identities, teacher beliefs, and culturally grounded pedagogy. Drawing on prior research, I provided rationales for including specific dimensions of the key constructs in my model in order to examine how racial attitudes undergird Black educators' practice. I highlighted the ability of this framework to guide research that accounts for the many ways that Black educators ascribe meaning and importance to race. Additionally, I considered the potential ways that racial identity may be associated with Black educators' race-related beliefs, thereby indirectly playing a role in their pedagogy.

In Chapter 2, I use existing literature from several social science fields to provide further support for the study. I begin the literature review with a historical overview on the roles of race in the lives of African Americans, noting how (in addition to natural heterogeneity in the population) structural forces have shaped the diverse racial identities, beliefs, and pedagogy of Black educators. I then review education literature on culturally grounded pedagogy among

Black educators; psychology literature on racial identity in association with beliefs and behaviors; and studies on African American parental racial socialization (which I argue offer the closest approximation of Black educators available in extant psychological research with African Americans). The chapter ends with the current study description and hypotheses, informed by research presented earlier in the chapter. Chapter 3 presents the method used to recruit a diverse group of Black educators in the U.S., details the survey content and administration procedure, and summarizes analyses that will be undertaken in Chapter 4. Finally, Chapter 5 ends the dissertation with a synthesis of key contributions and reflections on the meaning of the results for public discourse and research on the identities, beliefs, and pedagogy of Black educators.

CHAPTER 2

Literature Review

This chapter has three major sections. The first provides historical context about circumstances that have influenced racial identity, teacher beliefs, and culturally grounded pedagogy among Black educators in the U.S. The second section presents a critical review of the past 40 years of education research on Black educators' pedagogy. I also review psychological studies with other populations of African Americans (college students and parents) to highlight the relevance of examining racial identity multi-dimensionally, in conjunction with race-related beliefs and behaviors. In the third section, I summarize key gaps in the literature and discuss contributions of the current study.

Racial identity and teacher beliefs have not been concurrent themes in education research conducted by scholars using psychological theoretical perspectives; most research with Black educators has been the work of humanistic scholars using foundations like history (e.g., Siddle Walker, 2009), anthropology (e.g., Ladson-Billings, 1995), and linguistics (e.g., Haddix, 2010). Nevertheless, there is a latent presence of racial identity and beliefs in these studies, and findings within them suggest that these attributes have played central roles in Black educators' endorsements of pedagogical approaches that attend to race and culture in the education of African American students. Diversity among Black educators is due to natural, unexplained heterogeneity in the human population, and also extends from structural factors (e.g., cultural

socialization) that provide opportunities and challenges for individuals' identities to develop and manifest. Thus, in the historical background section (part I) I aim to illuminate how structural factors contribute to diversity among Black educators. The historical section serves as a backdrop for part two, which focuses on scholarship on the work of Black educators during different eras.

During my review of the literature for part two of this chapter, I noticed "generational" trends in the foci of studies using the primary constructs of interest (racial identity, beliefs, and culturally grounded pedagogy). In other words, although critical reads of research on Black educators reveals individuals whose racial identities are complex; whose beliefs vary; and whose culturally grounded pedagogical practices differ, empirical studies have not reflected this diversity concurrently. It appears that these generational trends in scholarship are due to several factors, including political motives and momentum with available theoretical frameworks and methods. For instance, in the "first generation" education studies primarily use descriptive ethnographic methods; these studies provide the culturally grounded pedagogy conceptual content in my framework and set the foundation for later inferential studies. I illuminate how each generation builds on the last and builds support for two overarching notions in this study: 1) racial identity varies among Black educators; and 2) racial identity matters in culturally grounded pedagogy directly, and indirectly by informing the beliefs Black educators hold about Black children and their educational needs.

Historical Context of the Black Educator Workforce: Racial Identity, Teacher Beliefs, and Pedagogy Amid Shifts in Institutional Racism

This section highlights how Black educators' racial identities, beliefs, and culturally grounded pedagogy have been shaped by the contexts of race and racism in the U.S. While racial identity and beliefs are transmitted through cross-generational socialization within Black communities (e.g., Boykin & Toms, 1985; Holloway, 2005), patterns in the significance and meaning of race for African Americans has also been influenced by changes in the opportunity structure during various historical eras. For example, *Brown vs. Board of Education*—the landmark 1954 school racial desegregation case in the U.S.—impacted the education system at large and especially education in Black communities (Brown & Lesane-Brown, 2006). Consequently, I use *Brown* as an organizing frame to demonstrate how desegregation influenced the construction of schooling for Black children and beliefs and pedagogy among Black educators. In fact, many of today's Black educators attended *de jure* segregated schools in Black neighborhoods before *Brown,* and many others grew up under *de facto* segregation not long after *Brown*.

Despite the widespread use of *Brown* as a boundary for examining education issues in the U.S. (Hudson & Holmes, 2013), scholars have challenged this framing, arguing that it limits imaginings of a much longer, multifaceted political struggle for equitable education access for historically marginalized groups (Dougherty, 1998; Fairclough, 2000; Siddle Walker, 2005). Additionally, although *Brown* was enacted in 1954, some districts did not uphold the law until more than a decade later, with many schools remaining segregated into the 1970s (Kelly, 2010). Dougherty (1998) argues that using *Brown* as a historical anchor reinforces a narrative focused on (mostly middle-class) Blacks connected to larger organizations such as the National

Association for the Advancement of Colored People (NAACP). Yet countless individuals, families, and less prominent organizations fought for quality education for Black children, and not all were activists in favor of integration (Siddle Walker, 2005).

Indeed, it is not the task of the forthcoming summary to do justice to the complex and extensive history of the education of African Americans. I recommend the works of historians such as Anderson (1988), Johnson (Johnson, Pitre, & Johnson, 2014), and Siddle Walker (1996; 2009) for thorough historical coverage of macro- and micro-level processes affecting African American educators' racial identities, beliefs and pedagogy. For now, the following subsections briefly summarize key structural issues that contributed to diversity in Black educators' racial identities, beliefs, and pedagogy during three periods: pre-*Brown* (late 19th century- early 1950s), post-*Brown* (mid 1950s- early 1980s)*,* and contemporary times (late 1980s-present).

Pre-*Brown*. Like any sociocultural group, through cultural socialization African Americans have retained values and behaviors that reinforce and protect the well being of group members (Boykin & Toms, 1983; Holloway, 1990; Peters & Massey, 1983). Historically, cultural socialization processes occurring in segregated Black communities provided educators with identities, beliefs, and skill sets that would allow them to bring culturally valued norms into their all-Black classrooms and schools (Siddle Walker, 2000). Structural constraints on African Americans' engagement in mainstream society during the pre-integration period meant that cultural socialization was often reinforced across multiple contexts. For instance, because of neighborhood segregation, Black educators and their students' families (regardless of socioeconomic similarities or differences) often lived in close proximity, sharing experiences in schools, churches, and other community spaces. Narratives about the pre-*Brown* era document the importance of Black educators as surrogate parents and natural liaisons between home and

school (e.g., Kelly, 2010; Nettles, 2013; Siddle Walker, 2000); most educators knew their students' families before children began formal schooling. Consequently, culturally grounded practices such as showing commitment to African American children and the "caring community" aspect of culturally responsive teaching were arguably extensions of relationships forged outside of school settings (Milner, 2006b).

While segregation provided a context for commonalities among Black educators, even during chattel slavery there was diversity in identities, race-related beliefs, and behaviors among African American people (Blassingame, 1972). Likewise, the age-old "DuBois versus Washington" debate during Reconstruction and beyond captures differing opinions about the educational needs of African American individuals versus the population, and strategies that should be taken at micro- and macro-levels to achieve these goals. As Sellers and colleagues (1998) illustrate, although race was an important identity (centrality) for both W.E.B. DuBois and Booker T. Washington and their respective contemporaries, they appeared to feel differently about African Americans as a group (private regard), and expressed contrasting philosophies about how African Americans should behave (racial ideologies). For example, DuBois' advocacy for African Americans to obtain education in a diverse array of fields in order to serve the needs of African American communities was indicative of a more nationalistic ideology. Washington, on the other hand, primarily advocated for African Americans to develop vocational skills needed by mainstream White society in order to advance community goals; this strategy aligns more with the assimilationist ideology of the Multidimensional Model of Racial Identity.

Similarly, Anderson (1988) documented that many African Americans advocated for and engaged in community self-reliance for Black education during the period after the Civil War through the early 1930's, when public schooling was first made widely accessible for African

Americans in the South. In some areas, parents and other community members contributed substantial amounts of their limited incomes toward African American autonomous community schools, while rejecting support from White *and* Black Northern philanthropists and other outsiders (Anderson, 1998; Butchart, 2010). At the same time, desire for improved access to resources for Black children led other Black educators to coalesce with poor and working class White individuals (Woodson, 1933), and White political leaders and organizations (Siddle Walker, 2000); these behaviors possibly suggest adherence to assimilationist and humanist ideologies and a less central focus on race (i.e., lower centrality) as characteristic of these Black educators' racial identities.

However, given the larger racial context during the late 19th through mid-20th century, Black educators during the pre-*Brown* era may have behaved in ways not necessarily aligned with their actual racial ideologies. For instance, Siddle Walker (2005) recounts that between 1878 and 1938 many Black educators in the South strategically worked "within the system" by writing letters, holding meetings, and petitioning White leadership for equal access to resources in Black schools. She notes that through publications highlighting the humanity of African American people, some Black educators attempted to appeal to White sensibilities for equal education access (Siddle Walker, 2005); such a strategy may have been indicative of the importance of humanist and assimilation ideologies within the racial identities of these educators. Others built interracial coalitions with Whites (although from different points of interest) to achieve mutually beneficial ends in Black education. For example, some Southern Black and White educators collaborated to block Northern missionaries from occupying Southern schools (Butchart, 2010). While I would not argue that Black educators in the South viewed their White counterparts as similarly "oppressed," they may have acknowledged common

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ground with White education leaders in smaller and/or less well-funded Southern communities—both groups were vulnerable to the power abuses of wealthy Northern missionary organizations. As such, it could be inferred that some Black educators in the South may have viewed commonalities with Southern Whites from an "oppressed minority" ideological standpoint; their similar resource vulnerabilities rather than racial differences allowed them to form coalitions.

Nevertheless, Siddle Walker cautions readers against assuming that based on their behaviors, Black educators during the pre-*Brown* era held highly assimilationist, humanist, and/or oppressed minority ideological orientations; rather, the risks associated with expressing one's beliefs openly through teaching and other political activities during that time period made it such that the links between Black educators' racial identities, beliefs, and behaviors may have been less clear. Siddle Walker (2005) writes:

> Viewed by contemporary standards, and compared with the well-documented examples of personal risk and death that permeate the civil rights [sic] portraits of the 1950s and beyond, the resistance of the teachers during these early periods may be assumed to be mild, tentative, and overly placating. Yet, characterized by the standards of their own era, where teachers could be beaten or killed for educating children, where freedom of speech for Blacks was routinely denied, where even White university professors could be forced from their jobs as a result of speaking forthrightly about inequality, and where lynching ruled as the dominant White response to Blacks who no longer understood their place in the social order, the behavior of the teachers assumes a different characterization. (p. 358)

This quote demonstrates the particular risks that would have been associated with Black educators openly espousing Black nationalist orientations during the Jim Crow era, especially in the South. While the types of risks Black educators face today may differ on the surface from a

century ago, threats to job security may similarly silence some individuals from behaving in ways that are consistent with their identities and beliefs. For example, Black educators report facing greater scrutiny through hiring and while teaching in comparison to White teachers (Mabokela & Madsen, 2003), and are sometimes perceived as more likely than their White counterparts to challenge the status quo in schools and the education system at large (Rhames, 2015). Working under disproportionate scrutiny and the perception that one's behaviors threaten the norm may stifle Black educators from presenting their ideal selves in today's schools. Consequently, like their 19th and 20th century predecessors, African American educators today may have beliefs and racial attitudes that are decoupled from observable behaviors. Moreover, structural risks may preclude Black educators from fully, openly engaging in the culturally grounded pedagogical strategies they endorse and view as consistent with their identities and beliefs (Achinstein & Ogawa, 2011; Agee, 2004).

Siddle Walker's cautionary quote above also suggests that observations of the work of Black educators may provide useful information about their pedagogy, but is limited in its ability to reveal the inner workings of Black educators' psyches. Additionally, observations of behavior may miss not only the hidden content of Black educators' racial identities, but also may overlook how one's racial identity and beliefs about Black children and their needs are subversively manifested through practice. Thus, direct inquiry into Black educators' attitudes and pedagogy endorsements may provide more accurate reflections of their ideals, which—in supportive contexts—perhaps would be apparent in practice.

Despite the ways in which structural forces may have limited Black educators' displays of racial identity and beliefs during the pre-*Brown* period, several inferences can be made about the roles that these factors played beneath the surface. First, the legacy of African enslavement

and ongoing racial segregation ensured that race was salient among many Black people in the U.S.; it affected every aspect of their lives in visible ways and made it probable that race was a central identity for most Black educators. As a result, Black educators' commitment to African American children during the pre-*Brown* era may have been grounded in their affective connections to African Americans, which may have also manifested through strengths-based beliefs about their African American students.

Second, social closeness between Black educators and their students' families provided an interpretive context for children's characteristics and behaviors. African American educators' lived experiences, regardless of social class, made them fully aware of how structural racism and discrimination affected their students' lives. As a result, students' strengths could be attributed to a combination of individual, familial, and cultural factors, whereas any challenges students presented (e.g., inadequate reading skills) could not be reasonably reduced to family or cultural dysfunctionality without acknowledging the ways that racism and limited opportunity structures affected Black children's home lives (e.g., intergenerational illiteracy due to no or inadequate educational access). In this sense, deficit beliefs such as broad based stereotypes about Black students were likely infrequent among Black educators during the pre-*Brown* era, although some may have internalized racist ideas pervasive in mainstream White society.

Finally, due in part to racial segregation, many early Black educators (especially in the South) participated in professional development that was centered on the experiences of Black educators and students, and on needs of African American people at large (Johnson et al., 2014; Siddle Walker, 2005; 2009). Through expansive local and regional networks, Black educators mapped and shared pedagogical approaches that were informed by the diversity of racial ideologies present among Black educators of the time (Siddle Walker, 2000, 2005). It appears

that the curricular content endorsed by Black educators who were members of pre-*Brown* Black education organizations in the South emphasized ensuring that African American children were provided with comparable or better educational opportunities than White children received (Anderson, 1988; Siddle Walker, 2005). Therefore, the curricula of many Black schools focused on foundational skills development, classical education (including courses like Latin), and higher-level mathematics courses like calculus, with some schools concurrently focusing on vocational training (Siddle Walker, 2000). Education historians argue that these curricula were an embodiment of Black educators' strengths-based beliefs and commitment to community uplift, through which educating African American children in ways that prepared them to both interact and excel in a future integrated society, while supporting Black communities, was a primary vehicle (Butchart, 2010). Thus, it appears that culturally grounded pedagogy during the pre-*Brown* era was in some cases related to Black educators' racial ideologies and beliefs.

In order for a connection between Black educators' beliefs and pedagogy to ring true, it is possible that racial identity played a role. For example, having a higher sense of private regard (i.e., positive affect toward African Americans) may have translated into strengths-based beliefs in the education context, evidenced through Black educators' commitment to African American students. Black educators' support of Black community uplift while recognizing historical barriers might reflect nationalist and/or oppressed minority ideological perspectives along with positive affect toward and connection to African Americans as a group (i.e., higher private regard and centrality). At the same time, classical curricula that lacked a focus on African American history during the pre-*Brown* era may have been indicative of high assimilation ideology among Black individuals—one that endorses participation in mainstream American culture as part of one's racial identity. Thus, although not explicitly addressed, available

historical research about pre-*Brown* Black educators allow us to imagine numerous ways that multiple dimensions of racial identity may have played an influential role their pedagogy.

In addition to the mainstream curricula forwarded by many Black educators, there is some evidence that in the few decades preceding *Brown,* some educators enriched the curriculum with African American cultural content. Butchart (2010) and Siddle Walker (2000) found that documented curricular and extra-curricular activities in most segregated Black schools between 1861-1876 and 1878-1935, respectively, did not centralize culturally enriched curricula. However, at least part of this period included some systematic focus on African American history. In 1915, Carter G. Woodson and colleagues founded the Association for the Study of African American Life and History (ASALH). Not long afterwards, during the "decade of the New Negro, a name given to the Post-War I generation because of its rising racial pride and consciousness," (Scott, n.d.) Woodson led the establishment of Negro History Week (Black History Month's precursor), which advocated for teaching Black history in U.S. public schools. The creation and execution of Negro History Week involved Black educators and other African Americans who—like Woodson—saw African American culture as an important feature of the education of African American students. There is also evidence that "Negro History" was taught as a supplement to U.S. History in some segregated schools before *Brown,* although some educators may have done so secretly due to disapproval from colleagues (Scott, 2014). Scott's (2014) latter point suggests that differences in beliefs and racial ideologies (i.e., thoughts about how African American should behave) among Black educators may have guided their dispositions toward culturally enriched curricula.

Taken together, the educational histories referenced above suggest that Black educators during the late 19th through mid 20th century were diverse in terms of their racial identities,

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beliefs, and the extent to which they engaged in each dimension of culturally grounded pedagogy (culturally enriched curriculum, culturally responsive teaching, and commitment). The historical trends I highlighted reflect the debates, tensions, and questions among African American people about what is Black/Negro/African American culture, and to what extent these definitions of culture should be foregrounded in the education of African American youth. Given the fraught history of Black people in the U.S., it is not clear that educational goals for Blacks would have centered on emphasizing Black/African history, yet contemporaneously, the explicit and implicit expectation is that Black educators will provide culturally enriched curricula. An extensive historical analysis of this issue goes beyond the scope of this project, but my preliminary review of the historical literature raises questions about ongoing connections between Black educators' racial identities, beliefs, and pedagogy.

In the following sections I briefly introduce some key historical context issues in the few decades immediately after *Brown,* and then the period thereafter, that influenced the work of Black educators in the U.S. I highlight how each circumstance contributed to variation among Black educators during the respective periods, resulting in a current population of Black educators that is presumably quite diverse on each construct.

Post-*Brown*. With the Civil Rights Act of 1964, the decade after *Brown* coincided with the legislated end of the Jim Crow era (1964); this time period marked a shift in opportunity structures and cultural diversity among African American people. For instance, the second half of the 20th century included a surge in the number of Black immigrants into the U.S., particularly from the Caribbean. Many Black immigrants were teachers in their home countries who continued their profession in the U.S., thus bringing new sets of ethnocultural socialization experiences, worldviews, and pedagogical practices, especially to predominantly Black schools

in cities like New York (Bailey, 2013). Additionally, opportunities for daily interracial interactions in neighborhoods, work, and schools broadened in many regions of the U.S.. Whereas most African American teachers historically taught Black children only (whether they liked it or not), in the early post-*Brown* decades they were both displaced and willingly relocated to a variety of demographic settings (Dougherty, 1998; Hooker, 1970; Johnson et al., 2014). African American educators began teaching in predominantly Black neighborhoods outside of their own, severing local community ties between teachers and students' families. Still others were the only, or among few Black teachers in formerly all-White schools, and were often not welcomed by White students, families, and colleagues (Hudson & Holmes, 2013). The newfound mobility of the Black population also meant that teachers could choose to work in schools aligned with their racial identities and beliefs, seek professional development in networks grounded in various ideological orientations, and they could opt to enroll at HBCUs *or* predominantly White institutions (PWIs) for teacher preparation.

While racial integration marked an era of new opportunities for African Americans, ongoing structural racism through mechanisms such as race-based drawings of school district boundaries and discrimination in the housing market (e.g., redlining practices) continued to affect educational opportunities for African American children of all social class backgrounds (Hudson & Holmes, 2013; Sugrue, 2014). These conditions prompted groups of Black parents to develop supplemental and alternative educational options for their children in the late 1960s through the 1970s, such as weekend African American cultural academies and African-centered schools (Lee, 1992). These private, African American–owned independent institutes and schools provided spaces where a groups of Black educators reinforced cultural norms and values common in African American communities. Thus, the emergence of culturally-centered schools

during the mid-20th century further added to the range of school types Black educators could choose to work in. During the same era, organizations such as the National Alliance of Black School Educators (NABSE; founded in 1973) were founded to promote African American children's educational success. A key focus of NABSE was promoting strengths-based beliefs about African American children and their needs, and encouraging the use of culturally grounded pedagogy as a means to promote their holistic development (www.nabse.org). Accordingly, educators who joined NABSE and similar organizations had spaces where their beliefs and pedagogical approaches could be challenged or affirmed. By the end of the 20th century, the variation in contexts shaping Black educators' racial identities, beliefs, and pedagogy had exponentially increased; hence, there is a high probability of encountering great diversity among today's Black educators.

Contemporary times. From the mid 1980s through the present, school reform movements, the privatization of public education (especially in urban districts), and the widespread availability of alternative teacher certification programs directly and indirectly affect all teachers. However, African American educators are disproportionately affected by these policy reforms; they are more likely than others to work in predominantly Black urban schools that are targeted by large-scale policy reforms (King, 1993; Ingersoll & May, 2011). For experienced Black educators, reduced autonomy under high-stakes standardized testing may challenge the already difficult work of culturally grounded pedagogy. Novice African American teachers sometimes find that their racial and cultural identities and desires to teach in culturally grounded ways are incompatible with prevailing norms in U.S. schools (Achinstein & Ogawa, 2011; Agee, 2004). Other policies that on the surface are designed to support Black educators and students may have consequences that further complicate their work. One such example is a

New York City's (NYC) recruitment of more than 200 teachers of African descent from Jamaica (Brown, 2003, as cited in Bailey, 2013). This policy was partly based on the assumption that Jamaican teachers' race would facilitate their cultural responsiveness with African American students. However, the Jamaican teachers—who varied in numbers of years in the profession—experienced dissonance over unanticipated cultural differences between Jamaican and U.S. schools, and differences between Jamaican students and African American students in NYC (Bailey, 2013). Some were unprepared to teach in culturally grounded ways according to the home cultures of their African American students, and among the group of Jamaican educators were an array of beliefs about African American students, from highly strengths-based to highly deficit. The results of this study demonstrate that although some educators are considered "Black" within the U.S. racial context, how these educators make sense of race and their beliefs about students vary.

In addition to variation in racial identity and beliefs, other individual factors such as personality, parenting experience, and interest in the profession have influenced Black educators' pedagogy during each era. Thus, while there was great consistency in the structural forces operating on African Americans at various points in history, personality characteristics, unique life experiences, and agency also informed Black educators' work with African American children, and children of other ethnocultural backgrounds. Today's educators are working during an era of increasing "post-racial" rhetoric, with widespread curricular and instructional standardization (Agee, 2004). Therefore, to the extent that Black educators want to work with African American children in culturally grounded ways, they are challenged to exercise agency in their classrooms despite these approaches being considered by some practitioners to be "against the grain" and/or too difficult to implement (Milner, 2006b; Sleeter, 2012). Together,

local and national policies during the 21st-century (especially related to the education of African American students) further added to diversity among today's Black educators.

In summary, the historical review in the preceding pages showed that cultural socialization and other structural conditions have shaped the landscape of Black educators' work, and provided contexts for within-group differences in racial identity and beliefs among African Americans. The historical works reviewed also suggest that structural constraints have limited the ways in which racial identity and beliefs overtly manifest through observable behaviors in the distant past and in the present. In other words, out of necessity, some Black educators may behave in ways inconsistent with their racial identities and beliefs, making the study of Black educators' internal views of their identities and beliefs about African American children and communities—as distinct from their actual behaviors—important to study in their own rights. That is, capturing these individual beliefs systems along with understanding contextual constraints can provide insights about the diverse population of Black educators, and can inform our understandings of their ideal and actual practices in K-12 schools. The next section reviews three generations of scholarship that build the case for directly examining Black educators' identities and beliefs in the current study.

Three Generations of Scholarship: Toward an Understanding of the Roles of Racial Identity and Beliefs in Black Educators' Pedagogy

This section provides a critical review of the literature on culturally grounded pedagogy among Black educators, and integrates complementary works from psychology. I divide the review into three "generations" based on characteristics of subsets of studies. In order to determine the time spans for each generation of scholarship, I organized the literature

chronologically in a table describing study aims, methods, and topical foci and other study details. I used this process to identify commonalities across the studies over time, resulting in three generations of scholarship: 1980s through mid-1990s (first generation), mid 1990s through mid 2000s (second generation), and mid-2000s to the present (third generation). In summary, the first generation primarily consists of counternarrative research (mostly qualitative in education, and quantitative in psychology) that highlights and examines African American culture from strengths-based perspectives. The second generation broadens the contexts examined and showcases diversity in beliefs among African Americans; these studies are mostly quantitative from both fields. Finally, the third generation builds on the first two by covering a range of themes and methods to understand the complex relationships between who Black people are, what we believe, and how these interrelate to what we do.

Below I review the literature in detail for each generation. By bringing works from psychology with African American parents and college students "into conversation" with studies focused on Black educators, I demonstrate the contributions each field makes to the study of culturally grounded pedagogy among Black educators. Furthermore, I highlight how each generation builds on the last and makes specific contributions toward my proposed conceptual framework and empirical study with today's Black educators.

The first generation: Ethnographies and the anti-deficit movement (1980s- mid 1990s). The first generation is characterized by ethnographic studies on the work of Black teachers of African American children. These studies came to fruition after and during a sociopolitical era where African American families and teachers—especially in low-income, urban communities—were portrayed in social science research as possessing cultural deficits that

caused disparities in education and other arenas (Coleman et al., 1966; Rist, 1970). Black scholars during this generation produced counternarratives to the deficit mainstream depictions, and highlighted African American cultural strengths. Additionally, while scholarship on Black professionals in other fields was burgeoning, there was a notable void in research explicitly aimed to document and understand the work of Black educators (Foster, 1997). Thus, as part of the documentation of Black cultural strengths and the need to include educators among scholarship on Black professionals, education scholars began documenting the pedagogical practices of Black teachers deemed effective with holistically educating African American students (e.g, Foster, 1993).

From the rich descriptions of the first generation ethnographic studies, I derived the three dimensions of culturally grounded pedagogy included in my conceptual framework: culturally enriched curriculum, culturally responsive teaching, and commitment. Most Black educators in the first generation studies are described as culturally responsive instructors who use African American students' cultural backgrounds "as a vehicle in instruction" (Irvine, 1989, p. 61). They integrated African American discursive styles into their classroom communication (Foster, 1993; Irvine, 2002), established trusting relationships with African American students and their families (Foster, 1997), and used Black students' cultural knowledge to scaffold instruction (Ladson-Billings & Henry, 1990). Additionally, Black educators are described as demonstrating commitment to teaching African American students by "often act[ing] as surrogate parents to the children they taught" (Foster, 1993, p. 378). For example, while discussing how her own pedagogy mirrored that of her teachers during the pre-*Brown* era, a teacher in Foster's study stated: "I think they were more interested in you as a human being, and your future, and they would go out of their way with you as a person, to give you advice and to help you, or talk about

your family problems or personal problems…. And they wanted you to move ahead…" (Foster, 1993, p. 378). These first generation studies contrast the deficit images of Black educators perpetuated by the infamous Rist (1970) study and the works of others scholars in the 1970s as well-summarized in Foster's (1993) article introduction.

The first generation studies also describe Black educators who provide their students with culturally enriched curricula. For example, as a way to reinforce their students' efforts, Black educators often had discussions about African Americans' historical struggles for educational access (Robinson, 1978; Foster, 1997). Their commitment also prompted Black educators to communicate the importance of being civically engaged in and on behalf of African American communities, and some educators enriched the standard curriculum by having their students participate in community service and political activities (Robinson, 1978). Such discussions and activities appear most likely to have occurred among Black educators in de facto segregated public schools, where many participants in first generation ethnographies taught. Additionally, Black educators in independent, African-centered schools also appear in first generation studies as individuals who infused histories of the African Diaspora throughout the curriculum (Lee, 1992; Lomotey, 1992).

Although the early ethnographic studies converge in their discussions of pedagogy among Black educators, the degree to which culturally grounded pedagogy is explicitly linked to educators' beliefs and racial identities varies. Where culturally grounded pedagogy does appear linked to racial identity, scholars suggest that centrality is high among Black educators in the first generation studies; this dimension is argued as a driving factor behind their engagement in culturally grounded pedagogy. Foster argues that the teachers in her study were able to be effective with African American children because of their competence in shared community

norms (Foster, 1993); this concept of shared community norms aligns well with Sellers et al.'s (1998) definition of racial centrality, which emphasizes one's connection to and sense of common fate among Black people (Sellers et al., 1998). Similarly, Irvine (1989) describes Black educators who are "cultural translators" as comfortable and fluent with Black students' cultural norms, personal styles, and language; these factors allow Black educators to perceive and use their students' cultural strengths in the classroom. Stated differently, Irvine implies that Black educators' high centrality influenced their cultural responsiveness.

The conclusion that racial centrality was high and influential in the pedagogy of most Black educators in first generation studies is consistent with identity theory as incorporated in the MMRI. First, the foundations of the MMRI suggest that when one's context involves inescapable, chronic attention on race, the likelihood that race will be an important part of one's identity is increased. The Black educators in Michele Foster's study (Foster, 1997) were born between 1905 and 1973, and thus mostly were raised in segregated communities and within a national context where race was highly salient (as described in the first, historical section of this chapter). Therefore, the possibility that on average centrality high and was a significant driving force behind Black educators' work is a reasonable inference. Second, according to identity theory, racial centrality is expected to be associated with race-related behaviors; for Black educators these behaviors include culturally grounded pedagogy.

Foster (1993), for instance, stated that the pedagogy of Black educators represented "a uniquely African American perspective toward education" (pp. 374-375), which implies a unitary understanding of African American ideology, counter to the MMRI conceptualization of racial identity. Sellers et al. (1998) point to the uniqueness of Black racial identity as one that varies greatly across individuals and for which there is little consensus on what "being Black"

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means. Consequently, the multidimensionality of racial identity becomes an important consideration when examining race-related behaviors. For example, as aforementioned, differences between the behaviors of two individuals with similar levels of centrality may be explained by scrutinizing their ideologies about race (Sellers et al., 1998). As applied to Black educators, this means that interpreting engagement in culturally grounded pedagogy can be better understood by examining—concurrently with centrality—the regard and ideology dimensions; such multidimensional deconstructions of Black educators' racial identities is not readily apparent in the first generation studies.

I return to Foster's work often in the discussion of first generation studies because among her contemporaries she arguably takes the most direct, empirically-supported stance on racial identity as an important contributor to Black educators' pedagogy. Although in her article analysis of 20 Black educators' narratives Foster (1993) does not appear to conceptualize Black racial identity as multidimensional, the within-person and within-group dynamism of the Black educators' racial identities and beliefs is present in the actual life history narratives documented in her later book, *Black Teachers on Teaching* (Foster, 1997). Moreover, within the narratives, individual differences in racial identity and beliefs appear linked to Black educators' behaviors while educating Black children.

The following passages are exemplary illustrations of the racial identity-beliefs-pedagogy connections present in Foster's 1997 book of narratives. The first passage is that of Miss Ruby, who reflects on the consequences of integration for the racial identities present among Black teachers. Ms. Ruby references centrality (i.e., "who they are") and racial ideologies (i.e., "what they are supposed to stand for") in her lamentation that many Black educators hold deficit beliefs, which she implies compels them to lack a sense of commitment to teaching African

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American children. At the same time, she reveals insights into her own racial ideologies, and acknowledges heterogeneity among her peers by mentioning the concurrent presence of committed Black educators:

> Just like integration has hurt black [sic] children, it has also caused many of our black teachers to not be sure of who they are and what they are supposed to stand for. In earlier times most of our black teachers had a sense of purpose and dignity that they tried to instill into students. Some of our black teachers today [1988/1989] are very concerned about our children. But we have too many who will tell the child, "I've got mine. You'd better get yours—because I know I'll get my paycheck." The black community doesn't need that teacher. (Foster, 1997, p. 34)

Another teacher in Foster's study, Ora Benson, discussed an incident which reveals how her engagement with each dimension of culturally grounded pedagogy (culturally relevant teaching, culturally enriched curriculum, and commitment) was related to her racial identity and beliefs about Black children and their families, as well as her beliefs about her African American students' educational needs. In brackets I have annotated the passage as signposts to sub-constructs in my conceptual model.

> I remember searching for ways to break the ice and form closer relationships with the children and their parents [culturally responsive communication and caring community]…one day I was wearing a pin of a beautiful African woman [high private regard]. As I talked with the children about the pin I learned that most of the children didn't think that the woman was attractive; she was very dark and had African features. Their reaction to the pin bothered me. If they couldn't see the beauty in the woman, what did they think about themselves? I thought we should explore our common heritage [high

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centrality and nationalist ideology]—after all, I was only one generation away from the

West Indies, and they only one generation from Mississippi—by studying about Africa

[nationalism ideology]...I developed an entire curriculum around Africa and the African

diaspora. I brought in African artifacts from the West Indies and taught the children about

the common ancestry of black people throughout the history and world [culturally

enriched curriculum]. All of our subjects—geography, reading, history—revolved around

Africa. What I was doing was creating a pan-African curriculum, but I didn't think about

it exactly that way. I was desperately trying to find a way to relate to the kids so that I

could teach them better [nationalism ideology; culturally responsive teaching, and

commitment]." (Foster, 1997, p. 20)

In summary, although Foster's (1993) analysis focuses on centrality, the ways in which multiple

dimensions of Black racial identity influenced the pedagogy of Black educators in Foster's work

comes through in the educators' narratives published a few years later (Foster, 1997). As a result,

these later stories informed the pathways between racial identity, beliefs, and pedagogy as

mapped in my conceptual framework.

      Whereas Foster (1993) emphasized the import of racial identity to Black educators'

pedagogy, during the same generation Ladson-Billings (1990) placed greater emphasis on the

influence of teacher beliefs—teachers' "notions about black children as a cultural group" (p.

338). In *The Dreamkeepers* (1994), Ladson-Billings documented the work of both Black (N=5)

and White (N=3) teachers who effectively taught African American students by ensuring their

academic success, cultural competence, and sociopolitical consciousness. They used a wide

range of instructional strategies and curriculum content, and had different degrees of affiliation

with African American communities. Yet, they all held strengths-based beliefs about African

American children's abilities and culture; this finding prompted Ladson-Billings to emphasize the importance of teachers' beliefs toward their enactment of liberatory pedagogy for Black youth (Ladson-Billings & Henry, 1990).

In the conclusion of her seminal culturally relevant pedagogy theoretical piece, Ladson-Billings (1995) addresses the "elephant in the room" that teacher race (and perhaps personality characteristics) might explain their culturally relevant pedagogy. She states: "Another question that arises is whether or not this pedagogy is so idiosyncratic that only "certain" teachers can engage in it. I would argue that the diversity of these teachers and the variety of teaching strategies they employed challenge that notion. The common feature they shared was a classroom practice grounded in what they believed about the educability of the students" (Ladson-Billings, 1995, p. 484). As such, it appears that Ladson-Billings de-emphasizes teachers' race as a social category to highlight how teachers of all races can effectively teach African American children. In doing so, she is not necessarily de-emphasizing the importance of racial identity. Instead, Ladson-Billings implicitly acknowledges potential individual variation among Black teachers by stating that it is not "race" itself that makes Black teachers in her study effective, but the orientations and beliefs they bring to their practice.

Interestingly, an important piece of Ladson-Billings' (1995) theory of culturally relevant pedagogy is often omitted from discussions on what it takes to practice in ways that are liberatory for African American students (Paris & Alim, 2014). Alongside the student outcomes that are necessary for pedagogy to be "culturally relevant" (e.g., African American student achievement), Ladson-Billings offers three foundational propositions that explained the commonalities among the Black and White teachers in her study. One of the propositions is that teachers' "conceptions of self and others" matter (Ladson-Billings, 1995, p. 478). Although she

does not name racial identity per se (perhaps as a consequence of the anthropology disciplinary foundations of her theory), she implicitly includes teachers' self-reflections about race as an important contributor to their culturally relevant pedagogy. As such, implicit in foundational propositions of culturally relevant pedagogy is the suggestion that teachers' racial identities influence their conceptions of others (e.g., beliefs about African American students), which allow them to practice in culturally relevant ways.

However, the specific content of racial identity for Black and White teachers who are culturally relevant pedagogues would differ. While Black teachers in *The Dreamkeepers* likely had (on average) high centrality and private regard, which undergirded their strengths-based beliefs, their White counterparts would have had analogous "self-conceptions" that allowed them to see their African American students and their culture(s) from strengths-based perspectives. Indeed, as I will show in detail later, education studies during the second and third generations examining White teachers' racial identities in relation to their beliefs about African American and other ethnic-minority children show that greater racial consciousness and self-awareness of Whiteness is linked to more strengths-based beliefs about students of other racial groups (Cooper, 2003; Sleeter, 2008; Tettegah, 1996). Thus, I preview these later findings that build on the work of scholars like Ladson-Billings to suggest that there is broader support for the idea that through connections between racial identity and teacher beliefs, racial identity influences teachers' culturally grounded pedagogy use.

Although the first generation education studies did not explicitly focus on racial identity, there was a parallel movement of psychology scholarship on racial identity among African Americans. Like their education counterparts of the time, Black psychologists produced works to counter widespread deficit notions about African Americans. In psychology, dominant narratives

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suggested that African Americans "suffered from low self-esteem or self hatred" (Marks et al., 2004, p. 383); it was difficult for some to imagine otherwise, based on how African Americans were viewed and treated in society. Consequently, Black psychologists sought to reject these depictions by showing that—despite images and notions perpetuated by structural racism—African Americans exhibit resilience and most have positive self-concepts (Marks et al., 2004).

Here, I briefly summarize a few of the more well-known and researched models of Black racial identity introduced during the first generation. One of the earliest models of Black racial identity is Cross' Nigresence model (Cross, 1971; 1991). In short, the underlying premise of *nigresence* was that Black identity develops progressively from a state of self-deprecation to self-affirmation (Cross, 1971), or from ideologically "non-Afrocentric" to Afrocentric (Cross, 1991). During the same generation, Parham and Helms (1981) built on Cross' model by acknowledging that Black racial identity may develop into later adulthood (Cross' early work primarily focused on young adults), and identity can go through different stages at different rates (or not all, i.e., stagnation). Overall, models during this generation conceptualized racial identity in terms of ideal, "healthy" states of being, and an individual's perceived closeness to African Americans—as a whole, and to different subgroups of Black people—was a predominant indicator of healthy racial identity (Marks et al., 2004). As noted, due to the historical context of assumptions about Black self esteem, the focus of research applying Cross' model, Parhams and Helms' measure, and other models through the early 1990s was on how Black racial identity related to African Americans' self esteem, social closeness, and other constructs particularly germane in psychology at large. There were few studies examining beliefs and behaviors, in part because these constructs were often conflated with racial identity in early models.

In addition to racial identity research, the current study is conceptually informed by another area of psychological research that emerged during the first generation. Scholars studying human development, family studies, and developmental psychology sought to understand the roles of parents' messages and behaviors about race in Black children's development. Although various terms were used at the time, we currently understand these messages and behaviors as "racial socialization"—a process by which racial/ethnic minority parents/caregivers transmit valued cultural strengths, and also prepare their children to cope with, respond to, and be resilient in the face of negative race-related experiences (e.g., discrimination) (Hughes, 2006). Scholars during this generation found that racial socialization is common within African American families and communities (Bowman & Howard, 1985; Peters & Massey, 1983; Thornton et al., 1990). And as discussed in the historical background, other adults besides parents—including teachers—have historically shared responsibility for preparing African American children for life in a racialized society (Boykin & Toms, 1985).

While Black educators were not (and have not yet been) the focus of racial socialization studies, it is clear that the pedagogy of Black educators described thus far includes messages and behaviors consistent with parental racial socialization. For instance, just as some parents teach their children about African American history and provide access to books, toys, and cultural outings, to varying degrees Black educators culturally enrich the curriculum with similar materials and activities. In their respective roles, both groups of Black adults use these strategies to impart valued knowledge, coping strategies, and motivation among African American children—especially in relation to the importance of education.

In a seminal racial socialization paper during the first generation, Bowman and Howard (1985) reported that Black youths' reports of more racial socialization from their caregivers was

associated with the youths' personal efficacy and self-reported grades (these same outcomes are logical targets of Black educators work with their students). Moreover, parents' messages were grounded in strengths-based beliefs in the relevance of understanding race and culture for the well-being of African American children. Interestingly, about a third of the youth in Bowman and Howard's study reported receiving no implicit or explicit messages[5] about race from their parents/caregivers, perhaps suggesting variation in Black parents' beliefs about the relevance of race and culture in their children's lives. (It is also possible that youth recall different socialization than their caregivers intend (Ford, 2009)). Beale Spencer (1990) found that some African American parents themselves did not report racial socialization messages and behaviors, or reported low frequencies. Thus, applied to Black educators, we might anticipate individual differences in beliefs about the importance of race and culture in the education of African American children.

In summary, the first generation studies on culturally grounded pedagogy among Black educators and studies on racial identity and racial socialization shared several characteristics. First, this body of scholarship arose during an era where popular discourse and social science studies forwarded cultural deficit narratives about African American families. In contrast, many African American education scholars countered deficit depictions by producing scholarship that unpacked the complexity and strengths of African American cultural characteristics in the classrooms of Black teachers. However, the counternarrative was not the only motive behind these education scholars' work. A central focus was to identify practical strategies for use in preparing teachers to work effectively with African American students (Ladson-Billings, 1994), and to understand normative cultural processes among African American families. The

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[5] Participants were asked to respond "yes" or no" to the question: "When you were a child, were there things your parents, or the people who raised you, did or told you to help you know what it is *to be black* [sic]?"

prevalence of counternarrative perspectives is important to note because it partly explains the absence of studies showing a fuller range of practices, beliefs, and racial identities that was likely present among Black educators during this era. The Black educators in the first generation are overwhelmingly presented as individuals who are highly connected to African American people and their identities as Black people; who hold strengths-based beliefs about African American students and families and believe in the importance of African American culture; and who appear to mostly practice in culturally responsive ways and demonstrate commitment to African American students.

Second, given the scholarly aims I just highlighted, the first-generation education studies focused on Black educators in predominantly Black urban schools who were deemed effective with African American students by community nomination[6] (Foster, 1993). This group of educators grew up in predominantly Black communities during the Jim Crow and pre-*Brown* era. Their backgrounds during this period most likely shaped their understandings of their roles as Black educators, their ideological perspectives on race, and these factors had convergent implications for their pedagogy. Additionally, the vast majority of the educators in these studies had about two decades of teaching experience. For instance, Ladson-Billings' teachers had between 12 and 40 years and Foster's had between 17 and 66 years in the classroom (they were ages 45-85). Given the challenges of learning to teach in culturally grounded ways (Cochran-Smith, 1999), it is possible that the years of expertise accumulated by educators in the first-generation studies were a major explanatory factor in their practice. Some scholars argue that teachers who have mastered foundational aspects of teaching (e.g., lesson planning, classroom

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[6] Coined by Foster, the term "community nomination" refers to the process by which African American community members (parents, administrators, students) use their own criteria to identify "best teachers" for African American children in a particular setting (Foster, 1993).

management) are more prepared to tailor their instruction to their students' cultural backgrounds and needs. At the end of the first generation, questions remained about which individual and contextual factors supported culturally grounded pedagogy among Black educators.

Third, while the ethnographic studies of the first generation provide in-depth insights into the culturally grounded pedagogies and beliefs of Black educators, they did not directly probe the meaning and significance of race in the lives of Black educators. Also, none of the early studies focused on the meaning of Black educators' multiple identities in their practice—such as the intersection of race and gender. As aforementioned, however, the first generation education studies defined "culturally grounded pedagogy" and began a roadmap for scholars to further investigate how racial identity, beliefs, and cultural contexts shape Black educators' practice. In addition, scholarship in psychology and related fields outlined frameworks on Black racial identity, and empirical studies on parental racial socialization demonstrated the importance of Black adults' racial attitudes in their behaviors with African American children.

Finally, it was interesting to see that racial identity and racial socialization models in psychology emerged around the same time as education scholarship on Black educators' pedagogy, yet these areas of inquiry did not visibly "cross-pollinate" in first generation studies. Some of the lack of cross-pollination may have been related to tensions across the fields about which methodologies are "valid" ways of knowing; in some areas of education and disciplinary foundations (e.g., sociology, anthropology) ethnographic research was burgeoning, whereas in psychology, quantitative research predominated with some qualitative supplementation. Thus, while critical perspectives on understanding and sharing the lives, work, and experiences of Black people were moving forward in parallel, scholars in education and psychology, too, might have been limited by structural norms restricting interdisciplinary research and engagement with

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alternative methods and epistemologies within academe. Additionally, the relatively slower pace of information access preceding the age of the Internet cannot be overlooked as a significant barrier to cross/interdisciplinary research.

Nevertheless, the fact that these areas of scholarship did not intersect, yet arrived at similar conclusions is significant; this further adds to the validity of my first generation findings and the validity of the perspectives shared in these works, and also provides interdisciplinary support for my conceptual framework. Although both groups demonstrated the importance of racial attitudes, neither education nor psychology scholars explicitly examined whether and how racial identity played a role in race-related behaviors with African American children via connections between multiple dimensions of racial identity and beliefs. Importantly, in addition to the seminal education studies discussed in detail (Foster, 1997; Ladson-Billings, 1994), several developmental/psychological studies during this era made significant contributions to the parental racial socialization literature. In their study with African American families, Peters and Massey (1983) showed differences in Black parents' beliefs and racial socialization behaviors, but racial identity was conceived as if "being Black" has a singular meaning (e.g., an affinity for African American cultural symbols, salience of racism, etc.). Branch and Newcombe (1986) showed diversity in racial ideologies and beliefs among Black parents, and examined associations between their "ethnocentrism" (an orientation similar to nationalist ideology) and beliefs about race and childrearing. They found a positive association between ethnocentrism and beliefs analogous to "strengths-based beliefs" in the current study. Additionally, Demo and Hughes (1990) showed that as a function of racial socialization, there is diversity on multiple dimensions of racial identity among Black adults. Collectively, the first generation studies

provided important foundations for racial identity and racial socialization scholarship in the second generation, which are further explored in the following section.

The second generation: The diverse faces and contexts of Black people (late 1990s-mid 2000s). The second generation brought a new wave of studies on the culturally grounded pedagogy of Black educators. Like the first generation, this era of scholarship includes mostly qualitative studies, but covers a broader range of contexts, research foci, and educator experience levels (years teaching). Additionally, there is a shift to focusing on preparing pre-service teachers to teach African American children in ways that are consistent with the pedagogy of experienced Black educators as documented in the first-generation studies. The emergence of studies with pre-service teachers coincides with an acceleration of research on beliefs among White teachers of African American students, since by the late 1990s through early 2000s the vast majority of teachers of ethnic minority students were White (Ingersoll & May, 2011). In addition, culturally grounded pedagogy themes of in-service educators' commitment to teaching African American students (Dixson, 2003), cultural responsiveness (Howard, 2001a), and culturally enriched curriculum (Milner, 2003) are also present. The upcoming paragraphs review second-generation education studies, followed by a section on complementary works from psychology. In contrast to the first generation, in the second we begin to see interdisciplinary studies where framings traditionally seen in education and psychology independently, coincide to examine African American adults' racial attitudes and behaviors with African American children (e.g., Suizzo, et al., 2007). Again, in each subsection I highlight contributions of the respective bodies of works toward my conceptual framework.

Like education scholars who produced first-generation scholarship, Karen Case, Tamara Beaubouef-Lafontant, Tyrone Howard, and Adrienne Dixson (among others) continued in-depth qualitative work with African American teachers of Black students. But during the second generation, scholarship on the pedagogy of Black educators diversified in several ways. Case, Beauboeuf-Lafontant, and Dixson examined the work of Black women educators from Black feminist/womanist perspectives, and considered the roles that both race and gender play in their pedagogy. Findings from these studies added nuance to understandings of culturally grounded pedagogy as identified in the first generation. For instance, the relationship-building aspect of culturally responsive teaching is linked to the concept of "othermothering" (Gilkes, 1980; Collins, 1990), a cultural tradition whereby women in African American communities have historically shared responsibility for non-biological children (Case, 1997). Black women educators are described as expressing and demonstrating commitment to African American students in a "motherly" manner (Case, 1997; Beauboef-Lafontant, 2002; Dixson, 2003), related to their sense of kinship with African Americans as a group. Othermothering among Black female educators, then, can be understood as a demonstration of commitment and culturally responsive relationships that perhaps occur as a result of one's high racial centrality, high private regard, and/or high nationalist ideological orientation. Thus, othermothering might be understood as a culture-specific, gendered form of commitment and care.

Dixson (2003) also discusses how Black female educators' perspectives allow them to deconstruct curriculum content in ways that challenge both racial and gender hegemony in mainstream school curricula. For example, Black educators using culturally grounded curricula from womanist points of view may proactively include content relevant to the experiences of Black girls and women that address multiple forms of oppression such as race, gender, and social

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class. Such findings suggest the possibility that oppressed minority ideology (as defined by the MMRI) may be high among some Black female teachers (and/or Black male educators who adopt womanist perspectives). In addition, Beauboeuf-Lafontant (2002) and Dixson's studies with Black female teachers suggest that (consistent with higher oppressed minority ideology) views of the interconnectedness of gender and race experiences might relate to greater use of culturally enriched curricula. To my knowledge, no studies during this period considered how both race and gendered orientations (including feminist and womanist perspectives) influence Black males' pedagogy.

In addition to theoretical perspective expansions, scholars during the second generation also broadened the methodologies employed and contexts explored to examine variation in Black educators' culturally grounded pedagogy. For instance, several studies reveal how African American teachers in predominantly White suburban schools use culturally responsive teaching practices to respond to their students' needs (Mabokela & Madsen, 2003; Milner, 2003). Like their counterparts in predominantly Black urban schools, Black educators in predominantly White suburban schools actively learn about their students' home cultures in order to integrate relevant content into their learning experiences (Milner, 2003). In particular, teachers in these contexts may culturally enrich the curriculum with multicultural literature (Madsen & Hollins, 2000), and engage in culturally responsive teaching such as supporting their mostly White students' abilities to critically examine issues around race, racism, and their own identities, and building skills that prepare them to engage with racial-ethnically diverse others (Milner, 2003). It appears that Black teachers in predominantly White schools (and other contexts) make pedagogical decisions not only in response to the demographic compositions of their student bodies, but also as a consequence of how their own lived experiences and meaning-making about

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race and culture becomes a part of their personal and professional identities (Agee, 2004; Milner, 2003, 2006a).

The second-generation studies provide several insights about how Black educators' beliefs and racial identities may influence their pedagogy. Direct examinations of Black *in-service* teachers' beliefs are virtually absent during this period. However, a few studies on African American *pre-service* teachers' beliefs about ethnic minority students emerged, and many more studies emerged on White teachers' beliefs in association with their pedagogy. To the former point, although scholars during the second generation had not yet directly examined Black in-service teachers' beliefs in regard to African American students, it is suggested that— like the in-service teachers present in first–generation studies—strengths-based beliefs are prominent among African American educators in predominantly Black contexts (Case, 1997; Dixson, 2003). Similarly, research during this period does not provide strong evidence for Black teachers' endorsement of deficit nor colorblind beliefs. For instance, one African American teacher in a predominantly White high school indicates an absence of colorblind beliefs by stating: "I don't try and beat around the bush. They need to know that 'Hey, I want you to respect other people and to understand that we are all different,' and that is OK" (Milner, 2003; p. 190). She goes on to discuss how "seeing" her students' diverse racial/ethnic and cultural backgrounds is a key theme of her pedagogy.

Some studies during the second generation include explicit attention to how teachers' beliefs about their African American students coincide with their culturally grounded pedagogy. Interestingly, most of the participants in these studies are either pre-service teachers from a range of racial/ethnic backgrounds (e.g., Brand & Glasson, 2004) or White in-service teachers (e.g., Cooper, 2003). As noted in Chapter 1, part of the reason for this focus on teacher beliefs among

pre-service teachers and White in-service teachers is likely related to assumptions that these populations are most likely to hold deficit beliefs that need to be interrogated. Since pre-service teachers have limited pedagogical experience, most studies on their beliefs have examined beliefs without connecting them to the teachers' actual or self-reported practice. Although these insights contribute to our body of knowledge on teacher beliefs, they tell little about the practical implications that concern teacher educators and education researchers. Nor do the studies with pre-service teachers in this generation provide insights into within-group variation on race- and culture-related beliefs. Indeed, there is evidence that some White teachers (Frankenburg, 2012; Tettegah, 1996) and pre-service teachers of different racial-ethnic backgrounds (Ukpokodu, 2004) hold deficit beliefs about African American students; however, the possibility that deficit beliefs exist among some Black in-service teachers, and the implications for such beliefs in practice remains unexplored.

Interestingly, although the MMRI (Sellers et al., 1998) was a major advancement in the psychology field in the early part of the second generation, by the end of this period education researchers still had not used it (or other racial identity models) to conceptualize or interpret findings in studies with Black educators. This is ironic, because consistent with a theme of second-generation education studies, the MMRI aims to allow researchers to capture diversity among Black individuals. Nevertheless, concepts consistent with the MMRI are implicated in several second-generation studies (Dixson, 2003; Madsen & Hollins, 2000; Milner, 2003). For instance, the African American female teacher in a predominantly White high school in Milner's case study mentioned earlier shared how her decision to wear an Afro hairstyle was related to her pride with being an African American woman. Recall that this same teacher espoused high strengths-based beliefs, rejected colorblind beliefs, and was culturally responsive in her teaching.

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Similarly, educators in Dixson's (2003) study communicated feeling strongly connected to their African American students' families in ways indicative of high private regard. She and Beauboef-Lafontant also describe African American women teachers who are ideologically oriented toward social justice for African American people (nationalist ideology); this aspect of racial identity is reflected in the teachers' othermothering (commitment) and curricular enrichment. In another study, Black teachers criticized a Black colleague for being a bystander to stereotype-filled discussions about Black students among her White colleagues (Mabokela and Madsen, 2003). In this manner, the teachers expressed their opposition to deficit beliefs about African American students, and they appear to hold expectations that Black people (including said colleague) should be responsible for resisting the oppression of Black people (e.g., through non-complacency, speaking out, etc.); such expectations for African Americans' behaviors perhaps indicate differences in racial ideologies among the group of teachers. Together, these examples provide mounting evidence for the need to explore Black educators' underlying racial attitudes and beliefs.

As outlined in the preceding paragraphs, the second-generation studies on culturally grounded pedagogy among Black educators include overlaps with and dissimilarities from the first. Several scholars continued the ethnographic traditions of the foundational scholars (e.g., Case, 1997; Beauboef-Lafontant, 1999; Dixson, 2003), while others added the perspectives of students (e.g., Howard, 2001b) and used inductive observation protocols grounded in culturally grounded theories produced during the first generation (e.g., Howard, 2001a). Additionally, others raised new questions about how Black educators' pedagogy may relate to the demographics of their school contexts (Mabokela & Madsen, 2003; Madsen & Hollins, 2000; Tyson, 2003). Although scholars increasingly focused on the role that teacher beliefs play in

their culturally grounded pedagogy, most inquiries focused on pre-service teachers and White in-service teachers. Moreover, none of the scholars in this generation explicitly incorporated racial identity into their theoretical framings of studies on Black educators' pedagogy. The nearest exception is Milner, who examined the "cultural comprehensive knowledge" of an African American female high school teacher (Dr. Wilson) in relation to her self-reflective lesson planning in a suburban, predominantly White high school (Milner, 2003).

According to Milner (2003), cultural comprehensive knowledge (CCK) is "an expansion of practical knowledge that include[s] accumulated cultural experiences that [shape] how the teacher [understands] and [represents] issues in the world" (Milner, 2003, p. 175). Milner's conceptualization of CCK is not the best proxy of racial identity because conceptually, "knowledge" and "identity" are not synonymous, but the definition of CCK includes the meaning educators make about race and culture in their life experiences. As such, CCK implicitly aligns with racial identity, albeit in a manner that approximates one's overarching worldviews regarding race and culture that inform the lesson planning process. Throughout the paper, Milner provides examples from his interviews and observations with Dr. Wilson that show connections between her CCK and culturally grounded pedagogy use. For example, due to her lived experiences Dr. Wilson believed it was her responsibility to expose students to more than the typical White male-dominated literature canon, and therefore enriched the curriculum with African American literary works. Additionally, her course content was culturally responsive in its inclusion of literature by and on the experiences of various White ethnic groups, Asian Americans, Hispanics, and Native Americans. However, Milner's definition of CCK falls short in practical utility because it does not codify the specific content of CCK in a way that is

amenable to systematic study of its influence on pedagogy. Nevertheless, the study provides a useful framework for understanding CCK's relationship to the content and processes of teaching.

In the field of psychology, there was significant growth in the study of Black racial identity during the second generation. As noted above, in the early part of the second generation Sellers and colleagues built on the work of scholars in the first generation to articulate a comprehensive, multidimensional model and complementary measure of Black racial identity (Sellers et al., 1997; Sellers et al., 1998). In addition, measurement work on the Cross Racial Identity Scale (CRIS) occurred during this generation (e.g., Vandiver, Cross, Worrell, & Fhagen-Smith, 2001), as did other psychometric studies on racial identity measures (Cokley & Helm, 2001; Sellers et al., 1997; Vandiver et al., 2002). The MMRI emerged as a formidable framework for investigating a wide range of experiences among African Americans including discrimination (e.g., Caldwell et al., 2004; Major, Quinton, & McCoy, 2002; Rowley et al., 1998; Sellers & Shelton, 2003), academic attainment/performance (e.g., Chavous et al., 2003; Sellers, Chavous, & Cooke, 1998), self esteem (e.g., Rowley et al., 1998), and psychosocial adjustment (e.g., Caldwell et al., 2002). Importantly, the majority of knowledge about manifestations of Black racial identity during the second generation used the MMRI and MIBI to examine and share the depth, complexity, and diversity among African Americans whose absences from scholarship and popular discourse prompted the counternarratives of the first generation.

Despite the acceleration of research on the import of racial identity to psychosocial adjustment (broadly conceived), relatively fewer studies focused on racial identity in association with African Americans' beliefs and behaviors. Exceptions include Caldwell and colleagues' studies on the protective role of racial identity (using the MIBI) against alcohol use and violent behavior (Caldwell et al., 2004a, 2004b). In general, higher centrality and private regard among

African American young adults were protective against engagement in detrimental behaviors in the face of psychosocial risks (e.g., discrimination experiences; lower parental support), and higher public regard was associated with more violent behaviors when exposed to more frequent racial discrimination. Also using the MIBI, Schmermund et al. (2001) revealed that Black racial identity was related to beliefs in support of affirmative action (e.g., "Affirmative action continues to be needed to help minorities and women overcome discrimination"). Namely, private regard showed a strong positive association with support for affirmative action beliefs, and centrality and oppressed minority ideology were also positively related to endorsing affirmative action. Overall, findings from these studies on associations between racial identity and behaviors and beliefs show that individual variation on several racial identity dimensions was systematically related to differences in race-related beliefs and behaviors among African Americans. Moreover, it is important to highlight that none of the dimensions of racial identity examined were directly associated with *behaviors* in Caldwell and colleagues' studies, but in Schmermund and colleagues' study several Black racial identity dimensions (centrality, private regard, and oppressed minority ideology) were directly associated with African Americans' *beliefs* (i.e., about affirmative action). Additionally, all of the studies show that racial identity remained important in explaining beliefs and behaviors among African Americans after accounting for demographic factors (e.g., gender, racial composition of childhood contexts).

In addition to studies described above, several studies examining associations between Black racial identity and analogous behaviors emerged during the second generation. Sellers and colleagues (1997) found that on average, African American college students who had enrolled in at least one Black studies course versus their peers who never enrolled had significantly higher centrality and nationalist ideology means on the MIBI. Similarly, Chavous (2000) found positive

associations between racial centrality and African American college students' involvement in Black/race-specific organizations. Since these studies were cross-sectional, it is unclear whether identity prompted the behavior or vice versa. However, the findings suggest that centrality may be cross-sectionally associated with Black educators' culturally enriched curriculum use, which include activities such as electing to participate in Black cultural events and infusing the curriculum with African American culture; these sorts of activities are consistent with the types of activities carried out within race-specific college student organizations.

Another second-generation study showed associations between racial identity and race-related behaviors among Black adults. Using Baldwin's Theory of African Self-Consciousness (ASC) (Baldwin, 1981) and the African Self-Consciousness Scale (Baldwin & Bell, 1985) to examine racial-ethnic identity, Hollingsworth (2000) reported that the four dimensions of the ASC scale (Personal Identification with the Group; Value for African Culture; Racial and Cultural Awareness; and Self-Reinforcement Against Racism) related differently to African American adults' adoption behaviors. Interestingly, the Personal Identification with the Group ASC sub-scale (most similar to centrality in the MMRI/MIBI) was not related to adoption behavior. Only one dimension, "Self-Reinforcement Against Racism," was significantly related to a higher likelihood of having adopted an African American child in comparison to African American counterparts who expressed interest in adoption but did not adopt. "The Self-Reinforcement Against Racism variable is conceptually framed in a commitment to resisting forces which threaten the survival of Black people" (Hollingsworth, 2000, p. 128), and therefore shares some conceptual overlap with the MMRI's nationalist ideology. As such, results of Hollingsworth's study suggests that Black adults with more nationalist ideological orientations may likely act in the interests of Black children in ways that are consistent with their racial

ideology attitudes.

However, as Sellers, Chavous, and Cooke (1998) note, a problem with the ASC is its conflation of the importance of being Black (centrality) with a notably nationalist ideology as an optimal state of being. Thus, studies using the ASC scale in association with behaviors may be limited in explaining how a range of dimensions of Black racial identity relates to Black individuals' behaviors. For example, Baldwin's framework and measure would not capture the ways in which assimilation ideology plays into African Americans' adoption behaviors, or in the current study, how such ideological orientations play a role in Black educators' culturally grounded pedagogy endorsements. As such, Balwin's theory and measure (and similar approaches) would not fit the current study goal of disentangling identity from beliefs and behaviors—conceptually and through measurement. Nevertheless, the results of Hollingsworth's study highlight how individual differences in racial identity among Black adults differentially relates to race-related behaviors with African American children. As such, Hollingsworth's study lends further support for the premises of the current study on associations between racial identities and pedagogy among Black educators.

The final area of second-generation research is on parent racial socialization. Recall that during the first generation, racial socialization scholars were just beginning to consider associations between African American caregivers' racial identities and beliefs in relation to their child racial socialization (Branch & Newcombe, 1986; Peters & Massey, 1983). Interestingly, relative to the notable acceleration in other areas of research with racial identity (e.g., discrimination, psychological adjustment) during the second generation, not many studies were published during this period examining African American parents' racial identities in association with their racial socialization habits. One seminal African American parent racial

socialization study was published during this generation (Thomas and Speight, 1999). Using Cross' model and the Racial Identity Attitude Scale (RIAS) (Parham & Helms, 1981), Thomas and Speight conducted a multiple-method study on associations between African American parents' (N=104) racial identities and their racial socialization beliefs (using the Black Parental Attitude Scale (BPA); Johnson, 1980 as cited in Branch & Newcombe, 1986) and behaviors. In short, findings revealed that—consistent with Cross' Nigresence Model—that a more positive Black racial identity (internalization) was associated with greater endorsement of teaching African American children about racial issues. Additionally, open-ended results showed diversity in African American parents' beliefs about the importance of race and culture in their children's lives. While the vast majority of African American parents (96%) believed that teaching about racial issues is important, a minority believed that such practices would negatively impact African American children. Regarding the content of racial socialization messages, parents most often reported engaging with their children about the importance of education. Additionally, parents who believed in the value of teaching about racial issues reported that they believed racial socialization offers a means of providing African American children with cultural enrichment and a sense of history.

Taken together, the Thomas and Speight study makes several important contributions. First, despite the use of Cross' model (with its aforementioned limitations) and the RIAS, the study results showed variation in racial identity among African American parents, and differences were related to racial socialization beliefs. Second, while the BPA was a single beliefs scale score from negative to positive attitudes toward racial socialization, item analyses as well as open-ended responses revealed that most Black parents believed that race is important in socializing African American children. Moreover, on average, parents strongly disagreed with

individual items such as "Parents who teach children that Black is beautiful are wrong;" this statement represents deficit orientation, and thus suggests low endorsement of deficit beliefs among the African American parents in the study. Third, underlying parents' reasons for believing in racial socialization were their endorsements of racial socialization as a means to provide cultural enrichment and a sense of history.

In summary, the primary contribution of the second-generation studies was scholars' forays into understanding the pedagogy of Black educators in diverse contexts and based on individual characteristics like gender. But many facets were left underexplored, including examination of in-service Black educators' beliefs about African American students and their educational needs. In psychology, advancements in the study of Black racial identity led to research showing how within-group diversity relates to differences on psychosocial adjustment, beliefs, and behaviors. Moreover, at least one parent racial socialization study (Thomas & Speight, 1999) was published that generally supports the content and processes articulated in my conceptual model for the current study. Still, Thomas and Speight's ways of conceptualizing racial identity and beliefs were limited, particularly given Cross' congruence of racial identity attitudes with particular beliefs and behaviors, and the assumption of an "ideal" Black identity.

The third generation of scholarship closes some of these gaps. Of note is how survey research allowed scholars to include many more Black educators compared to the majorities of first and second-generation studies. The following section provides a review of the third (and final) generation, which covers approximately 2005 through the present.

The third generation: New methods and complexities of practice (mid 2000s-present). The "third generation" is less straightforward than the first generation, which consists of almost all ethnographies conducted by African American scholars with Black K-12 teachers in

urban areas. Nor does it have the notable theme of studies on pre-service teacher beliefs, Black teachers in the suburbs, and White teachers' culturally grounded pedagogy that was characteristic of the second generation. The third generation is a mixed bag that draws on and further interrogates key findings from the first two generations. There is an overarching focus on Black teachers' beliefs, and subgroups of studies overlap. For instance, a handful of studies involve developing and testing new teacher beliefs measures to gauge teachers' perceptions of African American and urban (predominantly African American) students (Love & Kruger, 2005; Natesan et al., 2011; Natesan & Kieftenbeld, 2013). These studies intertwine with another subset which show heterogeneity in beliefs among Black pre-service (Bakari, 2003; Marbach-Ad & McGinnis, 2008; Mawhinney et al., 2012) and Black in-service (Natesan et al., 2011) teachers; survey methods opened opportunities for analyses of within-group belief patterns that the earlier small-sample qualitative studies did not. Another subset of third-generation studies specifically focuses on the challenges that new teachers of color face as they develop their professional and racial/ethnic identities while attempting to practice in ways consistent with the ideals of culturally grounded pedagogy (Achinstein & Aguirre, 2008; Agee, 2004; Bakari, 2003). Finally, a group of studies in this generation delves further into racial identity as it intersects with other salient identities (e.g., social class; Brockenbrough, 2013; Fairclough, 2007). Together, scholarship during the third generation deals with the complexities of culturally grounded pedagogy in practice as it relates to individual differences in contemporary contexts.

The first set of third-generation studies resulted from scholars' attempts to operationalize teacher beliefs about the importance of culturally grounded pedagogy, and their specific beliefs about African American students. Love and Kruger (2005) conducted two studies on the culturally relevant beliefs of urban teachers using a 48-item survey they developed. Participants

were mostly African American teachers (N=117/40% in Study 1; N=35/70% in Study 2). In both studies, the authors found that on average more than 80% of the participants "agree[d]" or "strongly agree[d]" with statements representative of strengths-based beliefs toward the importance of students' race, ethnicity, and culture in the classroom (e.g., "The cultural background of my students plays an important part in my teaching. I bring their backgrounds (race, culture, heritage, etc.) into my lesson planning."). At the same time, the majority of participants (53% in Study 1, 77% in Study 2) "agree[d]" or "strongly agree[d]" with two items capturing colorblind beliefs (e.g., "I don't see children with any particular race or cultural identity in my class; I just see children"). Love and Kruger's findings were not disaggregated by teacher race, nor were questions asked about teachers' racial identities. Thus, it is unclear to what extent factors associated with racial group membership and/or racial identity influenced the teachers' beliefs. Nevertheless, findings highlight the importance of measuring multiple dimensions of teacher beliefs within the same individuals; teachers may endorse both strengths-based and colorblind beliefs to similar degrees.

Studies by Natesan and colleagues (Natesan et al., 2011; Natesan & Kieftenbeld, 2013) *did* look at teacher beliefs disaggregated by race, uncovering interesting findings. Both studies used the Cultural Awareness and Beliefs Inventory (CABI; Webb-Johnson & Carter, 2005)—a measure specifically focused on teachers' beliefs about African American students and their families—with more than 1,200 teachers (N=276/23% African American) in a southern urban district. Natesan et al. (2011) found that although on average African American teachers held lower deficit beliefs about African American students than European American teachers, further analysis showed an almost bimodal distribution of teacher belief among African American teachers. That is, there were two modes on a distribution curve plotting the African American

teachers' beliefs: the slightly higher mode with deficit beliefs about one standard deviation above

the mean aligned with the singular mode for European American teachers, whereas a lower mode

about 1.66 standard deviations below the mean represented a "low deficit beliefs" group of

African American teachers. To my knowledge, this is the only published quantitative study to

date documenting Black in-service teachers' beliefs about African American students. In

contrast, the qualitative component of an earlier Natesan et al. study (2011) examining the

substantive validity of the CABI with a subsample[7] of the same group of teachers revealed that

deficit and colorblind beliefs about African American students were pervasive among European

American and some Hispanic American teachers, but not among African American teachers.

Thus, the extent to which within-group diversity in deficit beliefs exists among Black in-service

teachers is an area for further exploration.

The second subset of third-generation studies includes examinations of associations

between Black pre-service and early career teachers' identities and their engagement in culturally

grounded pedagogy. In Achinstein and Aguirre's study (2008), only one of the 15 early career

teachers was African American (Tanya, who was from a low/middle-income family of Afro-

Caribbean descent); however, the authors reported: "All [including Tanya] identified a positive

relationship with students because of shared sociocultural histories, and most described how this

impacted the way that they made their teaching content relevant to their students' cultures…"

(Achinstein and Aguirre, 2008, p. 1510). In particular, Tanya seems to define herself in terms of

race (high racial centrality) and appears low on assimilation ideology; she openly uses Black

English among her students although she is able to code-switch to a mainstream way of

speaking: "[My students] say that I act too Black or too, what we call ghetto. But they don't say

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[7] Only 200 out of the 1,254 teachers in Natesan et al.'s study completed the qualitative component of the study. The researchers did not report the racial breakdown of the qualitative subgroup.

it in a negative way.... They're not used to their teacher talking Black English" (Achinstein and Aguirre, 2008, p. 1515). The authors go on to describe Tanya as a teacher whose racial identity was affirmed when she attended an HBCU, and as one who "took pride in her ability to code-switch, modeled that for students, and explicitly taught about Black English. [Her students] heard her speak in Black English and be "intellectual," validating Black culture while challenging stereotypes" (Achinstein and Aguirre, 2008, p. 1520). In the previous statement Achinstein and Aguirre suggest that Tanya's culturally grounded pedagogy occurred as a result of the centrality of race to her sense of self, which manifested through her anti-deficit, strengths-based beliefs and culturally responsive communication style.

In a different study, Haddix (2010) paints a picture of another Black female elementary teacher for whom race is an important identity that informs her views of herself and her students, and subsequently influences her pedagogy. Natasha adamantly discussed her preference for the term "Black" to identify herself instead of "African American," citing "Black" as an all-encompassing term for people of African descent who share common cultural norms. Natasha's stance suggests that race is a salient part of her identity (high centrality), and perhaps also suggests an ideological bend toward acknowledging the unique experiences of Black people (nationalist ideology). Furthermore, Although Natasha did not grow up using "African American Language" (AAL), she described her active use of AAL in the classroom as a culturally responsive pedagogical strategy to connect with her African American students who used AAL. Altogether, Haddix's critical discourse analysis reveals that Natasha's meaning-making about race is intricately linked to her beliefs about her Black students as well as her pedagogical choices.

In contrast to the early career Black female teachers described above, Brent, an African

American pre-service teacher at a PWI, adamantly spoke against African American teachers themselves using, and allowing African American students to use, non-mainstream forms of English in schools: "When you're an educated Black, you have the weight of uneducated Blacks on you, especially at [the university].... All you have to do is say, 'This ain't what I turned in' and it's Marion Barry on crack again[8] ... it sets the race back" (Gere, Buehler, Dallavis, & Shaw, 2009; p. 833). At the same time, Brent was described by his university instructors (the co-authors of the study) as one who "demonstrated a strong sense of racial identity, particularly in the context of becoming a teacher…. Brent demonstrated sensitivity to how he and other people of color are perceived, a critical racial self-awareness that positioned Brent far from the colorblindness that many of our White [pre-service teacher] students claimed as ideal" (p. 827). As such, whereas Brent does not endorse some practices usually defined as culturally grounded (i.e., allowing students to bring certain aspects of their home cultures in the classroom), he is described throughout the article as a future teacher who sees race as central to his identity (centrality); one who "sees" students' race (not colorblind); and he generally supports the use of culturally grounded pedagogy (strengths-based beliefs).

Brent also appears to have low sense of public regard as evidenced by his expectation that outgroup members poorly judge African Americans as a group based on individual transgressions. Moreover, Brent's ideological orientation suggests high assimilation ideology; it appears that he believes that African Americans should behave in ways consistent with mainstream society. Additionally, his comment about "uneducated Blacks…set[ting] the race back" may suggest that his regard for African Americans generally, or those he perceives as

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[8] Brent is referencing the 1990 case in which the former mayor of Washington, D.C., Marion Barry, was arrested due to accusations of illegal drug use. Brent appears to be sensitive to the fact that that the behaviors of individual African Americans (e.g., Barry's crack use accusation) become perceptions and stereotypes presumed to apply to all African Americans.

"uneducated," is not particularly high (lower or moderate private regard). Thus, there are several possible ways in which the individual dimensions of Brent's racial identity might directly relate to his endorsement of culturally grounded pedagogy, and in other ways his racial identity may influence beliefs about African American students and their educational needs that reflect in his pedagogy. For instance, according to the MMRI and MIBI, Brent's higher centrality might positively relate to higher culturally responsive teaching and culturally enriched curriculum use. Additionally, the centrality of race to his identity might lower his propensity toward colorblind beliefs (like those of his White peers, as noted above), and in turn support his application of culturally grounded pedagogy. Another possibility is that Brent's moderate/higher assimilation ideology score would be negatively related to strengths-based beliefs (i.e., positive orientation toward including African American culture in student learning), and consequently decrease his use of culturally enriched curriculum. Finally, what appears to be low/moderate private regard (i.e., his "uneducated Blacks setting the race back" comment) could manifest in his pedagogy in two ways: Brent could exhibit a greater commitment to African American students in order to attempt to prevent them from "setting the race back," or he might demonstrate *less* commitment as a consequence of his lower affect for African Americans as a group (including his students).

In the final set of third-generation studies, questions about the roles of racial identity in Black educators' culturally grounded pedagogy use, and the importance of the intersection of race with other identities are clear. For instance, Brockenbrough (2013) examines to what extent Black educators from different social class backgrounds as their Black students engage with culturally grounded pedagogy. Additionally, questions are being raised about how specific school contexts push Black educators to reflect on their racial identities and pedagogy in complex ways (Sealey-Ruiz, Lewis, & Toldson, 2014). This emerging body of work showcases

the diversity in identity and beliefs present among today's Black educators. Still, as research on the confluence of racial identity and other identities and contexts moves ahead, there is also "unfinished business" in the area of examining racial identity as a particularly important factor in the pedagogy of Black educators. Race as a social institution has historically been and continues to be important in the lived experiences of African Americans, and recent events related to race in the media should make it difficult for Black (and all) educators to escape *any* thoughts about issues related to race and culture. Moreover, as established in Chapter 1 and the preceding pages of the current chapter, racial identity is conceptually linked to each of the dimensions of culturally grounded pedagogy (culturally enriched curriculum, culturally responsive teaching, and commitment). My point is not to suggest that other identities and identity intersections are less important or less influential to Black educators' practice. Rather, I intend to highlight the pervasive relevance of unpacking (1) Black educators' meaning-making about race as a part of their self-concepts; (2) Black educators' beliefs about their same-race students and the content of their education; and (3) the pedagogical practices today's Black educators employ that directly and indirectly relate to their racial identities.

To my knowledge, only one published study to date uses the MMRI framework to examine Black educators' racial identities (Durden, Dooley, & Truscott, 2014). However, Durden et al. did not administer the MIBI, and their qualitative protocol (as reported in the article) does not appear to include any questions that allow the two African American pre-service teachers (Ronald and Carla) to share their views on what it means to be Black. Quotes shared are primarily descriptive, from which the authors made inferences about the teachers' identities and identity development along the dimensions of the MMRI. For instance, in response to a question about the importance of culturally relevant pedagogy for students of color, Ronald states: "If

you're not talking about Chavez and then you're only talking about Martin Luther King how can your Hispanic students connect to the civil rights movement? That was a movement within itself" (Durden et al., 2014, p. 14). Following this quote, the authors state: "Ronald began to develop an ideology that was both nationalist (emphasizing the unique black [sic] experience) and oppressed minority (exploring culture of his [Hispanic] students). Arguably, the field *and* coursework experiences contributes to this racially transformative experience for Ronald" (Durden et al., 2014, p. 14).

In the statement above, Durden et al. (2014) (perhaps wrongfully) attribute Ronald's beliefs about the place of race and culture in his students' education (i.e., strengths-based beliefs) to dimensions of racial identity (racial ideologies). From my view, Ronald's statement suggests that his strengths-based beliefs relative to African American and Hispanic students are high (i.e., their cultures are assets in the classroom), which connects to his endorsement of cultural responsiveness (adapting to his students) and culturally enriched curriculum (teaching about Kind and Chavez). It is not clear what his broader racial ideologies are outside of the school context. As such, albeit a different conclusion from what the authors seem to suggest, the study supports the notion that Black educators' beliefs undergird their endorsements of culturally grounded pedagogy. Additionally, a strength of Durden and colleagues' study is that they highlight within-group diversity among African Americans educators by showing that Ronald and Carla—both from working class, Southern families—appear to think differently about the importance of race and culture in their students' education. For example, in contrast to the authors' description of Ronald, Carla is described as entering her pre-service teaching course with a colorblind orientation toward race in the classroom, and as a one who "did not address issues of oppression, prejudice, and stereotype" (Durden et al., 2014, p. 14).

In addition to Durden et al.'s (2014) publication, one unpublished study (Webster, 2002) used the MIBI measure to descriptively compare racial identity means among African American pre-service teachers at a HBCU and a PWI. In contrast to findings by other scholars, which showed no HBCU/PWI differences on African American college students' racial centrality (Rowley, 2000; Sellers et al., 1997; Steinfeldt, Reed, & Steinfeldt, 2010), Webster found that the centrality mean for Black pre-service teachers[9] at the HBCU (N=38) was significantly higher than the centrality average among PWI students (N=51). Additionally (also in contrast to the aforementioned studies), Webster did not find any differences on the regard and ideology MIBI dimensions, and the study did not include any inferential statistics. Nevertheless, Webster's results suggest that Black educators' racial identities might relate to their college racial contexts. For instance, individuals pursuing teaching may select training contexts that align with their racial identities, or the training contexts may socialize pre-service teachers in ways that influence contextual differences (e.g., by encouraging higher centrality). The lack of significant differences on other racial identity dimensions across the college contexts also suggests individual variation within-context, and suggests that Black educators' racial identities likely function independent of whether they attended HBCUs or PWIs for their teacher training.

In addition to the pair of education studies using the MMRI and/or MIBI, several third-generation psychology studies employed the MMRI and MIBI to examine African American parents' racial identities in association with their racial socialization. In general, studies with female primary caregivers show that higher centrality and private regard are associated with

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[9] Interestingly, the centrality means for Black pre-service teachers in Webster's study were 2.65 (SD=.98) and 2.61 (SD=1.0) at the HBCU and PWI, respectively. While subscale means are subject to sample-specific characteristics, these centrality means are among the lowest (if not the lowest) I have encountered in published studies using the MIBI. A notably similar pattern was evident with private regard (*ns*), which on average is above 5 on a 7-point scale (HBCU: M=4.63, SD=.95; PWI: M=4.60, SD=.72). Webster's results may be particularly sensitive to the scores of individuals within the small samples.

more frequent cultural socialization messages and behaviors (Scottham & Smalls, 2009; White-Johnson, Ford, & Sellers, 2010). Using the centrality and regard MIBI subscales, Scottham and Smalls (2009) identified four different racial identity clusters among female primary caregivers (N=208). They examined cluster associations with three racial socialization dimensions that are analogous to behaviors and beliefs in the current study: behavioral socialization, and racial pride and egalitarian messages. Caregivers in the two racial identity cluster groups that engaged in more frequent behavioral racial socialization (e.g., using Black books, attending African American museums, etc., akin to culturally enriched curriculum) had above-mean centrality and private regard score, whereas caregivers in the clusters reporting less frequent behavioral socialization had significantly lower centrality and private regard means. Additionally, on average, mothers in cluster groups with above-average private regard and centrality offered more frequent racial pride messages (indicative of strengths-based beliefs) in comparison to clusters with below-mean centrality and private regard. Finally, the four racial identity clusters were similar on egalitarian views (which approximates colorblind beliefs in the current study); thus no patterns between racial identity dimensions and colorblind beliefs can be inferred from Scottham and Small's (2009) study.

In another study with African American female caregivers (N=212), White-Johnson, Ford, and Sellers (2010) examined the seven MIBI dimensions/variables in relation to three racial socialization clusters (Multifaceted, Unengaged, and Low Salience). Results revealed that centrality and nationalist ideology were higher for the racial socialization cluster (Multifaceted) that included mothers who engaged in above-mean levels of five out of six racial socialization variables examined in comparison to the centrality and nationalist ideology means for the cluster group with below-mean scores on the same five racial socialization dimensions (Unengaged).

The Multifaceted group also had a higher private regard mean than mothers in the third racial socialization group (Low Salience), which consisted of mothers with mid-range overall racial socialization engagement, with a greater emphasis on messages more consistent with colorblind beliefs (i.e., egalitarian and self-worth).

Finally, one group of scholars examined racial identity and socialization among African American fathers. Consistent with the White-Johnson et al. (2010) findings, Cooper et al. (2015) found that on average, African American fathers (N=166) in three racial socialization cluster groups characterized by more frequent socialization messages and behaviors (Racial Salience, Low Racial Salience, and Positive Socializers) had higher racial centrality means than fathers in the "Infrequent Socializers" group. Additionally, like the studies with African American mothers, those with fathers (Cooper et al., 2014, 2015) found that the majorities of parents fell within clusters with above-average strengths-based messages (i.e., racial pride) and cultural socialization behaviors, and below-average negative values socialization. However, an interesting finding in the Cooper et al. father racial socialization studies that differed from the White-Johnson study with mothers is that five socialization clusters best fit the data (versus three with mothers), one of which was labeled "Negative Racial Socializers;" this group of fathers had a negative values socialization mean that was about a standard deviation above the sample mean, alongside below-mean levels of the other racial socialization dimensions. The racial centrality mean was significantly lower among fathers in the Negative Racial Socialization group relative to the centrality means for the groups of fathers with socialization patterns emphasizing race (Positive Socializers and Race Salient Socializers). As such, the differences between these studies highlight the potential diversity in beliefs and behaviors among Black adults in regard to African American students.

Taken together, the results of the identity and racial socialization studies with Black parents provide several insights relevant to the current study with Black teachers. First, these studies show individual variation on constructs analogous to teacher beliefs and pedagogy (i.e., socialization messages and behavioral socialization, respectively). Additionally, differences on African American parents' racial socialization beliefs and behaviors were significantly associated with multiple dimensions of Black racial identity as measured with the MIBI. Thus, there is support for conceptualizing and measuring racial identity separate from, and in association with beliefs and behaviors. Second, trends suggest that racial centrality and private regard and perhaps to a less consistent extent nationalist ideology, may be associated with higher strengths-based beliefs and behaviors, and lower deficit beliefs (White-Johnson, Ford & Sellers, 2010). Moreover, higher centrality and private regard appear generally associated with more frequent racial socialization overall, along all dimensions. From this segment of findings I hypothesize that centrality, private regard, and nationalist ideology will be particularly relevant dimensions of racial identity predicting culturally grounded pedagogy endorsement among Black educators. Third, there were no clear patterns between racial identity and racial socialization dimensions or socialization cluster groups that deemphasize race and/or emphasize commonalities among racial/ethnic groups. These findings perhaps suggest that among Black educators, racial identity may not be predictably associated with colorblind beliefs.

As demonstrated in the preceding pages, approaching the study of Black educators' racial identities from a multidimensional standpoint using the MMRI and MIBI adds to the richness of our understandings of culturally grounded pedagogy in practice. Together, the third generation studies make several contributions to the body of research on the beliefs, racial identity, and culturally grounded pedagogy of Black educators. The development of beliefs survey measures

allowed scholars to examine the diversity of beliefs present among larger groups of Black teachers than permitted by the qualitative studies of previous generations of scholarship. By using these beliefs measures scholars present a mixed picture about the presence of strengths-based, deficit-based, and colorblind beliefs among Black pre-service and in-service teachers. On the one hand, like studies in prior generations, those in the third continue to show high endorsement of strengths-based beliefs among Black educators. On the other hand, scholars found individuals and subgroups of Black teachers who held deficit beliefs about African American students and their families (e.g., Natesan & Kieftenbeld, 2013), and others expressed ambivalence about some aspects of what has been previously described as culturally grounded practice (e.g., support for African American vernacular use among students) (Gere et al., 2009). To a lesser extent, findings indicated the possibility that some Black educators also hold colorblind beliefs (e.g., Love & Kruger, 2005). I hypothesize that many of the teacher beliefs findings during the third generation could be further explained by directly examining the influence of teachers' racial identities on their beliefs; the current study will examine this possibility.

Background and Contextual Considerations

Several individual and contextual characteristics may relate to the key foci of this study. First, Black educators' childhood contexts (including racial composition, social class, etc.) may relate to the types of racial and cultural socialization they received (Foster, 1993; Lesane-Brown, 2006), thereby influencing their racial identities and beliefs (Demo & Hughes, 1990; Neblett et al., 2009; Thornton et al., 1990). Second, as described earlier in this chapter, age/birth cohort may be systematically related to Black educators' racial attitudes (Brown & Lesane-Brown,

2006) and pedagogical decisions (Case, 1997; Mabokela & Madsen, 2003). Scholars have found a positive association between age and cultural socialization behaviors Among African American parents (Thornton et al., 1990; White-Johnson et al., 2010); such an association may exist among Black educators as well (many of whom are also parents). Third, aspects of Black educators' postsecondary training may be associated with their racial attitudes and behaviors. Studies with African American college students show differences in racial identity (Rowley, 2000; Sellers et al., 1997; Steinfeldt et al., 2010) and beliefs (Chavous et al, 2004; Marbach-Ad et al., 2008) between African American students attending HBCUs and PWIs. For instance, Sellers and colleagues (1997) found that centrality was similar among undergraduates attending a HBCU and PWI, but differences emerged on private regard and the four racial ideologies. Nationalist ideology was higher, but private regard and the other three ideologies (assimilation, humanist, and oppressed minority) were lower among African American students at a HBCU versus a PWI.

Regarding culturally grounded pedagogy endorsement, Bakari (2003) found that African American HBCU students expressed a greater commitment to teaching African American children than commitment to teaching *in general*, and their commitment mean was higher relative to students at PWIs. However, a limitation of Bakari's study is that her PWI participants were mostly White (87.5%) and she did not disaggregate commitment means by race within-institution. Therefore, it is difficult to make inferences about associations between pedagogy and institutional type based on her results. In another study with African American pre-service teachers enrolled in an urban education[10] course at an HBCU (N=37), Mawhinney, Mulero, and Perez (2012) assessed pre-post beliefs about six factors in urban education: schools, teachers,

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[10] Mawhinney, Mulero, & Perez (2012) did not provide demographic information about the urban schools in which the HBCU participants completed their field experiences. However, based on my knowledge of the demographics of the state context they did provide (i.e., an HBCU in Pennsylvania), I assume that the majority of the "urban" schools, students, parents, etc., were African American/Black.

students, parents, administrators, and one's career trajectory. After a two-week, 80-hour field experience in urban schools, on average, the African American HBCU pre-service teachers expressed more deficit views about urban parents. However, on average there was no change in their beliefs about urban students. Beliefs about urban teachers, urban administrators, and a career in urban education became more positive (on average) following the immersion experience. Collectively studies with Black undergraduates show variation within institution based on individuals' racial identities, beliefs, and pedagogy (commitment). As such, these works suggest that African Americans may select HBCUs or PWIs for their teacher training based on pre-existing racial attitudes they associate with the training contexts at either institution. Alternatively, HBCUs and PWIs on average may foster particular types of racial attitudes that have a lasting influence on Black in-service educators' pedagogy (Liddell & Talpede, 2014).

Several features of Black educators' current school contexts may be relevant. Student body demographics can shape or influence the salience of Black educators' beliefs and pedagogy. In the literature it appears that on average, African American educators in predominantly Black schools may prioritize African American cultural enrichment more than their counterparts in predominantly White schools. However, there is individual variation across and within demographically similar contexts. For example, some Black educators espouse that their commitment to Black students is what precisely drove them to teach in predominantly White suburban schools, where ethnic minority students may be socially isolated (Madsen & Hollins, 2000); these teachers may engage with Black students in ways that openly acknowledge their race and cultural backgrounds. Others deemphasize commitment to African American students in predominantly White contexts and choose to avoid acknowledging African American students' race and culture, citing a desire to appear "fair" to all students (Mabokela & Madsen,

2003). Other factors in Black educators' school contexts that may play a role in their pedagogy include the proportion of Black educators (Bristol, 2014), whether or not the school has an explicit focus on race and culture (e.g., African-centered institutions) (Lomotey, 1992; Roberts, 2002), and other features of the sociodemographic environment including urbanicity (Irvine, 1988; Love & Kruger, 2005) and students' social class backgrounds. While the personal background and school context factors highlighted is not an exhaustive list, key variables discussed in the existing body of scholarship in relevant research areas are represented.

The Current Study: Direct Examination of Black Educators' Racial Identities in Association with Beliefs and Culturally Grounded Pedagogy

In Chapter 1, I shared my conceptual framework for understanding culturally grounded pedagogy use among Black educators. The framework suggests that, in addition to contextual factors, individual variation in Black educators' racial identities and beliefs explains their culturally grounded pedagogy endorsement and use. Specifically, I presented the Multidimensional Model of Racial Identity as a viable framework for understanding diversity among Black educators, and the multitude of ways that racial identity relates to culturally grounded pedagogy use. Based on prior research on the pedagogy of Black educators as well as scholarship on racial identity and parental racial socialization, I proposed two pathways by which racial identity influences culturally grounded pedagogy: (1) racial identity directly relates to pedagogy; and (2) racial identity is *indirectly* associated with pedagogy by shaping the beliefs Black educators hold about African American students and their educational needs regarding race and culture. Through my analysis of three "generations" of scholarship, I demonstrated that despite the void in research on Black educators' racial identities and beliefs, there is

multi/interdisciplinary support for the content and processes hypothesized in the model.

As introduced in my review of the first generation, themes related to racial identity and beliefs have been embedded in studies on the work of Black educators all along. Yet in most cases racial identity is inferred, discussed uni-dimensionally, or entangled with teachers' beliefs about their African American students. Additionally, few scholars have foregrounded racial identity in their conceptual frameworks and results interpretations; thus, although racial identity has been conceptually present, it has been buried beneath layers of other theoretical and analytical frameworks. Each of the approaches used have led to valuable knowledge production on the underpinnings of Black educators' pedagogy. Still, there is much to be learned directly from the perspectives of Black educators about what race means to them as individuals; this is one of the strengths offered by survey research with the MIBI, which to date is non-existent in published studies with Black educators.

Second, studies with African American parents show that racial identity among Black adults relates to their behaviors with and beliefs about children's needs. Although the roles of parents and educators are not equivalent—primarily in that they occur in different contexts, and teachers have arguably less autonomy—this research may be particularly relevant for understanding Black educators' commitment and culturally enriched curriculum use, both of which mirror the function of racial socialization to support the optimal development of African American children. Still, children spend a large portion of their time at school, and therefore, educators potentially play significant roles in their upbringing. Additionally, some of the beliefs evident in racial socialization messages parallel the strengths-based, deficit, and colorblind beliefs of Black educators both conceptually and measurement-wise. For example, parental racial

prides racial socialization messages align with strengths-based beliefs; "negative values" approximate deficit beliefs; and aspects of "egalitarian views" match colorblind beliefs.

Given gaps in the bodies of scholarship reviewed in this chapter, I propose several unanswered questions on the underpinnings of culturally grounded pedagogy among Black in-service educators. Under each question I further elaborate on research that informs the hypotheses I began to express throughout the chapter.

Research Question 1: In what ways does racial identity relate to Black educators' use of culturally grounded pedagogy? Do associations between racial identity and culturally grounded pedagogy differ for different dimensions of pedagogy (i.e., culturally enriched curriculum, culturally responsive teaching, and commitment)?

I hypothesize that collectively the dimensions of Black racial identity as measured by the MIBI will explain a significant share of individual differences on each facet of culturally grounded pedagogy, but each dimension may relate differently to the three pedagogy outcomes. Consistent with the MMRI conceptualization, racial identity should relate to race-related behaviors in predictable ways. For instance, the importance of race to one's self-concept (centrality) likely relates more strongly to the dimensions of culturally grounded pedagogy that deal specifically with African Americans (i.e., culturally enriched curriculum and commitment); this hypothesis is based on findings with African American college students and parents. Consistent with findings from the White-Johnson, Ford, and Sellers (2010) parent racial socialization study, I hypothesize a positive association between nationalist ideology and Black educators' culturally enriched curriculum use and commitment to teaching African American students. In contrast I expect the oppressed minority and humanism ideologies to be more strongly associated with culturally responsive teaching than to culturally enriched curriculum

and commitment. Finally, I hypothesize that private regard (one's affective evaluation of, and connection to African Americans as a group) will be positively related to culturally enriched curriculum use and commitment. My hypothesis for private regard is based on findings that African American parents' private regard is related to the frequency of cultural enrichment behaviors they engage in with their children (Scottham & Smalls, 2009).

Research Question 2: Does racial identity relate to Black educators' beliefs about African American children and the role of race and culture in their education?

As explored in the third-generation studies, Black educators vary on views about African American students and their educational needs. However, to my knowledge there have been no empirical examinations of racial identity as a possible contributor to differences in Black educators' beliefs. I hypothesize that private regard is positively related to strengths-based beliefs and negatively related to deficit beliefs (e.g., stereotypes about African American students). In other words, the more positively Black educators feel about African Americans as a whole, the more strengths-based (and the less deficit-based) their beliefs will be in regard to African American students. Likewise, I expect nationalism to be positively related to strengths-based beliefs and negatively related to deficit and colorblind beliefs.

Research Question 3: Does racial identity relate to culturally grounded pedagogy through the associations between racial identity and the beliefs Black educators hold about African American children and their educational needs?

My final research question is exploratory. Given the third-generation emphasis on teacher beliefs, I think it is important to examine the mechanisms by which teachers' beliefs relate to their culturally grounded pedagogy. As theorized by the MMRI and reiterated throughout, there is sufficient support for the hypothesis that racial identity relates to Black educators' race-related

behaviors in schools. I attempted to demonstrate that the association of racial identity with Black educators' beliefs is implicit throughout ethnographies on Black educators' pedagogy. I also described how racial identity might explain results of studies showing variation in Black educators' beliefs and illustrated how associations between racial identity dimensions and beliefs might manifest in Black educators' culturally grounded pedagogy; these relationships were empirically supported by racial socialization research with Black parents, as well as other psychological studies on Black racial identity in relation to beliefs and behaviors among African American adults.

Chapter Summary

In conclusion, prior research suggests that racial identity and beliefs contribute to Black educators' culturally grounded pedagogy endorsement and use. My dissertation builds on the body of scholarship reviewed in at least four ways: (1) I conceptually disentangle racial identity, teacher beliefs, and culturally grounded pedagogy to acknowledge and examine the multitude of ways Black educators make meaning of race and culture in their lives and work; (2) using the MMRI, I explicitly conceptualize racial identity as a multidimensional construct that plays a role in Black educators' culturally grounded pedagogy; (3) I propose mechanisms by which both racial identity and teacher beliefs may inform educators' endorsement and use of culturally grounded pedagogy; and (4) I recruit a demographically diverse body of today's Black K-12 educators, directly examining their racial identities and beliefs using survey research. The next chapter (Method) provides details about the recruitment process, survey measures, and data collection, and ends with my analysis plan for examining the relationships and hypotheses proposed above.

CHAPTER 3

Method

Participants

Background demographics. Table 1 shows background descriptives for the study participants. The participant pool included 217 self-identified Black/African American K-12 classroom teachers (n=113) and instructional staff members (n=101) from across the United States. Instructional staff members include teaching assistants, principals, and assistant principals who were former classroom teachers but currently oversee instruction at their schools. Collectively, I use the term "educators" for both teachers and instructional staff members.

The vast majority of educators was female (78%), and the average age within the sample was 43.3 years old (SD=10.05, range=22-76 years old). The largest group of educators attended high schools where all or most people were Black (46%), and a similar proportion attended schools where Black people were in the minority (43%). The remainder (11%) attended high schools where about half of the population was Black. The overwhelming majority grew up in predominantly Black neighborhoods (73%) and attended places of worship that were more homogenously Black than their neighborhoods and high schools. Although more than half (62%) of the educators identified as "lower middle class" or lower during their childhoods, 72% identified as "middle class" or higher during the study data collection period (November 2014 through February 2015).

Training and teaching contexts. About a quarter of the participants attended Historically Black Colleges and Universities (HBCUs) for their undergraduate degrees, and 12% of the 170 participants who earned graduate degrees attended HBCUs. The majority of the educators (78%) earned their teacher certifications through traditional routes (while enrolled in a university teacher education program). On average, the educators expressed ambivalence about whether their teacher education and professional development courses on diversity (racial/ethnic, religious, and cultural) in schools had prepared them to implement culturally grounded practices (M=3.21, range 1-strongly disagree; 3-undecided; 5-strongly agree).

Similar proportions of the educators work with primary (40%) and secondary school students (39%). The remaining 21% work with students in both primary and secondary schools, or identify as an educator of students in an "other" grade level. As anticipated, most participants primarily work in urban (64%) and suburban (22%) schools, and the overwhelming majority work in public schools (87%). On average, participants estimates the racial/ethnic distributions of educators and students at their schools to be the following[11]: African American/Black (teachers=42%, students=61%), American Indian/Native American (teachers=<1%, students=2%), Asian American/Pacific Islander (teachers=3%, students=5%), Caucasian/White (teachers=49%, students=20%), Latino/a or Hispanic (teachers=6%, students=17%), and "Other" (teachers=13%, students=3%). In other words, on average, the Black educators in this study work in schools that mirror national trends whereby the majority of students are racial/ethnic minorities, and the majority of teachers are Caucasian/White.

A majority (83%) of the educators perceived that the average social class background of their Black students is "poor" (46%) or "working class" (37%). Additionally, as implied by the

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[11] Proportions do not add up to 100% because each number is an average of participants' responses for the respective subgroup (i.e., value ranges for each subgroup are 0-100%).

proportions of all students estimated to be recipients of free or reduced price lunch (77%), and by

the schools' receipt of Title I federal support[12] (79%), the majority of participants' students were

from lower-income families. Table 2 shows more detailed information about participants'

teacher training and school contexts.

Procedure

The recruitment approach was informed by the National Survey of Black Americans,

which revolved around two principles to promote the interests of minority groups in survey

research: "significant involvement" and "functional relevance" (Bowman, 1983; Jackson et al.,

2004). *Significant involvement* means that members of the study participant group are

substantively involved at every step of the research process. *Functional relevance* demonstrates

intentional attention to the perspectives and expressed needs of the study population. In addition

to my personal connection to the participant population as a Black woman and former teacher,

each stage of the study—including conceptualization, survey design, recruitment, data analyses,

and interpretation—was informed by conversations with and feedback from African American

teachers and principals; African American faculty at one predominantly White institution and

one historically Black institution; and members of one of the largest organizations targeted for

recruitment, the National Alliance of Black School Educators (NABSE). The recruitment and

data collection strategies used in this study were reviewed and approved by the University of

Michigan's Institutional Review Board (IRB) in May 2014.

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[12] "Title I provides financial assistance to local educational agencies (LEAs) and schools with high numbers or high percentages of children from low-income families to help ensure that all children meet challenging state academic standards." http://www2.ed.gov/programs/titleiparta/index.html

Recruitment. A multi-mode recruitment strategy was developed to attempt to obtain a participant group as reflective of the national demographic diversity among Black teachers as possible. Participants were recruited using three strategies: by email with professional organizations; in-person at an education conference; and through snowballing with individual contacts in K-12 education.

Email strategy. Online search engines (e.g., Google) were used to identify as many professional organizations as possible with known or assumed connections to Black educators. I used combinations of search terms indicating race/ethnicity—Black, African American, or Caribbean—with terms indicating an educational component—teachers, educators, children, students, and child development. A total of 15 organizations were identified, with 104 unique email contacts. The same search terms were also used to identify and join three groups on LinkedIn.com, where the recruitment message was later posted. Finally, more than 70 teacher unions and 1,359 unique email addresses within the unions were also identified. Since union demographics are not publically available, the unions were selected on the basis of their locations in districts where a significant proportion of teachers were likely to be Black based on state and city demographics of the teacher and student populations. The targeted states and cities were identified using the National Center for Education Statistics' Common Core of Data.

A list of about 1,700 email addresses was generated based on publicly available contact information on the organizations' websites. Using the Google/Gmail mail merge function, individuals were emailed personalized messages that explained the purpose of the study, explained how and why their contact information was obtained, and alerted them that another message (for participant recruitment) would follow within the next 24 hours. The first message asked contacts to forward the forthcoming recruitment message to their networks of

Black/African American educators. The total number of third-party recruitment messages sent out is unknown.

The emailed recruitment message included a link to a secure online form where interested parties could provide their name, email address(es), and responses to recruitment screening questions about their profession (Are you a K-12 teacher, principal, or assistant principal?) during the 2013-2014 school year, and about their self-identification as Black, African American, or otherwise of African descent (e.g., Caribbean American, Afrolatino/a, West Indian, Congolese, etc.). The recruitment message also included a link to an informational project website (http://www.blackteacherstudy.weebly.com), which contained more detailed information about me and my research support network, the purposes of the study, and its potential relevance to individuals, schools, and various communities. The site also included responses to frequently asked questions; a contact form for prospective participants to ask questions and provide feedback; and a link to the aforementioned online form where interested individuals could provide their contact information.

In-person strategy. Recruitment also occurred at the National Alliance of Black School Educators (NABSE) annual conference in Kansas City, Missouri in November 2014. A few weeks before the conference, I sent a message to members of the NABSE Instruction and Instructional Commission (which includes many K-12 teachers and principals) to encourage them to look for the study location at the conference. On site at the conference, flyers were posted at strategic locations (e.g., outside of the largest ballroom in the convention center) and 400 handbills were distributed throughout the venue in conference session rooms and restrooms over a three-day recruitment and data collection period. The flyers and handbills directed interested individuals to the data collection room in the conference venue. Outside of the data

collection room, two posters with tear-off strips hung with the study website and my contact

information to enable interested individuals to find out more, sign up to complete the survey

electronically, and/or contact me at a later date. Over three days, approximately 160 interested

individuals stopped by the data collection room at the NABSE conference; less than ten were

turned away due to ineligibility, yielding 152 in-person participants at the conference.

Snowballing strategy. Eight individuals within my professional network of K-12

educators and administrators also helped to recruit participants; this group of third-party

recruiters either provided the email addresses of educators who agreed to be contacted, or

forwarded the participant recruitment message to their networks. The recruitment message for

contacts in my local area advised prospective participants to email me to schedule a paper-and-

pencil survey in-person; this approach was taken to reduce the probability of missing data[13].

Individuals in my network who reside in other areas of the U.S. received the same message that

was sent to others recruited via email, which included the online interest form link.

Between May 2014 and February 2015, a total of 173 interested individuals from the

email and snowballing strategies completed the online interest form. Out of the 173 prospective

online participants, 129 teachers and 23 principals/assistant principals met the study criteria

(N=152), and 21 individuals were ineligible. Combined with the 152 prospective participants

recruited at the NABSE conference, the full recruitment pool included 325 educators—304 of

which (93.5%) were eligible and received the survey.

Data collection. A total of 238 educators participated in the study. Data were collected

both online (N=66) and in-person (N=172) using a hardcopy version of the same survey. The

response rate for online recruits was 43.4%. It was impossible to compute a response rate for

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[13] On average, response and data completion rates are higher for face-to-face and paper surveys than online surveys
(Heerwegh & Loosveldt, 2008; Shih & Fan, 2009).

face-to-face data collection because the number of individuals who received the recruitment message from third parties is unknown. All participants received a $20 gift card incentive at the time of participation (for in-person/hardcopy participants) or via mail within 15 business days after completing the survey (for online participants).

Each individual eligible for online participation (N=152) was emailed a message including a unique link to the survey. At approximately three and five weeks after the initial survey distribution date, follow-up emails were sent to non-participants and individuals who began but had not yet completed the survey. On average, online participants took about 45 minutes to complete the survey.

As aforementioned, 152 educators completed a hardcopy of the survey in-person at the NABSE conference. Prospective participants reported to a data collection room on one of three conference days and completed the survey after their eligibility was confirmed and the informed consent form was signed. On average, participants completed the hardcopy survey in 20 to 45 minutes. An additional 20 educators who were recruited through the snowballing strategy also completed the hardcopy survey in-person in the Midwestern U.S.

Measures

     Racial identity. Racial identity was measured using the centrality, private regard, and four ideology subscales (Assimilation, Humanist, Oppressed Minority, and Nationalism) of the Multidimensional Inventory of Black Identity (MIBI; Sellers, et al., 1997). Participants indicated the extent to which they agreed with each of 50 items on a 7-point Likert-type scale from 1 (*Strongly Disagree*) to 7 (*Strongly Agree*). Centrality (8 items) captures the extent to which an individual's self-concept is defined relative to race (e.g., "I have a strong attachment to other

Black people."). Private Regard (6 items) refers to how positively or negatively the individual feels toward African Americans, including how they feel about being a member of the group (e.g., "I am happy that I am Black."). Cronbach's alphas for Centrality and Private Regard were .68 and .71, respectively.

Collectively, the four MIBI ideology subscales reflect an individual's beliefs, attitudes, and opinions about how s/he feels Black people should behave. Assimilation ideology (9 items) emphasizes commonalities between Black people and mainstream American society (e.g., "Blacks should strive to be full members of the American political system."). Humanist ideology (4 items)[14] highlights the importance of acknowledging commonalities among different groups of people, regardless of race (e.g., "Being an individual is more important than identifying oneself as Black."). Oppressed Minority ideology (9 items) is characterized by viewpoints that emphasize commonalities between Black people and other historically marginalized groups (e.g., "Black people should treat other oppressed people as allies."). Finally, Nationalist ideology (9 items) focuses on the importance and uniqueness of being Black (e.g., "Blacks and Whites can never live in true harmony because of racial differences."). From lowest to highest, reliabilities for the ideology subscales were .59 (Humanist), .62 (Assimilation), .69 (Nationalist), and .72 (Oppressed Minority). MIBI items are shown in Appendix B.

Teacher beliefs. Three subscales from three different measures were used to capture strengths-based, deficit, and colorblind teacher beliefs. Appendix C includes all of the teacher beliefs items as they appeared on the survey.

Strengths-based beliefs. Strengths-based beliefs (i.e., cultural integrity) were assessed

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[14] The MIBI Humanist subscale has 9 items. Given low reliability (.53) among the nine items in the current dataset, a subset of four items with the best reliability among subsets of items was used (3 of the 4 items match the MIBI-short; unpublished measure).

using three items from the Cultural Sensitivity Toward Teaching African American Students (CSTAAS) subscale of the Teaching African American Students Survey (TAASS) (Bakari, 2003). A representative item is: "African American literature is important when teaching African American children to read." TAASS items were rated from *Very Strongly Disagree* (1) to *Very Strongly Agree* (6). Higher Cultural Integrity scores indicate greater support for recognizing and including African American culture in the education experiences of African American students. The Cronbach's alpha for the three items was .69.

      Deficit beliefs. The deficit beliefs construct was captured using the 8-item Teacher Beliefs subscale of the Cultural Awareness and Beliefs Inventory (CABI), which focuses on deficit, stereotypical beliefs about African Americans (Webb-Johnson & Carter, 2005 in Natesan & Kieftenbeld, 2013). An example item is: "African Americans are not as interested in the education of their children as others are." Participants recorded their level of agreement with each of eight items on a scale from 1 (*Strongly Agree*) to 4 (*Strongly Disagree*). Items were recoded such that higher Stereotypical score indicates greater endorsement of stereotypes about African American students and their families. Scores for the eight items were averaged for a Stereotypical scale score ($\alpha=.75$).

      Colorblind beliefs. *Colorblind* beliefs ($\alpha=.69$) were measured with seven items from Love and Krueger's (2005) Culturally Relevant Beliefs and Practices questionnaire. Example items include "I don't see children with any particular race or cultural identity in my class; I just see children" and "I view my students' identities as rich with color and culture" (reverse-scored). One item, "Knowing the race or ethnicity of historical figures does little to enhance the learning of students of color," was modified to more closely align with study aim to examine Black educators' beliefs about African American children: "Knowing the race or ethnicity of historical

figures does little to enhance the learning of Black students." Participants rated the Colorblind items on a 1-5 scale, where "1" indicated strong disagreement, "2" meant *Undecided*, and "5" indicated strong agreement. The Cronbach's alpha for the Colorblind items was .69.

Culturally grounded pedagogy. Three outcome measures aligned with the dimensions of culturally grounded pedagogy (Culturally Enriched Curriculum, Culturally Responsive Teaching, and Commitment) as outlined in the conceptual framework were used to gauge the educators' self-reported practice.

Culturally enriched curriculum. Five items measured the frequency (1=*Never*; 2=*Once or Twice*; 3=*More than Twice*) with which educators exposed their students to resources and activities involving African American/Black people, culture, and artifacts over the past school year. An example item is: "In the past school year, how often have you purchased/ordered, borrowed, or used books about Black people in your classroom?" Item responses were averaged to create scale scores ranging from one to three, with higher scores indicating more frequent use of culturally enriched curricula.

The Culturally Enriched Curriculum items (α=.76) were adapted from the Socialization Behaviors subscale of the Racial Socialization Questionnaire-Parent (RSQ-P; Lesane-Brown, Scottham, Nguyen & Sellers, 2008). The RSQ-P was designed to assess how often Black parents initiate behaviors or communicate messages designed to prepare their child(ren) for engagement in a racialized society. Thus, the wording of the Culturally Enriched Curriculum items was adapted from a parent/home context to suit a teacher/school context. Appendix D shows culturally grounded pedagogy measures used in the current study, including the original RSQ-P items and adapted wordings for the Culturally Enriched Curriculum construct.

Culturally responsive teaching. Culturally responsive teaching was assessed using a

modified version of Siwatu's (2007) Culturally Responsive Teaching Self-Efficacy (CRTSE) scale (See Table 4). The modified version of the CRTSE includes 33 items conceptually aligned with the five domains of culturally responsive teaching: *Knowledge, Curriculum, Caring Community, Communication*, and *Instruction*. Each item was rated on a scale from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*), and responses were averaged among the 33 items to create culturally responsive teaching scale scores. Higher scores indicate stronger endorsement/use of culturally responsive teaching practices.

Five items operationalized the culturally responsive teaching *Knowledge* sub-construct; an example *Knowledge* item is "'I obtain information about my students' cultural background." Culturally responsive *Curriculum* endorsements were also captured by five questions (e.g., 'I revise instructional material to include a better representation of cultural groups.). Ten items assessed educators' endorsements of efforts to create a *Caring Community.* An example *Caring Community* item is: 'I develop a community of learners when my class consists of students from diverse backgrounds. Five items measured educators' *Communication* practices with students and their families (e.g., 'I structure parent-teacher conferences so that the meeting is not intimidating for parents.) Last but not least, the *Instruction* sub-construct was assessed by eight items such as, "'I use examples that are familiar to students from diverse cultural backgrounds."

Commitment. The Commitment (α=.81) dimension of culturally grounded pedagogy was assessed using the 9-item Willingness to Teach African American Students (WTAAS) subscale of the TAASS (Bakari, 2003). A sample Commitment item is: "I feel personally invested in helping African American/Black children achieve." A higher Commitment score indicates greater affinity for teaching African American students.

Individual and contextual background. Participants provided demographic information (e.g., sex; birth year; social class during childhood and the present) and details about their educational and teaching backgrounds (e.g., multicultural education professional development; highest degree attained). Birth year was used to create a birth cohort variable for descriptive comparisons between three groups who were born and attended schools during notable historical period. Cohort 1 was born before or around the Civil Rights Act of 1964 (49-75 years old). Cohort 2 was born between 1965 and 1975 (aged 39-48). The youngest group, Cohort 3, was born after 1975 (22-38 years of age). Questions were also asked about the participants' 2013-2014 K-12 school context, including the state, urbanicity (i.e., urban, suburban, rural, etc.), school sector (e.g., traditional public, private, etc.), Title I status, estimated social class of Black students (Scaled 1-6: *Poor, Working Class, Lower Middle Class, Middle Class, Upper Middle Class, Upper Class*), and open-ended estimates of the racial/ethnic composition of the student and teacher bodies. These variables were used to provide descriptive information about the study participants, and some are used as covariates in the forthcoming regression models.

Analysis Plan

Analyses will be conducted using a number of quantitative approaches with SPSS and STATA software. I will first use the structural equation modeling function (SEM) in STATA to conduct a confirmatory factor analysis on the Culturally Responsive Teaching measure. Descriptives will be reported for all variables of interest, and correlations and analysis of variance (ANOVA) will be used to describe patterns of each racial identity variable with educator demographics and the culturally grounded pedagogy outcome variables—culturally enriched curriculum, culturally responsive teaching, and commitment. Finally, hierarchical

ordinary least squares (OLS) regression models will be used to examine relationships between racial identity, teacher beliefs, and each culturally grounded pedagogy outcome. The OLS regression steps will be structured to examine, as discussed at the end of Chapter 2, whether relationships between the racial identity variables and each pedagogy outcome are mediated by teacher beliefs.

Table 1. *Educator Background Descriptives*

Variable	*n*	*M*	*SD*	Min	Max
Sex	217				
Female	167	78%			
Male	50	22%			
Age	205	43.3	10.05	22	76
Race/ethnicity label preference	215				
African American	139	65%			
Black/black	50	23%			
Black American/black American	18	8%			
Other	8	4%			
Childhood Percent Black (Neighborhood)	214	1.91	1.26	1	5
Almost all Black people	126	60%			
More Black than people of other races	29	13%			
Same number of Black people and people of other races	16	7%			
Less Black people than people of other races	35	16%			
Almost all people of other races	6	4%			
Childhood Percent Black (High School)	212	2.75	1.43	1	5
Almost all Black people	67	32%			
More Black than people of other races	30	14%			
Same number of Black people and people of other races	23	11%			
Less Black people than people of other races	72	34%			
Almost all people of other races	20	9%			
Childhood Percent Black (Place of Worship)	202	1.39	.94	1	5
Almost all Black people	166	82%			
More Black than people of other races	10	5%			
Same number of Black people and people of other races	14	7%			
Less Black people than people of other races	7	4%			
Almost all people of other races	5	2%			
Childhood Social Class	214	2.84	1.24	1	5
Poor	31	15%			
Working Class	74	35%			
Lower Middle Class	26	12%			
Middle Class	65	30%			
Upper Middle Class	18	8%			
Upper Class	0	0%			
Current Social Class	210	3.84	1.00	1	5
Poor	2	1%			
Working Class	19	9%			
Lower Middle Class	38	18%			
Middle Class	94	45%			
Upper Middle Class	50	24%			
Upper Class	7	3%			

Table 2.*Contextual Background Descriptives*

Variable	*N*	*M*	SD	Min.	Max.
HBCU Undergraduate	55	26%			
Graduate Degree	170				
HBCU Graduate	21	12%			
Role	216				
Teacher	113	53%			
Principal/ Assistant Principal	51	24%			
Other	50	23%			
Years Taught	189	14.23	8.33	1	44
Teacher Training	217				
Traditional	169	78%			
Alternative	48	22%			
Multicultural Professional Development	217	3.21	.95	1	5
Level Teaching	213				
Primary	86	40%			
Secondary	82	39%			
Other	45	21%			
School Area	215				
Urban	137	64%			
Suburban	47	22%			
Rural	12	6%			
Small City	14	6%			
Other	4	2%			
School Sector	215				
Traditional Public	187	87%			
Charter (public or private)	22	10%			
Private or Other	6	3%			
Title I School	168	79%			
Black Student Average Social Class	211	1.78	.89	1	5
Poor	96	46%			
Working Class	79	37%			
Lower Middle Class	24	11%			
Middle Class	10	5%			
Upper Middle Class	2	1%			
Upper Class	0	0%			

Table 3. *Psychometric Properties of the Key Study Variables*

Variable	*n*	*M*	*SD*	α	Range Potential	Range Actual	Skew
Racial Identity							
Centrality	217	5.39	0.94	.69	1.00-7.00	2.50-7.00	-.51
Private regard	217	6.47	0.59	.72	1.00-7.00	3.83-7.00	-1.82
Assimilation	217	5.06	0.76	.63	1.00-7.00	2.22-6.78	-.57
Humanism	217	4.44	1.14	.59	1.00-7.00	1.50-7.00	-.03
Oppressed Minority	217	4.76	0.88	.72	1.00-7.00	2.00-6.78	.19
Nationalist	217	4.15	0.84	.70	1.00-7.00	2.11-6.89	-.15
Teacher Beliefs							
Strengths-Based	216	4.27	0.94	.67	1.00-6.00	1.00-6.00	-.78
Deficit	217	2.15	0.47	.76	1.00-4.00	1.00-3.25	.05
Colorblind	217	2.00	0.58	.69	1.00-5.00	1.00-3.29	.09
Culturally Grounded Pedagogy							
Culturally Enriched Curriculum	217	2.08	0.56	.76	1.00-3.00	1.00-3.00	.09
Culturally Responsive Teaching	217	4.12	0.47	.94	1.00-5.00	2.94-5.00	.03
Commitment	217	5.26	0.64	.82	1.00-6.00	2.44-6.00	-1.31

CHAPTER 4

Results

The current chapter presents preliminary analyses and results addressing my three research questions. First, I provide validity and reliability results for the culturally responsive teaching outcome measure, which was modified from Siwatu's (2007) Culturally Responsive Teaching Self-Efficacy (CRTSE) scale. Second, to add contextual richness to the core results, I share background information about the educators in this study, including differences on culturally grounded pedagogy, beliefs, and racial identity based on demographic characteristics. Finally, I provide results from the OLS regression and accompanying mediation analyses addressing the three research questions.

Culturally Responsive Teaching Outcome Measure Factor Analyses

To capture endorsements of culturally responsive teaching practices I modified Siwatu's CRTSE instrument, which focuses on teachers' culturally responsive teaching self-efficacy. I first used principal components analysis (PCA) in SPSS to assess whether the 40 modified CRTSE items factored along the five dimensions of culturally responsive teaching as proposed by Gay (2000). Since no interpretable factors were extracted with my data (nor Siwatu's (2007) study with 275 pre-service teachers; 93% white, 7% "non-white"), I concluded from the PCA that a single-factor solution for the 40 items best fit the data. However, although he proceeded

with 40 items as one construct, Siwatu notes that the CRTSE instrument was theoretically founded on culturally responsive teaching (Gay, 2000), and the items conceptually reflect each of the five dimensions (Knowledge, Curriculum, Community, Communication, and Instruction). Thus, I further examined whether—with the current data—there was support for using the items as five distinct subscales aligned with the culturally responsive teaching framework. To do so, I conducted five separate confirmatory factor analyses (CFA) with each subset of items to test whether they empirically fit under the hypothesized latent constructs.

I used a process of expert validation to establish content validity before running the CFAs. First, I conceptually sorted each item under one of the five culturally responsive teaching subdimensions. Second, I used guidelines offered by Grant and Davis (1997) to recruit three content experts to evaluate the validity of my item sorting. Each expert was provided with summaries of Gay's definitions for the five subdimensions alongside the 40 sorted items. Experts were asked to re-sort any items as they saw fit, and they were also given the option to place items in a sixth "does not fit anywhere" category. Third, my own sorting and those of the three experts were charted (Table 4) to examine the proportion of substantive agreement (Anderson & Gerbing, 1991). The proportion of substantive agreement is a ratio of the number of experts who assign an item to a particular category, to the total number of experts (n/N). In general, items with 75% agreement or better were kept under the respective subdimension (including the "does not fit anywhere" category). I then used the experts' rationales for re-sorting to make executive decisions about where to place items with 50% agreement or less. Comments were also used to decide which items should be deleted. Overall, 33 items were retained from the original 40 items, with 5 under Knowledge, 5 under Curriculum, 10 under Community, 5 under Communication, and 8 under Instruction.

Using the structural equation modeling (SEM) function within STATA, I conducted a CFA for each of the five culturally responsive teaching subdimensions. In addition to examining standardized factor loadings, the comparative fit index (CFI), Chi square, and root mean squared error of approximation (RMSEA) was examined for each single-factor CFA. Standardized factor loadings above .4, and ideally closer to .7 (Kline, 2011) were considered evidence that the item shares meaningful variance with its respective factor. CFIs above .9 were desired to indicate that the items for each hypothesized subscale fit well together in comparison to a null model whereby the items are unrelated. Chi square test results were examined to determine whether or not the null hypothesis that the model fits should be rejected. A Chi square probability greater than .05 for each CFA was desirable (i.e., do not reject the null, the model fits). Finally, RMSEAs below .05 were deemed ideal as this benchmark suggests efficient model specification.

While most of the item loadings for each latent factor are above .4, only the items capturing the Communication subdimension of culturally responsive teaching demonstrated adequate model fit. Thus, I considered the CFA results in conjunction with the EFA results described earlier to suggest that the culturally responsive teaching items measure a single construct in the current data. As a result, although all five subdimensions of culturally responsive teaching are included in my conceptual framework, the 33 items were averaged to create a composite culturally responsive teaching outcome variable in the upcoming models.

Preliminary Analyses

I used correlations to examine associations among the key racial identity, teacher beliefs, and culturally grounded pedagogy variables (Table 5). Correlations and one-way Analysis of Variance (ANOVA) were also used to examine associations between background factors and the

aforementioned key variables. Background factors are divided into three categories: ***personal demographics***; ***education, teaching, and professional development***; and ***current school context***.

The following continuous background variables were correlated with racial identity, teacher beliefs, and culturally grounded pedagogy variables (See Table 6 through Table 8):

- ***Personal demographics:*** age, percent Black people in one's childhood neighborhood, and percent Black in one's childhood place of worship

- ***Education, teaching, and professional development***: percent of Black people in one's high school, years teaching, and multicultural education training

- ***Current school context:*** percent Black students and percent Black teachers

Mean differences on the racial identity, teacher beliefs, and culturally grounded pedagogy variables were examined using one-way ANOVAs for the following categorical background variables (See Table 9 through Table 20):

- ***Personal demographics:*** sex (female; male), preferred ethnicity label (African American; Black/black; Other), birth cohort (Cohort 1: 1938-1965; Cohort 2: 1966-1975; Cohort 3: 1976-1992), childhood social class (poor; working class; lower middle class; middle and upper middle class), and current social class (working class; lower middle class; middle class; upper middle and upper class);

- ***Education, teaching, and professional development***: undergraduate institution type (HBCU; PWI) and teacher training type (Traditional; Alternative);

- ***Current school context:*** average class background of one's Black students (poor; working class; lower middle class; middle class; upper middle class; upper class); salience of race in one's school (always; most of the time; sometimes; rarely; never),

urbanicity (Urban; Other), sector (Traditional Public; Other), theme (Cultural Theme; Not), and Title I status (Yes; No).

Intercorrelations among key study variables

Racial identity, beliefs, and pedagogy intercorrelations. As expected, each racial identity dimension was significantly correlated with at least one other racial identity dimension (See Table 5). Centrality was positively correlated with private regard ($r= .35$, $p<.001$), nationalist ideology ($r= .34$, $p<.001$), and oppressed minority ideology ($r= .15$, $p<.01$). Additionally, centrality was strongly correlated with humanist ideology in the negative direction ($r= -.44$, $p<.001$). Among the four racial ideologies, assimilation was positively correlated with the oppressed minority ($r= .40$, $p<.001$) and humanist ($r= .16$, $p<.05$) ideologies. Nationalist ideology was negatively correlated with humanist ideology ($r= -.31$, $p<.001$) and positively correlated with oppressed minority ideology ($r= .18$, $p<.01$).

The three teacher beliefs were all significantly correlated in the expected directions. Strengths-based beliefs had moderate negative correlations to deficit ($r= -.18$, $p<.05$) and colorblind beliefs ($r= -.28$, $p<.001$). Conversely, deficit and colorblind beliefs were positively correlated ($r= .30$, $p<.001$).

All three dimensions of culturally grounded pedagogy were positively correlated with one another. Culturally enriched curriculum was strongly, positively correlated with culturally responsive teaching ($r= .45$, $p<.001$) and weakly correlated with Black educators' commitment ($r= .16$, $p<.05$). Commitment to African American students was moderately correlated with culturally responsive teaching ($r= .29$, $p<.001$).

Intercorrelations between racial identity and teacher beliefs variables. Both centrality and private regard were moderately to strongly correlated with all three teacher beliefs:

positively with strengths based beliefs (.42 and .29, *p*<.001, respectively), and negatively

correlated with deficit (-.30 and -.40, *p*<.001) and colorblind (-.47 and -.26, *p*<.001),

respectively) beliefs.

Among the racial ideology variables, assimilation was not correlated with any of the

teacher beliefs. Humanist ideology was significantly correlated with all three teacher beliefs: -.19

(*p*<.01), with strengths-based beliefs; .17 (*p*<.05) with deficit beliefs; and .43 (*p*<.001) with

colorblind beliefs. Nationalist ideology was positively correlated with strengths-based beliefs

(*r*=.26; p<.001), and negatively correlated with colorblind beliefs (*r*=-.20; *p*<.01). Finally,

oppressed minority ideology was positively correlated with strengths-based beliefs (*r*=.20;

p<.01).

Intercorrelations between racial identity and pedagogy variables. Out of the six racial

identity variables, only nationalist ideology was significantly correlated with frequency of

culturally enriched curriculum use. Higher nationalist ideology was correlated with more

frequent culturally enriched curriculum use (*r*=.18, *p*<.01).

Three racial identity variables were significantly correlated with culturally responsive

teaching, showing small to moderate positive associations: private regard (*r*=.18, *p*<.01),

nationalist ideology (*r*=.14, *p*<.05), and oppressed minority ideology (*r*=.22, *p*<.01).

Lastly, all of the racial identity variables except assimilation ideology were significantly

correlated with Black educators' commitment. Centrality showed the strongest correlation with

commitment (*r*=.38, *p*<.001), followed by positive correlations with private regard (*r*=.25,

p<.001), nationalist ideology (*r*=.21, *p*<.01), and oppressed minority ideology (*r*=.15, *p*<.05).

Humanist ideology was negatively correlated with commitment (*r*=-.18, *p*<.01).

Intercorrelations between teacher beliefs and pedagogy variables. Strengths-based beliefs was positively correlated with each culturally grounded pedagogy dimension: culturally enriched curriculum (*r*= .17, *p*<.05), culturally responsive teaching (*r*= .33, *p*<.001), and commitment (*r*= .73, *p*<.001). Deficit and colorblind beliefs were not significantly correlated with culturally enriched curriculum, but both were moderately, negatively correlated with culturally responsive pedagogy (*r*= -.22, *p*<.01 and *r*= -.18, *p*<.05, respectively) and commitment *r*= -.19, *p*<.01 and *r*= -.26, *p*<.001, respectively).

Intercorrelations and mean differences on racial identity, beliefs, and pedagogy with educators' background factors

Racial identity with educators' backgrounds[15]. First, I report correlations and mean differences on the racial identity variables based on ***personal demographics***. Centrality was weakly, negatively correlated with age (*r*= -.15, *p*<.05), and weakly, positively correlated with the percentage of Black people in one's high school (*r*= .12, *p*<.05). ANOVA results indicated that centrality was related to educators' birth cohort, *F(*2,202) = 3.74*, p* <.05. Post hoc analyses using Tukey's test indicated that the centrality mean was lower among the youngest cohort of Black educators (born 1976-1992; *M*=5.45, *SD*=.97) in comparison to the mean among the middle-aged second cohort (born 1966-1975; *M*=5.60, *SD*=.94). There were no significant correlations or mean differences for private regard and the four racial ideologies in association with Black educators' personal demographics.

Second, correlations and mean differences based on ***current school context*** background factors are reported. Centrality showed weak negative correlations with the percentage of Black students (*r*= -.15, *p*<.05) and percentage of Black teachers (*r*= -.22, *p*<.05) in one's current

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[15] None of the ***education, teaching, and professional development*** background factors were systematically related to any of the racial identity variables.

school. Private regard was significantly correlated with percentage of Black students (but not teachers) in one's current school ($r= -.15, p<.05$). Several racial identity mean differences emerged among the categorical current school context variables. The centrality mean was lower among Black educators in culture-themed schools ($M=5.00, SD=1.20$) in comparison to those in schools with another theme or no theme ($M=5.44, SD=.89$), $F(1,215) = 5.15, p <.05$. In contrast, the humanist ideology mean was higher among educators in culture-themed ($M=4.85, SD=1.19$) versus other schools ($M=4.38, SD=1.13$). The assimilation mean was higher among Black educators in traditional public schools ($M=5.11, SD=.76$) versus other sectors (e.g., charters, private schools; $M=4.77, SD=.70$), $F(1,215) = 5.18, p <.05$.

     Teacher beliefs with educators' backgrounds[16]. I first report significant correlations and mean differences for the teacher beliefs variables with the ***personal demographics*** background variables, followed by ***current school context*** variables**.** Strengths-based beliefs differed among participants based on birth cohort [$F(2,202) = 3.63, p <.05$] and self-identified childhood social class categories [$F(3,210) = 3.43, p <.05$]. Post hoc analyses (Tukey's test) revealed a higher strengths-based beliefs mean among the middle-aged cohort (born 1966-1975; $M=5.47, SD=.67$) in comparison to the eldest cohort (born 1938-1965; $M=5.13, SD=.91$). Additionally, Tukey results showed a higher strengths-based beliefs mean among Black educators who identified as working class during their childhoods ($M=5.50, SD=.60$) in comparison to the for educators who identified as upper middle and upper class during their childhoods ($M=5.13, SD=.83$). Colorblind beliefs was also associated with several personal

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[16] None of the ***education, teaching, and professional development*** background factors were systematically related to any of the teacher beliefs variables.

demographic variables: correlations were significant with age ($r= .23, p<.01$) and percentage of

Black people in one's high school ($r= -.19, p<.01$), and ANOVAs showed significant colorblind

beliefs differences for preferred ethnicity label [$F(2,214) = 3.18, p <.05$], childhood social class

[$F(3,210) = 3.07, p <.05$], and birth cohort [$F(2,202) = 5.18, p <.01$]; Tukey's test was used to

identify significant paired comparisons. The colorblind beliefs mean was higher among Black

educators who preferred to identify as Other[17] ($M=2.19, SD=.46$) in comparison to individuals

who preferred the label "Black/black" ($M=1.85, SD=.60$). Additionally, colorblind beliefs was

higher among the eldest birth cohort (born 1938-1965; $M=2.16, SD=.57$) relative to the youngest

cohort (born 1976-1992; $M=1.84, SD=.53$). Post hoc analysis revealed no significant differences

among the paired comparisons of colorblind beliefs means by childhood social class.

Colorblind beliefs was also associated with several ***current school context*** background

variables. The percentages of Black students ($r= .19, p<.01$) and Black teachers ($r= .32,$

$p<.001$) at one's current school were positively correlated with colorblind beliefs. The colorblind

beliefs mean was also higher among educators in urban schools ($M=2.07, SD=.57$) than non-

urban schools ($M=1.97, SD=.53$), $F(1,215) = 6.13, p <.05$, and in Title I ($M=2.05, SD=.60$)

versus non-Title I schools ($M=1.82, SD=.50$), $F(1,215) = 6.26, p <.05$.

    Culturally grounded pedagogy with educators' backgrounds. This section follows a

similar structure as the preceding two, with associations between ***personal demographics*** and

culturally grounded pedagogy shown first. Second, correlations and mean differences on

pedagogy are shown for the ***education, teaching, and professional development*** background

factors. Last, pedagogy associations with ***current school context*** variables are presented.

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[17] For this analysis "African American" and "Black/black" were kept as is while the remaining categories (i.e., Black/black American; family nationality; family ethnicity; and "Other") were collapsed into "Other" due to small sample sizes.

Culturally enriched curriculum [$F(3,210) = 4.40$, $p < .01$] and commitment [$F(3,210) = 3.76$, p $< .05$] means differed across childhood social class categories. Tukey's test revealed that the culturally enriched curriculum mean was lower among Black educators who identified as middle and upper middle class (one category) during their childhoods $M=1.92$, $SD=.57$) in comparison to all other childhood social class category means (i.e., poor; working class; and lower middle class; See Table 11). Additionally, post hoc results showed a lower commitment mean among educators who identified as middle and upper middle class ($M=5.09$, $SD=.72$) in comparison to the commitment mean among educators who grew up working class ($M=5.41$, $SD=.55$). Culturally responsive teaching was significantly associated with two personal demographic variables. First, culturally responsive teaching was weakly, negatively correlated with percent of Black people in one's childhood place of worship ($r= -.16$, $p<.05$). Second, ANOVA revealed significant group mean differences on culturally responsive teaching by current social class, $F(3,204) = 2.92$, $p < .05$. Tukey's post hoc test results indicated a difference between the two highest social class categories: the culturally responsive teaching mean was higher among Black educators who currently identify as upper middle and upper class (one category; $M=4.27$, $SD=.46$) relative to their counterparts who currently identify as middle class ($M=4.06$, $SD=.44$).

While no significant correlations or mean differences on racial identity and beliefs emerged with the ***education, teaching, and professional development*** factors, culturally grounded pedagogy was associated with several of these background variables. Culturally enriched curriculum ($r= .17$, $p<.05$) was positively correlated with multicultural education training, and culturally enriched curriculum mean was higher among Black educators who received their teacher education through traditional ($M=2.13$, $SD=.55$) versus alternative ($M=1.91$, $SD=.55$) routes, $F(1,215) = 5.81$, $p < .05$. Culturally responsive teaching was weakly

correlated with percentage of Black people in one's high school (r= -.14, $p<.05$). Additionally, ANOVA analyses revealed a significantly higher culturally responsive teaching mean [$F(1,215) = 13.97, p <.001$] among individuals who received their teacher training through traditional routes (M=4.19, SD=.47) in comparison to their counterparts who participated in alternative programs (M=3.91, SD=.41). Last, commitment showed a weak negative correlation with multicultural education training (r=-.16, $p<.05$).

For the ***current school context*** variables, ANOVAs showed higher culturally enriched curriculum means among Black educators in urban schools (M=2.14, SD=.57) versus other school types (M=1.97, SD=.53) [$F(1,215) = 5.11, p <.05$], and among educators in Title I schools (M=2.13, SD=.56) versus schools without Title I status (M=1.90, SD=.54) [$F(1,215) = 6.59, p <.05$]. Similarly, culturally responsive teaching was higher among Black educators in Title I schools (M=4.17, SD=.45) than in non-Title I schools (M=3.97, SD=.50). Finally, the commitment mean was lower among Black educators in culture-themed schools (M=5.01, SD=.78) versus educators at schools without a cultural theme (M=5.30, SD=.62), $F(1,215) = 4.53, p <.05$.

Core Research Analyses

Consistent with recommendations by Cohen, Cohen, West, and Aiken (2003), I constructed the upcoming hierarchical regression models by entering variables in terms of causal priority (aligned with my conceptual model), and to emphasize relationships between the primary independent variables of interest and each dependent variable. Since my conceptual model is founded on the assumption that racial identity precedes and influences teacher beliefs, racial identity variables precede teacher beliefs in each model; this ordering also allowed me

compute coefficients necessary to empirically test (via Sobel tests) the assumption that associations between racial identity and culturally grounded pedagogy are mediated by teacher beliefs. Additionally, given the lack of strong empirical support for associations between the selected control and outcome variables within the current study population, independent variables that were conceptually less relevant to the core research questions (controls) were entered in later steps of the model than racial identity and teacher beliefs variables. By entering control variables after the focal independent variables, "the statistical power of the test of the major hypothesis is likely to be maximal because the *df* are not deflated" (Cohen et al., 2003, p. 160) by variables that are less central to the research questions. Thus, where present in a model, racial identity variables are entered as a block preceding all other independent variables, and the teacher beliefs variable block precedes all control variables.

Control variables were selected for theoretical and empirical reasons based on results from the aforementioned preliminary analyses (See Tables 6-20). First, the "multicultural education" variable was included as a separate block to show its unique contribution to Black educators' culturally grounded pedagogy. Because a primary goal of multicultural education courses is to prepare educators to teach in culturally grounded ways, this step was theoretically important, and the multicultural education variable was significantly correlated with all three culturally grounded pedagogy variables (See Table 8). Second, three current school context variables (cultural theme, urbanicity, and Title I status) were entered in the final block of each model. These current school context variables were also selected due to preliminary analysis results, and based on themes in the literature which suggest that educators working in culture-themed, urban, and lower-income (Title I) schools may be more prone to employ culturally grounded approaches.

Research Question 1. In what ways does racial identity relate to Black educators' use of culturally grounded pedagogy? Do connections between racial identity and culturally grounded pedagogy differ depending on the dimension of pedagogy examined (i.e., culturally enriched curriculum, culturally responsive teaching, and commitment)?

Table 21 shows the results from three hierarchical regression models with racial identity predicting each of the dimensions of culturally grounded pedagogy: culturally enriched curriculum, culturally responsive teaching, and commitment. In each model, the racial identity variables were entered in the first block, followed by an educator background control variable (multicultural education professional development) and three school context control variables (i.e., cultural theme, urban, Title I status) in blocks 2 and 3, respectively. Below I summarize the results from each model.

Racial identity and culturally enriched curriculum. Collectively, the six racial identity variables (block 1) did not reliably predict Black educators' culturally enriched curriculum use, $F(6,210)=1.98$, *ns*. However, at the univariate level, nationalist ideology was positively associated with culturally enriched curriculum use ($\beta=.21$, $p<.01$); this association was robust after controlling for background factors in block 3 ($\beta=.18$, $p<.05$). Additionally, multicultural education showed a positive association with culturally enriched curriculum use ($\beta=.14$, $p<.05$). The full model with racial identity and background variables explained 8% of the individual variance in Black educators' culturally enriched curriculum use, $F(10,206)=2.90$, $p<.01$).

Racial identity and culturally responsive teaching. In contrast to the previous outcome, the six racial identity variables were reliable predictors of culturally responsive teaching, $F(6,210)=3.87$, $p<.01$. In the final model, both private regard ($\beta=.19$, $p<.01$) and oppressed

minority ideology (β=.22, p<.01) were positively associated with culturally responsive teaching, as were multicultural education (β=.21, p<.01) and Title I status (β=.16, p<.01). Overall, racial identity and background variables accounted for 17% of the variance in Black educators' culturally responsive teaching, F(10,206)=4.22, p<.001.

Racial identity and commitment. Together, the six racial identity variables were associated with Black educators' commitment, F(6,210)=7.79, p<.001. After accounting for background factors (model 3), centrality (β=.27, p<.01) and private regard (β=.16, p<.05) were positively related to commitment. In contrast to associations with the two previous pedagogy outcomes, multicultural education was *negatively* associated with Black educators' commitment (β=-.13, p<.05). Finally, accounting for racial identity and other background factors, working in a Title I school was associated with higher commitment among Black educators (β=.14, p<.05). The final model accounted for 19% of the individual variance in commitment, F(10,206)=5.91, p<.001.

Racial identity-pedagogy summary. Collectively and at the univariate level, racial identity showed different associations with the three dimensions of culturally grounded pedagogy. The six racial identity variables collectively explained the greatest proportion of individual variance in Black educators' commitment (16%), and the least variance in culturally enriched curriculum use (3%); the latter was only marginally significant. None of the individual racial identity variables were consistent predictors of all three facets of culturally grounded pedagogy after accounting for multicultural education training and school context factors. However, private regard appears to have the most consistent relationship to culturally grounded pedagogy, with significant positive associations with both culturally responsive teaching and commitment.

Research Question 2. Does racial identity relate to Black educators' beliefs about African American children and their educational needs regarding race and culture?

My second set of regression analyses explored relationships between racial identity and three types of teacher beliefs: strengths-based, deficit, and colorblind (See Table 22). To examine the baseline association of racial identity with teacher beliefs, the six racial identity variables were entered in the first block in each model. In the second block, I entered educator background controls implied in the literature to be associated with Black educators' beliefs: percent of Black people in one's childhood neighborhood, place of worship, and high school. The third block consists of educator-reported school context characteristics: culture-themed versus other/no-theme school, urbanicity (urban vs. not), and percent of Black students in one's current school—all factors presumed to be related to Black educators' beliefs about African American students and their educational needs.

Racial identity and strengths-based beliefs. Racial identity explained 21% of the individual variance in Black educators' strengths-based beliefs. Centrality ($\beta=.23$, $p<.05$), private regard ($\beta=.23$, $p<.01$), and nationalist ideology ($\beta=.16$, $p<.05$) were all positively related to Black educators' strengths-based beliefs, controlling for other dimensions of racial identity, and the background and school context controls ($F(12,169)=4.75$, $p<.001$). Adding educator background and school context controls did not explain additional variance in strengths-based beliefs beyond the model with racial identity, $F_{change}=63$, ns).

Racial identity and deficit beliefs. Like strengths-based beliefs, deficit beliefs was also explained by racial identity, controlling for background factors, $F(12,169)=4.71$, $p<.001$. As expected, centrality ($\beta=-.18$, $p<.05$) and private regard ($\beta=-.32$, $p<.001$) were negatively

associated with deficit beliefs. In contrast, humanist ideology showed a positive relationship to deficit beliefs (β=.16, p<.05). None of the background controls explained individual variance in deficit beliefs.

   Racial identity and colorblind beliefs. Last but not least, collectively, the six racial identity variables also reliably predicted Black educators' colorblind beliefs, controlling for background factors, $F(12,169)$= 8.27, p<.001). As in the other two regression models predicting strengths-based and deficit beliefs, centrality was a significant predictor of colorblind beliefs; higher centrality was associated with lower colorblind beliefs (β=-.29, p<.001). Additionally, as hypothesized humanist ideology showed a positive association with colorblind beliefs (β=.30, p<.001). Like the other beliefs models, none of the educator background and school context variables explained additional variance in colorblind beliefs beyond the first model with racial identity variables only.

   Racial identity-beliefs summary. Racial identity was a significant predictor of Black educators' beliefs about African American children and the roles of race and culture in their education. Across the board, centrality was related to teacher beliefs in the expected directions—positively with strengths-based beliefs and negatively with deficit and colorblind beliefs. While private regard was moderately associated with strengths-based and deficit beliefs (in opposite directions), this dimension of Black racial identity did not relate to colorblind beliefs. Instead, the humanist ideology dimension of racial identity was the strongest (positive) predictor of Black educators' colorblind beliefs. Humanist ideology was also positively associated with deficit beliefs among Black educators. Finally, nationalist ideology was positively related to both strengths-based beliefs (as expected; β=.16, p<.05) *and* deficit beliefs (unexpected; β=.15,

p<.05)—although the association of nationalist ideology with deficit beliefs became marginal (β=.14, *p*<.10) after accounting for background factors.

Research Question 3. Do dimensions of racial identity relate to Black educators' beliefs about African American children, which in turn play a role in their culturally grounded pedagogy use? In other words, do teacher beliefs represent a mechanism by which racial identity relates to Black educators' pedagogy?

Recall from Chapter 3 that this final research question aligns with my full conceptual framework but involves exploratory analyses. Addressing this research question required mediation analyses, which I conducted using hierarchical regression in SPSS following a four-step process recommended by Baron and Kenny (1986). First, I identified racial identity variables (X) that showed significant associations with the culturally grounded pedagogy outcome variables (Y) (Table 21, step 1). Second, I examined which racial identity variables (X) that predicted culturally grounded pedagogy also significantly predicted any teacher beliefs mediator variables (*M*) (Table 22, step 1). Third, I regressed each culturally grounded pedagogy variable (Y) on the hypothesized mediators (M), teacher beliefs (Table 23). Fourth, I examined whether any racial identity (X) effects were diminished (full mediation) or reduced (partial mediation) in the presence of significant teacher beliefs effects once teacher beliefs (M) were added to the models for each culturally grounded pedagogy outcome (Y) (Table 24, step 2).

Following the four steps above, strengths-based beliefs and deficit beliefs met the necessary conditions as possible mediators of five different racial identity-culturally grounded pedagogy associations. The five mediation paths tested are shown in Figures 2 through 6. All indirect effects were tested using Preacher's Sobel test calculator (Preacher, n.d.).

Strengths-based beliefs mediating the nationalist-culturally enriched curriculum

relationship. Figure 2 illustrates, the standardized coefficient between nationalist ideology and

strengths-based beliefs was significant (β=.16, p<.05), as was the standardized coefficient

between strengths-based beliefs and culturally enriched curriculum (β=.18, p<.05). The

standardized indirect effect of nationalist ideology on culturally enriched curriculum was .03 (.16

x .18). Sobel test results indicate that strengths-based beliefs was not a significant partial

mediator of the relationship between nationalist ideology and culturally enriched curriculum

(z'=1.55, *ns*). In other words, strengths-based beliefs do not represent a mechanism by which

nationalist ideology relates to Black educators' culturally enriched curriculum use. Both

nationalist ideology and strengths-based beliefs directly relate to Black educators' culturally

enriched curriculum use, independent of the significant association between the two variables

(controlling for other dimensions of racial identity and teacher beliefs). The results for racial

identity and teacher beliefs described above remained when control variables were added to the

model in steps three and four (See Table 24); this final model, F(13,203)=2.90, p<.001,

explained 10% of the individual variance in Black educators' culturally enriched curriculum use.

Strengths-based and deficit beliefs mediating the private regard-culturally responsive

teaching relationship. Results suggest that both strengths-based and deficit beliefs fully mediate

associations between private regard and culturally responsive teaching. As shown in Figure 3,

private regard was positively associated with strengths-based beliefs (β=.25, p<.01), and

strengths-based beliefs was positively related to culturally responsive teaching (β=.29, p<.001).

In Figure 4, the significant negative association between private regard and deficit beliefs is

shown (β=-.30, p<.001), as is the negative relationship between deficit beliefs and culturally

responsive teaching (β=-.15, p<.05). Thus, I tested the indirect effects of private regard on culturally responsive teaching for strengths-based (.07) and deficit beliefs (.05) pathways. Results of both Sobel tests suggest that strengths-based (z'=2.56, p<.05) and deficit (z'=2.19, p<.05) beliefs mediate the relationship between private regard and culturally responsive teaching.

Like the previous model, controlling for educator background factors did not diminish the racial identity and teacher beliefs results. Both multicultural education (β=.23, p<.001) and teaching at a Title I school (β=.20, p<.01) were positively associated with Black educators' culturally responsive teaching after accounting for racial identity and teacher beliefs. The final model accounted for 26% of the individual variance in culturally responsive teaching, F(13,203)=6.69, p<.001.

Strengths-based beliefs mediating the centrality-commitment relationship. I examined whether the association between centrality and commitment was mediated by Black educators' strengths-based beliefs. As Figure 5 illustrates, the standardized coefficient between centrality and strengths-based beliefs was significant (β=.24, p<.01), as was the standardized coefficient between strengths-based beliefs and commitment (β=.71, p<.001). Thus, the standardized indirect effect of centrality on commitment was .17. Sobel test results indicate that strengths-based beliefs fully mediated the relationship between centrality and commitment (z'=2.82, p<.01). Among the background controls, only teaching at a Title I school was significantly associated with Black educators' commitment (β=.15, p<.01). Racial identity, teacher beliefs, and background factors accounted for 57% of the individual variance in commitment, F(13,203)=21.07, p<.001.

Strengths-based beliefs mediating the private regard-commitment relationship. The final mediation model tested was for strengths-based beliefs as an intervening variable in the association between private regard and commitment. Private regard was positively related to strengths-based beliefs (β=.25, p<.01), and higher strengths-based beliefs was related to higher commitment (β=.71, p<.001). Sobel test results of the indirect effect of private regard on commitment (.18) suggest full mediation by strengths-based beliefs (z'=3.27, p<.01). In other words, the relationship between Black educators' affect toward African Americans as a group, and their commitment to teaching African American students can be explained by the positive association between private regard and strengths-based beliefs.

Teacher beliefs as racial identity-pedagogy mediators summary. Taken together, results suggest that racial identity informs Black educators' beliefs about African American children and their educational needs, and in turn play an important role in the culturally grounded pedagogical strategies Black educators endorse/employ. Although results from research question 1 (Table 21) show that several dimensions of racial identity are significantly associated with the three culturally grounded pedagogy dimensions and teacher beliefs, private regard stands out as particularly influential in relation to Black educators' beliefs and pedagogy; three out of the five mediation models involved private regard, with results supporting indirect effects of private regard on culturally responsive teaching and commitment. While results showed that strengths-based beliefs did not explain the nationalist ideology-culturally enriched curriculum association, strengths-based beliefs did mediate relationships between centrality and commitment.

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Table 4. *Expert Validation Results for the Culturally Responsive Teaching Instrument*

Original Item Sortings	Expert Sortings			PSA	Final Category
	1	2	3	%	
Knowledge [K]					
5 'I identify ways that the school culture (e.g., values, norms, and practices) is different from my students' home culture.'	K	K	K	100%	K
15 'I identify ways how students communicate at home may differ from the school norms.'	K	K	K	100%	K
16 'I obtain information about my students' cultural background.'	K	K	K	100%	K
23 'I identify ways that standardized tests may be biased towards linguistically diverse students.'	K	K	K	100%	K
33 'I identify ways that standardized tests may be biased towards culturally diverse students.'	K	DC	K	75%	K
28 'I critically examine the curriculum to determine whether it reinforces negative cultural stereotypes'	DC	DC	DC	75%	DC
Diverse Curriculum [DC]					
13 'I use my students' cultural background to help make learning meaningful.'	DC	DC	K	75%	DC
17 'I teach students about their cultures' contributions to science.'	DC	DC	DC	100%	DC
19 'I design a classroom environment using displays that reflects a variety of cultures.'	CC	DC	CC	50%	CC
27 'I revise instructional material to include a better representation of cultural groups.'	DC	DC	DC	100%	DC
29 'I design lessons that show how other cultural groups have made use of mathematics.'	DC	DC	DC	100%	DC
Caring Community [CC]					
2 I obtain information about my students' academic strengths'	X	CC	CC	75%	X
3 'I determine whether my students like to work alone or in a group.'	CC	CC	CC	100%	CC
4 'I determine whether my students feel comfortable competing with other students'	CC	CC	CC	100%	CC
8 'I obtain information about my students' home life.'	CC	CC	CC	100%	CC
9 'I build a sense of trust in my students.'	CC	CC	CC	100%	CC
10 'I establish positive home-school relations.'	CC	CC	CC	100%	CC
12 'I develop a community of learners when my class consists of students from diverse backgrounds.'	CC	CC	CC	100%	CC
20 'I develop a personal relationship with my students.'	CC	CC	CC	100%	CC
21 'I obtain information about my students' academic weaknesses.'	X	CC	CC	75%	X
26 'I help students to develop positive relationships with their classmates.'	CC	CC	CC	100%	CC
32 'I help students feel like important members of the classroom.'	CC	CC	CC	100%	CC

Table 4, continued. *Expert Validation Results for the Culturally Responsive Teaching Instrument*

	Communication [C]					
18	'I greet English Language Learners with a phrase in their native language.'	C	C	C	100%	C
22	'I praise English Language Learners for their accomplishments using a phrase in their native language.'	C	C	C	100%	C
24	'I communicate with parents regarding their child's educational progress.'	C	CC	C	75%	C
25	'I structure parent-teacher conferences so that the meeting is not intimidating for parents.'	C	C	C	100%	C
31	'I communicate with the parents of English Language Learners regarding their child's achievement.''	C	C	C	100%	C
34	'I use a learning preference inventory to gather data about how my students like to learn.'	I	C	CC	50%	X
37	'I obtain information regarding my students' academic interests.'	C	C	CC	75%	X
	Instruction					
1	'I adapt instruction to meet the needs of my students.'	I	I	I	100%	I
6	I implement strategies to minimize the effects of the mismatch between my students' home culture and the school culture.'	I	I	I	100%	I
7	'I assess student learning using various types of assessments.'	I	C	I	75%	X
11	'I use a variety of teaching methods.'	I	C	I	75%	X
14	'I use my students' prior knowledge to help them make sense of new information.'	I	I	I	100%	I
30	'I model classroom tasks to enhance English Language Learners' understanding.'	I	I	I	100%	I
35	'I use examples that are familiar to students from diverse cultural backgrounds.'	I	I	I	100%	I
36	'I explain new concepts using examples that are taken from my students' everyday lives.'	I	I	I	100%	I
38	'I use the interests of my students to make learning meaningful for them.'	I	I	I	100%	I
39	'I implement cooperative learning activities for those students who like to work in groups.'	I	I	I	100%	I
40	'I design instruction that matches my students' developmental needs.'.	I	DC	I	75%	X

Note: PSA=Proportion of Substantive Agreement.

Table 5. *Correlations Among Culturally Grounded Pedagogy, Teacher Beliefs, and Racial Identity Variables (N=217)*

		1	2	3	4	5	6	7	8	9	10	11	12
1	Culturally Enriched Curriculum	1											
2	Culturally Responsive Teaching	.45***	1										
3	Commitment	.16*	.29***	1									
4	Strengths-based	.17*	.33***	.73***	1								
5	Deficit	-.09	-.22**	-.19**	-.18*	1							
6	Colorblind	.01	-.18*	-.26***	-.28***	.30***	1						
7	Centrality	.02	.09	.38***	.42***	-.30***	-.47***	1					
8	Private Regard	.07	.18**	.25***	.29***	-.40***	-.26***	.35***	1				
9	Assimilation	.03	.11	.07	.05	.12	.08	-.07	-.01	1			
10	Humanist	-.11	-.04	-.18**	-.19**	.17*	.43***	-.44***	-.10	.16*	1		
11	Nationalist	.18**	.14*	.21**	.26***	.03	-.20**	.34***	-.03	.02	-.31***	1	
12	Oppressed Minority	-.01	.22**	.15*	.20**	.07	.01	.15*	-.02	.40***	.08	.18**	1

***p<.001, **p<.01, *p<.05

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Table 6. *Racial Identity Correlations with Educator Background Factors (N=217)*

		1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	Centrality	1													
2	Private Regard	.35***	1												
3	Assimilation	-.07	-.01	1											
4	Humanist	-.44***	-.10	.16*	1										
5	Nationalist	.34***	-.03	-02	-.31***	1									
6	Oppressed Minority	.15*	-.02	.40***	.08	.18**	1								
7	Age	-.15*	.01	-.03	.12	.05	-.11	1							
8	% Black, Childhood Neighborhood	-.03	-.06	.06	.02	-.07	.05	-.08	1						
9	% Black, Childhood Place of Worship	-.08	-.06	.13	.09	-.10	.06	-.06	.20**	1					
10	% Black, High School	.12*	.09	-.13	-.05	-.00	.03	-.04	.41***	.15*	1				
11	Years Teaching	-.10	-.09	.02	.05	.08	-.07	.64	-.08	-.07	-.14	1			
12	Multicultural Education Training	-.09	.05	.10	.11	-.03	-.03	.15*	-.14*	-.12	-.20**	.06	1		
13	% Black Students, Current School	-.15*	-.15*	.00	08	.05	-.08	-.08	-.12	.02	-.12	-.15*	.09	1	
14	% Black Teachers, Current School	-.22*	.07	.12	.13	.06	-.12	.12	-.35***	-.04	-.29**	-.01	.26**	.38***	1

***p<.001, **p<.01, *p<.05

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*Table 7.*Teacher Beliefs Correlations with Educator Background Factors (N=217)

		1	2	3	4	5	6	7	8	9	10	11
1	Strengths-based	1										
2	Deficit	-.18*	1									
3	Colorblind	-.28***	.30***	1								
4	Age	-.11	.04	.23**	1							
5	% Black, Childhood Neighborhood	-.09	-.01	-.10	-.08	1						
6	% Black, Childhood Place of Worship	-.09	.01	-.06	-.06	.20**	1					
7	% Black, High School	.05	-.03	-.19**	-.04	.41***	.15*	1				
8	Years Teaching	-.01	.10	.14	.64***	-.08	-.07	-.14	1			
9	Multicultural Education Training	-.09	-.06	.13	.15*	-.14*	-.12	-.20**	.06	1		
10	% Black Students, Current School	-.13	.08	.19**	-.08	-.12	.02	-.12	-.15*	.09	1	
11	% Black Teachers, Current School	-.08	-.02	.32***	.12	-.35***	-.04	-.29**	-.01	.26**	.38***	1

***p<.001, **p<.01, *p<.05

Table 8. *Culturally Grounded Pedagogy Correlations with Educator Background Factors (N=217)*

		1	2	3	4	5	6	7	8	9	10	11
1	Culturally Enriched Curriculum	1										
2	Culturally Responsive Teaching	.45***	1									
3	Commitment	.16*	.30***	1								
4	Age	.11	.08	-.02	1							
5	% Black Childhood Neighborhood	-.10	-.10	-.11	-.08	1						
6	% Black Childhood Place of Worship	-.04	-.16*	-.12	-.06	.20**	1					
7	% Black High School	-.07	-.14*	.02	-.04	.41***	.15*	1				
8	Years Teaching	.13	.14	.08	.64***	-.08	-.07	-.14	1			
9	Multicultural Education Training	.17*	.21**	-.16*	.15*	-.14*	-.12	-.20**	.06	1		
10	% Black Students, Current School	.12	-.06	-.06	-.08	-.12	.02	-.12	-.15*	.09	1	
11	% Black Teachers, Current School	.02	.06	-.09	.12	-.35***	-.04	-.29**	-.01	.26**	.38***	1

***$p<.001$, **$p<.01$, *$p<.05$

Table 9. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Personal Demographic Variables (Females vs. Males)*

	Full (*n*=217)	Sex Female (*n*=167)	Male (*n*=50)	*F* (*df*=1,215)
Racial Identity				
Centrality	5.39 (.94)	5.34 (.88)	5.57 (.96)	2.34
Private Regard	6.47 (.59)	6.46 (.62)	6.52 (.52)	.38
Assimilation	5.06 (.76)	5.04 (.78)	5.16 (.69)	.94
Humanist	4.44 (1.14)	4.44 (1.19)	4.42 (.97)	.02
Nationalist	4.15 (.84)	4.10 (.86)	4.33 (.77)	2.79
Oppressed Minority	4.76 (.88)	4.69 (.87)	4.97 (.90)	3.86
Teacher Beliefs				
Strengths-based	5.33 (.76)	5.33 (.75)	5.31 (.78)	.04
Deficit	2.15 (.47)	2.13 (.47)	2.20 (.44)	1.00
Colorblind	2.00 (.58)	2.02 (.60)	1.92 (.54)	1.04
Culturally Grounded Pedagogy				
Culturally Enriched Curriculum	2.08 (.56)	2.04 (.54)	2.21 (.59)	3.65
Culturally Responsive Teaching	4.12 (.47)	4.14 (.46)	4.08 (.48)	.702
Commitment	5.26 (.64)	5.26 (.63)	5.26 (.69)	.002

Table 10. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Personal Demographic Variables (Preferred Ethnicity Label)*

		Preferred Ethnicity Label			
	Full (*n*=217)	African American (*n*=139)	Black/ black (*n*=50)	Other (*n*=28)	*F* (*df*=2,214)
Racial Identity					
Centrality	5.39 (.94)	5.39 (.94)	5.56 (.99)	5.11 (.82)	2.03
Private Regard	6.47 (.59)	6.46 (.65)	6.50 (.44)	6.50 (.55)	.13
Assimilation	5.06 (.76)	5.08 (.80)	4.97 (.76)	5.17 (.53)	.70
Humanist	4.44 (1.14)	4.34 (1.11)	4.48 (1.16)	4.86 (1.20)	2.49
Nationalist	4.15 (.84)	4.19 (.80)	4.18 (.86)	3.91 (.92)	1.30
Oppressed Minority	4.76 (.88)	4.73 (.82)	4.78 (1.04)	4.85 (.91)	.25
Teacher Beliefs					
Strengths-based	5.33 (.76)	5.31 (.77)	5.42 (.68)	5.21 (.80)	.71
Deficit	2.15 (.47)	2.13 (.49)	2.12 (.43)	2.29 (.37)	1.44
Colorblind	2.00 (.58)	2.01 (.59)	1.85[a] (.60)	2.19[b] (.46)	3.18*
Culturally Grounded Pedagogy					
Culturally Enriched Curriculum	2.08 (.56)	2.11 (.55)	1.91 (.56)	2.20 (.57)	3.25*
Culturally Responsive Teaching	4.12 (.47)	4.16 (.44)	4.03 (.52)	4.12 (.48)	1.48
Commitment	5.26 (.64)	5.31 (.63)	5.24 (.65)	5.06 (.69)	1.84

*p<.05

Table 11. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Personal Demographic Variables (Childhood Social Class)*

		Childhood Social Class				
	Full (*n*=217)	Poor (*n*=31)	Working Class (*n*=74)	Lower Middle Class (*n*=26)	Middle & Upper Middle Class (*n*=83)	*F* (*df*=3,210)
Racial Identity						
Centrality	5.39 (.94)	5.45 (1.16)	5.49 (.80)	5.61 (1.00)	5.23 (.95)	1.56
Private Regard[1]	6.47 (.59)	6.56 (.51)	6.57 (.49)	6.46 (.55)	6.38 (.71)	1.53
Assimilation	5.06 (.76)	5.12 (.90)	4.98 (.69)	5.05 (.82)	5.11 (.76)	.46
Humanist	4.44 (1.14)	4.31 (1.31)	4.30 (1.16)	4.13 (1.27)	4.70 (1.00)	2.61
Nationalist[1]	4.15 (.84)	4.16 (.92)	4.13 (.66)	4.35 (.72)	4.09 (.98)	.66
Oppressed Minority	4.76 (.88)	4.89 (.84)	4.69 (.84)	4.85 (1.08)	4.74 (.86)	.45
Teacher Beliefs						
Strengths-based[1]	5.33 (.76)	5.34 (.86)	5.50$_a$ (.60)	5.42 (.62)	5.13$_b$ (.83)	3.43*
Deficit	2.15 (.47)	2.18 (.55)	2.14 (.42)	2.11 (.45)	2.13 (.47)	.10
Colorblind	2.00 (.58)	2.05 (.64)	1.89 (.51)	1.79 (.70)	2.11 (.55)	3.07*
Culturally Grounded Pedagogy						
Culturally Enriched Curriculum	2.08 (.56)	2.22$_a$ (.56)	2.15$_a$ (.54)	2.25$_a$ (.48)	1.92$_b$ (.57)	4.40**
Culturally Responsive Teaching[1]	4.12 (.47)	4.26 (.54)	4.16 (.48)	4.18 (.50)	4.04 (.40)	2.11
Commitment	5.26 (.64)	5.36 (.64)	5.41$_a$ (.55)	5.29 (.54)	5.09$_b$ (.72)	3.76*

*$p<.05$, **$p<.01$

Note: [1]Homogeneity of variances assumption violation across cells as indicated by significant ($p<.05$) Levene's statistic.

Table 12. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Personal Demographic Variables (Current Social Class)*

		Current Social Class				
	Full (*n*=217)	Working (*n*=19)	Lower Middle (*n*=38)	Middle (*n*=94)	Upper Middle & Upper (*n*=57)	*F* (*df*=3,204)
Racial Identity						
Centrality	5.39 (.94)	5.26 (.98)	5.34 (.96)	5.43 (.93)	5.49 (.96)	.40
Private Regard	6.47 (.59)	6.61 (.69)	6.44 (.45)	6.44 (.59)	6.57 (.55)	1.02
Assimilation	5.06 (.76)	5.04 (.62)	4.93 (.80)	5.13 (.71)	5.08 (.88)	.62
Humanist	4.44 (1.14)	4.63 (1.27)	4.30 (1.02)	4.37 (1.15)	4.54 (1.17)	.61
Nationalist	4.15 (.84)	4.24 (1.01)	4.10 (.79)	4.08 (.79)	4.24 (.88)	.58
Oppressed Minority	4.76 (.88)	4.81 (.72)	4.78 (.90)	4.68 (.85)	4.84 (.93)	.46
Teacher Beliefs						
Strengths-based	5.33 (.76)	5.35 (.84)	5.19 (.70)	5.38 (.70)	5.34 (.75)	.58
Deficit	2.15 (.47)	2.23 (.48)	2.17 (.42)	2.11 (.45)	2.13 (.51)	.45
Colorblind	2.00 (.58)	2.07 (.53)	1.88 (.54)	1.96 (.55)	2.04 (.63)	.75
Culturally Grounded Pedagogy						
Culturally Enriched Curriculum	2.08 (.56)	2.11 (.59)	2.11 (.49)	1.99 (.51)	2.20 (.63)	1.70
Culturally Responsive Teaching	4.12 (.47)	4.11 (.43)	4.05 (.51)	4.06$_a$ (.44)	4.27$_b$ (.46)	2.92*
Commitment	5.26 (.64)	5.19 (.73)	5.23 (.56)	5.33 (.51)	5.30 (.71)	.42

*p<.05

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Table 13. Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Personal Demographic Variables (Birth Cohort)

		Birth Cohort			
	Full (*n*=217)	1938-1965 (*n*=58)	1966-1975 (*n*=70)	1976-1992 (*n*=77)	*F* (*df*=2,202)
Racial Identity					
Centrality	5.39 (.94)	5.15$_a$ (.90)	5.60$_b$ (.94)	5.45 (.97)	3.74*
Private Regard	6.47 (.59)	6.44 (.67)	6.58 (.50)	6.43 (.60)	1.34
Assimilation	5.06 (.76)	5.01 (.78)	5.01 (.74)	5.18 (.78)	1.11
Humanist	4.44 (1.14)	4.65 (1.16)	4.34 (1.22)	4.30 (1.07)	1.75
Nationalist	4.15 (.84)	4.12 (.85)	4.31 (.89)	4.07 (.80)	1.59
Oppressed Minority	4.76 (.88)	4.67 (.95)	4.64 (.86)	4.92 (.88)	2.24
Teacher Beliefs					
Strengths-based[1]	5.33 (.76)	5.13$_a$ (.91)	5.47$_b$ (.67)	5.38 (.65)	3.63*
Deficit	2.15 (.47)	2.17 (.47)	2.05 (.45)	2.20 (.47)	2.04
Colorblind	2.00 (.58)	2.16$_a$ (.57)	1.99 (.62)	1.84$_b$ (.53)	5.18**
Culturally Grounded Pedagogy					
Culturally Enriched Curriculum	2.08 (.56)	2.16 (.59)	2.12 (.57)	2.00 (.53)	1.55
Culturally Responsive Teaching	4.12 (.47)	4.17 (.53)	4.20 (.44)	4.07 (.46)	1.45
Commitment[1]	5.26 (.64)	5.15 (.78)	5.40 (.55)	5.23 (.57)	2.76

*p<.05, **p<.01

Note: [1]Homogeneity of variances assumption violation across cells as indicated by significant (*p*<.05) Levene's statistic.

Table 14. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Education and Teacher Training Variables (HBCU vs. PWI)*

	Full (*n*=217)	Undergraduate Institution		*F* (*df*=1,210)
		HBCU (*n*=55)	PWI (*n*=157)	
Racial Identity				
Centrality	5.39 (.94)	5.31 (.97)	5.42 (.93)	.51
Private Regard	6.47 (.59)	6.57 (.50)	6.45 (.60)	1.99
Assimilation	5.06 (.76)	5.19 (.71)	5.02 (.77)	2.18
Humanist	4.44 (1.14)	4.54 (1.25)	4.40 (1.11)	.58
Nationalist	4.15 (.84)	4.33 (.79)	4.09 (.85)	3.46
Oppressed Minority	4.76 (.88)	4.75 (.84)	4.75 (.91)	.00
Teacher Beliefs				
Strengths-based	5.33 (.76)	5.45 (.74)	5.28 (.75)	2.12
Deficit	2.15 (.47)	2.07 (.51)	2.17 (.45)	2.11
Colorblind	2.00 (.58)	2.07 (.59)	1.97 (.58)	1.36
Culturally Grounded Pedagogy				
Culturally Enriched Curriculum	2.08 (.56)	2.12 (.52)	2.04 (.56)	.85
Culturally Responsive Teaching	4.12 (.47)	4.20 (.46)	4.10 (.47)	2.15
Commitment	5.26 (.64)	5.29 (.68)	5.25 (.62)	.21

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Table 15. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Education and Teacher Training Variables (Traditional vs. Alternative Training)*

	Full (*n*=217)	Teacher Training		*F* (*df*=1,215)
		Traditional (*n*=169)	Alternative (*n*=48)	
Racial Identity				
Centrality	5.39 (.94)	5.38 (.96)	5.43 (.88)	.75
Private Regard	6.47 (.59)	6.46 (.62)	6.54 (.48)	.71
Assimilation	5.06 (.76)	5.09 (.77)	4.98 (.73)	.72
Humanist	4.44 (1.14)	4.45 (1.17)	4.39 (1.05)	.10
Nationalist	4.15 (.84)	4.21 (.83)	3.95 (.86)	3.46
Oppressed Minority	4.76 (.88)	4.78 (.87)	4.68 (.95)	.44
Teacher Beliefs				
Strengths-based	5.33 (.76)	5.37 (.76)	5.17 (.72)	2.75
Deficit	2.15 (.47)	2.12 (.48)	2.22 (.40)	1.64
Colorblind	2.00 (.58)	2.00 (.60)	1.99 (.54)	.01
Culturally Grounded Pedagogy				
Culturally Enriched Curriculum	2.08 (.56)	2.13 (.55)	1.91 (.55)	5.81*
Culturally Responsive Teaching	4.12 (.47)	4.19 (.47)	3.91 (.41)	13.97***
Commitment[1]	5.26 (.64)	5.28 (.60)	5.19 (.76)	.84

*p<.05, **p<.01, ***p<.001
Note: [1]Homogeneity of variances assumption violation across cells as indicated by significant (*p*<.05) Levene's statistic.

Table 16. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Current School Context Variables (Average Social Class of Black Students)*

	Average Social Class of Black Students					
	Full (*n*=217)	Poor (*n*=96)	Working (*n*=79)	Lower Middle (*n*=24)	Middle & Upper Middle (*n*=12)	*F* (*df*=3,207)
Racial Identity						
Centrality	5.39 (.94)	5.30 (.92)	5.49 (.86)	5.37 (1.20)	5.53 (1.10)	.68
Private Regard	6.47 (.59)	6.47 (.50)	6.52 (.68)	6.34 (.61)	6.73 (.32)	1.32
Assimilation[1]	5.06 (.76)	5.08 (.76)	5.14 (.68)	4.89 (.85)	4.97 (1.10)	.74
Humanist	4.44 (1.14)	4.40 (1.31)	4.47 (1.00)	4.25 (1.04)	4.71 (1.05)	.48
Nationalist	4.15 (.84)	4.14 (.80)	4.14 (.88)	4.22 (.94)	4.27 (.82)	.14
Oppressed Minority	4.76 (.88)	4.63 (.93)	4.85 (.80)	4.94 (.90)	4.71 (1.08)	1.35
Teacher Beliefs						
Strengths-based	5.33 (.76)	5.42 (.64)	5.24 (.84)	5.42 (.71)	5.11 (.97)	1.33
Deficit	2.15 (.47)	2.23 (.50)	2.05 (.44)	2.19 (.35)	1.94 (.47)	2.90*
Colorblind	2.00 (.58)	2.00 (.60)	1.98 (.55)	2.01 (.66)	1.99 (.53)	.02
Culturally Grounded Pedagogy						
Culturally Enriched Curriculum	2.08 (.56)	2.11 (.55)	2.03 (.55)	1.88 (.55)	2.25 (.63)	1.75
Culturally Responsive Teaching	4.12 (.47)	4.11 (.42)	4.15 (.51)	4.00 (.46)	4.27 (.51)	1.10
Commitment	5.26 (.64)	5.36 (.56)	5.18 (.72)	5.25 (.56)	5.29 (.63)	1.27

*p<.05
Note: [1]Homogeneity of variances assumption violation across cells as indicated by significant (*p<.05*) Levene's statistic

Table 17. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Current School Context Variables (Urban vs. Other)*

	Full (n=217)	Urban School		F (df=1,215)
		Yes (n=137)	No (n=80)	
Racial Identity				
Centrality	5.39 (.94)	5.33 (.90)	5.49 (1.02)	1.40
Private Regard	6.47 (.59)	6.45 (.61)	6.51 (.57)	.43
Assimilation	5.06 (.76)	5.06 (.73)	5.07 (.80)	.00
Humanist	4.44 (1.14)	4.44 (1.14)	4.44 (1.16)	.00
Nationalist	4.15 (.84)	4.19 (.85)	4.09 (.84)	.63
Oppressed Minority	4.76 (.88)	4.76 (.93)	4.76 (.81)	.00
Teacher Beliefs				
Strengths-based	5.33 (.76)	5.34 (.72)	5.31 (.82)	.08
Deficit	2.15 (.47)	2.18 (.48)	2.09 (.43)	1.68
Colorblind	2.00 (.58)	2.07 (.55)	1.87 (.62)	6.13*
Culturally Grounded Pedagogy				
Culturally Enriched Curriculum	2.08 (.56)	2.14 (.57)	1.97 (.53)	5.11*
Culturally Responsive Teaching	4.12 (.47)	4.13 (.47)	4.11 (.46)	.10
Commitment	5.26 (.64)	5.27 (.64)	5.26 (.64)	.01

*p<.05

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Table 18. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Current School Context Variables (Public School vs. Other)*

	Full (*n*=217)	Traditional Public School		*F* (*df*=1,215)
		Yes (*n*=187)	No (*n*=30)	
Racial Identity				
Centrality	5.39 (.94)	5.36 (.94)	5.55 (.98)	1.07
Private Regard	6.47 (.59)	6.49 (.58)	6.38 (.69)	.82
Assimilation	5.06 (.76)	5.11 (.76)	4.77 (.70)	5.18*
Humanist	4.44 (1.14)	4.48 (1.14)	4.20 (1.16)	1.50
Nationalist	4.15 (.84)	4.14 (.84)	4.21 (.84)	.15
Oppressed Minority	4.76 (.88)	4.76 (.87)	4.74 (.97)	.01
Teacher Beliefs				
Strengths-based	5.33 (.76)	5.31 (.78)	5.40 (.61)	.34
Deficit	2.15 (.47)	2.13 (.48)	2.27 (.37)	2.60
Colorblind	2.00 (.58)	2.02 (.59)	1.86 (.50)	2.00
Culturally Grounded Pedagogy				
Culturally Enriched Curriculum[1]	2.08 (.56)	2.08 (.58)	2.09 (.42)	.03
Culturally Responsive Teaching	4.12 (.47)	4.13 (.47)	4.07 (.47)	.46
Commitment	5.26 (.64)	5.28 (.65)	5.18 (.57)	.62

*p<.05
Note: [1]Homogeneity of variances assumption violation across cells as indicated by significant (*p*<.05) Levene's statistic

Table 19. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Current School Context Variables (Cultural Theme vs. Other)*

	Full (n=217)	School Cultural Theme		F (df=1,215)
		Yes (n=26)	No (n=191)	
Racial Identity				
Centrality[1]	5.39 (.94)	5.00 (1.20)	5.44 (.89)	5.15*
Private Regard	6.47 (.59)	6.40 (.69)	6.48 (.58)	.48
Assimilation[1]	5.06 (.76)	5.08 (1.00)	5.06 (.72)	.02
Humanist	4.44 (1.14)	4.85 (1.19)	4.38 (1.13)	3.98*
Nationalist	4.15 (.84)	4.02 (.67)	4.17 (.86)	.73
Oppressed Minority	4.76 (.88)	4.74 (1.03)	4.76 (.86)	.02
Teacher Beliefs				
Strengths-based	5.33 (.76)	5.14 (.82)	5.35 (.74)	1.77
Deficit	2.15 (.47)	2.24 (.55)	2.13 (.45)	1.17
Colorblind	2.00 (.58)	2.16 (.58)	1.97 (.58)	2.32
Culturally Grounded Pedagogy				
Culturally Enriched Curriculum	2.08 (.56)	2.28 (.49)	2.05 (.56)	3.78
Culturally Responsive Teaching	4.12 (.47)	4.23 (.38)	4.11 (.48)	1.65
Commitment[1]	5.26 (.64)	5.01 (.78)	5.30 (.62)	4.53*

*p<.05
Note: [1]Homogeneity of variances assumption violation across cells as indicated by significant (p<.05) Levene's statistic

Table 20. *Mean Differences (SD) on Pedagogy, Teacher Beliefs, and Racial Identity by Current School Context Variables (Title I vs. Other)*

	Full (*n*=217)	Title I Status		*F* (*df*=1,215)
		Yes (*n*=168)	No (*n*=49)	
Racial Identity				
Centrality	5.39 (.94)	5.37 (.94)	5.45 (.96)	.24
Private Regard	6.47 (.59)	6.47 (.61)	6.48 (.54)	.00
Assimilation	5.06 (.76)	5.08 (.77)	5.02 (.72)	.24
Humanist	4.44 (1.14)	4.41 (1.20)	4.53 (.96)	.42
Nationalist	4.15 (.84)	4.17 (.85)	4.08 (.83)	.51
Oppressed Minority	4.76 (.88)	4.77 (.90)	4.70 (.84)	.26
Teacher Beliefs				
Strengths-based	5.33 (.76)	5.33 (.78)	5.31 (.68)	.02
Deficit[1]	2.15 (.47)	2.17 (.49)	2.08 (.39)	1.40
Colorblind	2.00 (.58)	2.05 (.60)	1.82 (.50)	6.26*
Culturally Grounded Pedagogy				
Culturally Enriched Curriculum	2.08 (.56)	2.13 (.56)	1.90 (.54)	6.59*
Culturally Responsive Teaching	4.12 (.47)	4.17 (.45)	3.97 (.50)	7.18**
Commitment	5.26 (.64)	5.30 (.66)	5.12 (.57)	3.23

*p<.05, ***p<.01
Note: [1]Homogeneity of variances assumption violation across cells as indicated by significant (*p<.05*) Levene's statistic

Table 21. *Culturally Grounded Pedagogy Regressed on Racial Identity*

	Culturally Enriched Curriculum			Culturally Responsive Teaching			Commitment		
	β	β	β	β	β	β	β	β	β
1. Racial Identity									
Centrality	-.12	-.11	-.07	-.07	-.06	-.04	.27**	.26**	.27**
Private Regard	.11	.09	.09	.21**	.19**	.19**	.15*	.16*	.16*
Assimilation	.05	.03	.04	.03	.01	.00	.06	.08	.07
Humanist	-.09	-.11	-.10	-.04	-.06	-.05	-.03	-.02	-.01
Nationalist	.21**	.20**	.18*	.12	.11	.10	.10	.10	.10
Oppressed Minority	-.04	-.03	-.04	.21**	.22**	.22**	.08	.06	.06
2. Background									
Multicultural Education		.17*	.14*		.21**	.21**		-.15*	-.13*
3. School Context									
Cultural Theme			.10			.02			-.07
Urban			.12			-.02			-.01
Title I			.11			.16*			.14*
Statistics									
F	1.98	2.66*	2.90**	3.87**	5.02***	4.22***	7.79***	7.62***	5.91***
Adjusted R^2	.03	.05	.08	.07	.12	.17	.16	.18	.19
F for change in R^2		6.40*	3.27*		10.81**	2.18		5.55*	1.73

*p<.05, **p<.01, ***p<.001

Table 22. Teacher Beliefs Regressed on Racial Identity

	Strengths-Based			Deficit			Colorblind		
	β	β	β	β	β	β	β	β	β
1. Racial Identity									
Centrality	.24**	.24**	.23*	-.19*	-.19*	-.18*	-.29***	-.29***	-.27**
Private Regard	.25**	.24**	.23**	-.30***	-.32***	-.32***	-.12	-.11	-.11
Assimilation	.05	.06	.06	.06	.08	.08	.01	.00	.01
Humanist	-.01	-.01	.00	.17*	.17*	.16*	.30***	.31***	.30***
Nationalist	.16*	.15*	.16*	.15*	.14	.14	-.05	-.06	-.08
Oppressed Minority	.10	.11	.10	-.01	-.01	-.01	-.01	.01	.01
2. Background									
% Black, Neighborhood		-.08	-.07		-.12	-.11		-.11	-.09
% Black, Place of Worship		-.01	-.01		-.04	-.05		-.04	-.06
% Black, High School		.03	.03		.10	.10		-.10	-.09
3. School Context									
Cultural Theme			-.07			.07			.04
Urban			.03			.08			.10
% Black Students			-.06			-.03			.05
Statistics									
F	9.16***	6.16***	4.75***	8.50***	6.07***	4.71***	13.64***	10.47***	8.27***
Adjusted R^2	.20	.21	.21	.20	.21	.21	.32	.35	.37
F for change in R^2		.37	.63		1.16	.71		3.13*	1.43

*p<.05, **p<.01, ***p<.001

Table 23. *Culturally Grounded Pedagogy Regressed on Teacher Beliefs*

	Culturally Enriched Curriculum	Culturally Responsive Teaching	Commitment
	β	β	β
Teacher Beliefs			
Strengths-Based	.18*	.29***	.71***
Deficit	-.09	-.15*	-.05
Colorblind	.08	-.05	-.05
Statistics			
F	2.88*	11.48***	82.99***
Adjusted R^2	.03	.13	.53

*p<.05, **p<.01, ***p<.001

Table 24. *Teacher Beliefs Mediating Racial Identity-Culturally Grounded Pedagogy*

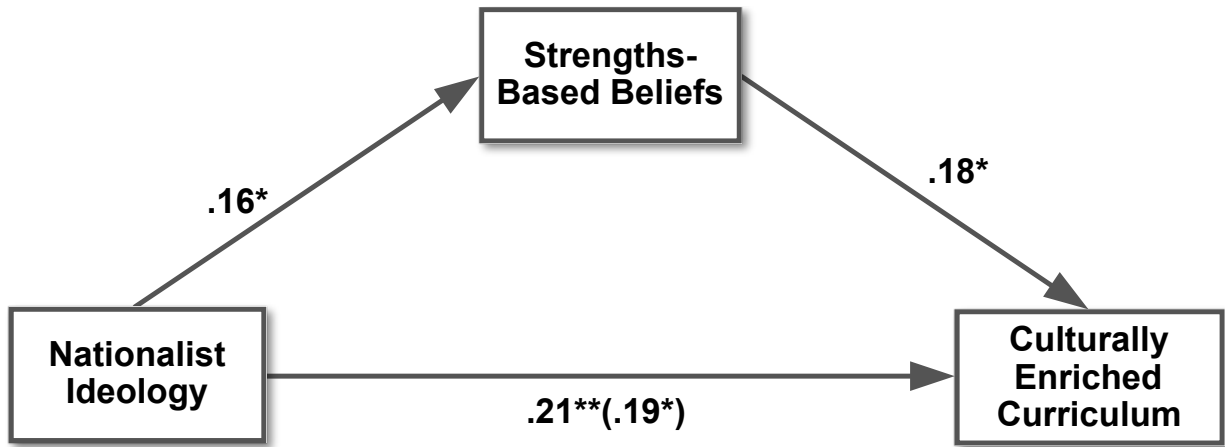|	Culturally Enriched Curriculum				Culturally Responsive Teaching				Commitment			
	β	β	β	β	β	β	β	β	β	β	β	β
1. Racial Identity												
Centrality	-.12	-.16	-.15	-.13	-.07	-.22**	-.21**	-.21*	.27**	.06	.06	.06
Private Regard	.11	.05	.04	.03	.21**	.08	.06	.05	.15*	.00	.01	.00
Assimilation	.05	.06	.03	.04	.03	.04	.01	.01	.06	.05	.06	.05
Humanist	-.09	-.11	-.12	-.10	-.04	.03	.00	.03	-.03	-.01	.00	.02
Nationalist	.21*	.19*	.18*	.17*	.12	.10	.08	.07	.10	.01	.01	.01
Oppressed Minority	-.04	-.06	-.05	-.06	.21**	.18*	.20**	.19**	.08	-.01	-.02	-.02
2. Teacher Beliefs												
Strengths-Based		.17*	.19*	.18*		.28***	.30***	.29***		.68***	.67***	.67***
Deficit		-.11	-.09	-.11		-.19**	-.16*	-.17*		-.05	-.06	-.06
Colorblind		.11	.09	.04		-.12	-.15*	-.20**		-.02	-.05	-.05
3. Background Multicultural Education			.17*	.14*			.24***	.23***			-.08	-.08
4. School Context												
Cultural Theme				.10				-.03				-.07
Urban				.11				-.01				-.04
Title I				.11				.20**				.15**
Statistics												
F	1.98	2.27*	2.73**	2.90**	3.87**	6.02***	7.24***	6.69***	7.79***	27.40***	25.52***	21.07***
Adjusted R^2	.03	.05	.07	.10	.07	.17	.22	.26	.16	.52	.53	.57
F for change in R^2		2.75*	6.37*	3.15*		9.39***	14.63***	3.86*		54.66***	4.49*	3.33*

*p<.05, **p<.01, ***p<.001

Figure 2. Standardized regression coefficients for the relationship between nationalist ideology and culturally enriched curriculum as mediated by strengths-based beliefs. In parentheses is the standardized regression coefficient between nationalist ideology and culturally enriched curriculum, controlling for strengths-based beliefs.
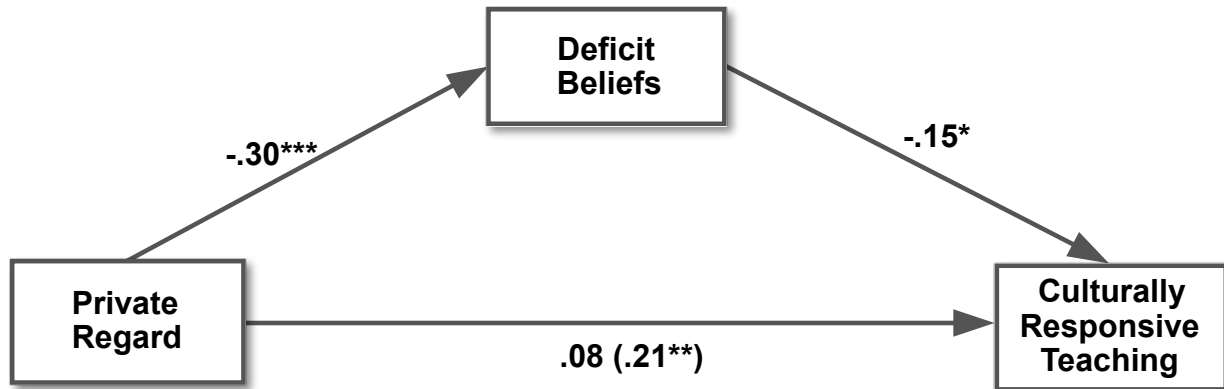
*p<.05, **p<.01

Figure 3. *Standardized regression coefficients for the relationship between private regard and culturally responsive teaching as mediated by strengths-based beliefs. In parentheses is the standardized regression coefficient between private regard and culturally responsive teaching, controlling for strengths-based beliefs.*

**p<.01, ***p<.001

Figure 4. *Standardized regression coefficients for the relationship between private regard and culturally responsive teaching as mediated by deficit beliefs. In parentheses is the standardized regression coefficient between private regard and culturally responsive teaching, controlling for deficit beliefs.*
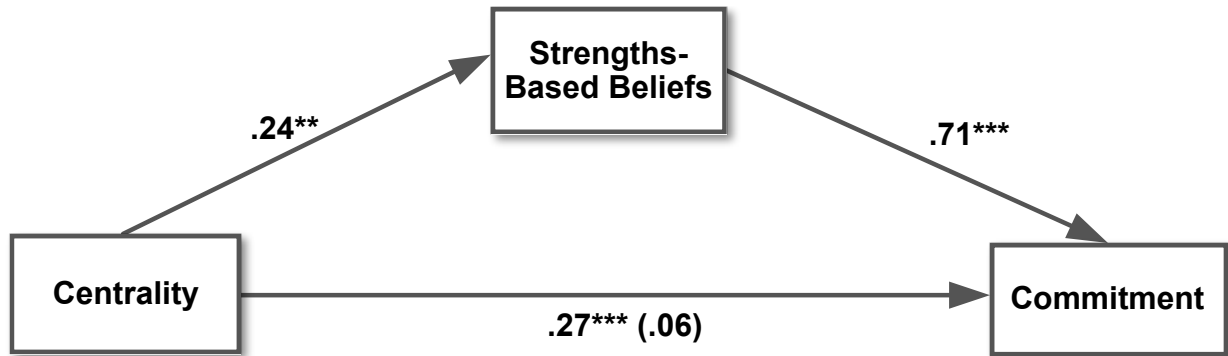
*p<.05, **p<.01, ***p<.001

Figure 5. Standardized regression coefficients for the relationship between centrality and commitment as mediated by strengths-based beliefs. In parentheses is the standardized regression coefficient between centrality and commitment, controlling for strengths-based beliefs.
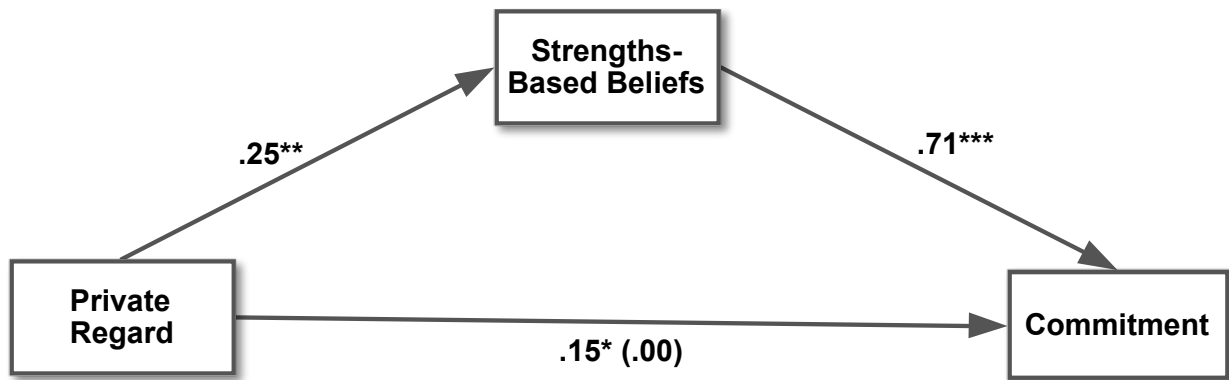
**p<.01, ***p<.001

Figure 6. *Standardized regression coefficients for the relationship between private regard and commitment as mediated by strengths-based beliefs. In parentheses is the standardized regression coefficient between private regard and commitment, controlling for strengths-based beliefs.*

*p<.05, **p<.01, ***p<.001

CHAPTER 5

Discussion

Summary and Highlights

Numerous calls for increasing the proportion of Black and other racial/ethnic minority educators have been issued, in part due to the presumption that they are more equipped than the current majority White female teacher population to best meet the academic and socio-emotional needs of African American and other children of historically marginalized racial/ethnic groups (Villegas & Irvine, 2010). Such calls have perpetuated the notion that race—as a social category—is associated with a predetermined set of characteristics, beliefs, and behaviors that prepare one to engage with, teach, and lead in ways consistent with the perceived norms of one's own racialized group. The ideas behind some of the teacher recruitment discussions are problematic because they are based on unfounded assumptions not only about race and the benefits of teacher-student racial match in schools, but they encourage uncritical reflections on the complexities of teaching—especially regarding the work of Black and other racial/ethnic minority educators. Additionally, I argue that the perpetuation of such ideas encourages the removal of responsibility from the current majority teachers for equitably educating today's youth.

While this dissertation study could not possibly deconstruct every problematic part of the argument for more Black educators, with it, I began to address the overarching question: "What about Black educators *might* support their potential to uniquely meet the holistic needs of

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African American students?" Based on prior psychological research on correlates of race-related behaviors among African Americans, as well as educational research on culturally grounded pedagogy among teachers of different racial groups, I hypothesized that both racial identity and beliefs about African American students and their needs play central roles in Black educators' pedagogy. As proposed by the Multidimensional Model of Racial Identity (Sellers et al., 1998), how Black educators make sense of what it means to "be Black" should relate to their beliefs about African American children and their educational needs, as well as their behaviors on facets of pedagogy that deal with race and culture. By integrating the MMRI with findings from prior research on teacher beliefs and culturally grounded pedagogy, I outlined a conceptual framework (Figure 1) to examine associations between Black educators' racial identities, beliefs, and culturally grounded pedagogy. I tested the framework using survey data from a diverse participant pool of Black educators from across the U.S. (N=217). Results indicated that racial identity does indeed play a role in Black educators' culturally grounded pedagogy, in part through the associations of multiple dimensions of racial identity with strengths-based and deficit beliefs about African American children and their educational needs regarding race and culture.

To be clear, despite my critique of the calls for more Black educators, I would not argue that there is no need for diversifying the K-12 educator workforce in the U.S.. Indeed, in addition to the need to address workforce inequities, there are numerous documented benefits of including people with diverse life experiences, cultural backgrounds, beliefs, et cetera in schools and other types of organizations, which go beyond the immediate demands of individuals' roles. Rather, one of the goals of this dissertation was to contribute knowledge that may inform discourse about *why* and *how* racial diversity among K-12 educators might matter. I chose to explore questions about the pedagogical significance of racial identity and beliefs among the largest (but still

underrepresented) group of racial/ethnic minority K-12 educators—individuals who identify[18] as Black/African American. Results of this study show that among this group of Black educators, there is diversity in: 1) how individuals define what "being Black" means; 2) what Black educators believe about African American students and their educational needs regarding race and culture; and 3) the extent to which individuals endorse various race- and culture-related pedagogical practices. Importantly, the heterogeneity observed in racial identity and beliefs among this group of Black educators was systematically related to differences in their reported culturally grounded pedagogy in K-12 schools.

Taken together, findings from this study suggest that although race was a central part of many participants' self-concepts (as indicated by above-midpoint centrality scores), and most express a high commitment to teaching African American students, Black educators are a diverse group, and their social categorizations as "Black" in the U.S. do not relate to a homogenous set of beliefs and pedagogy at the individual level. However, greater identification with dimensions of racial identity associated with an affinity for African American people and culture (e.g., higher private regard, higher nationalist ideology) were most consistently related to the beliefs and pedagogy found in the literature to be related to effectively teaching African American students. Thus, calls for more Black/African American educators are warranted, but are insufficient insofar as they disregard the underlying racial identities and beliefs that many Black educators bring to the table. Below I first discuss noteworthy preliminary findings on associations between the educators' backgrounds, racial identities, beliefs, and pedagogy. Then I provide a synthesis of the core results, followed by practical implications, limitations and

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[18] Here, I use "identify" to mean that all participants identified as African American/Black in order to participate in the study. However, as noted in Chapter 3, some individuals *prefer* other racial/ethnic labels.

considerations, and directions for future research. I end with a conclusive summary and key scholarly contributions.

Participants' Backgrounds and Sociocultural Contexts

Background, context, and pedagogy. Preliminary analyses showed various associations between Black educators' backgrounds and the three dimensions of pedagogy explored—some of which align with prior research, and others that diverge. Black educators in this study on average endorsed each aspect of culturally grounded pedagogy as indicated by means above the midpoint on each respective outcome variable. Yet, there was variability across individuals on each pedagogy dimension; there were individuals who did not endorse culturally grounded pedagogy, others who highly endorsed each aspect, and still others who fell in the middle. Additionally, correlations among the three pedagogy dimensions (See Table 5) were moderate, indicating that individuals also vary on the specific domains of culturally grounded pedagogy they endorse.

Prior research presents conflicting pictures about who engages in culturally grounded pedagogies. On the one hand, Black educators are overwhelmingly painted as prepared to teach in culturally grounded ways (Foster, 1993; Howard, 2001a; Irvine, 1989; Milner, 2006b). On the other, culturally grounded pedagogies are presented as the work of subsets of teachers who possess particular personality characteristics, specialized skill sets, and/or beliefs (e.g., Ladson-Billings, 1995; Shockley & Cleveland, 2011). Many existing studies include Black educators identified by community nomination for teaching in culturally grounded, effective ways with African American students (Foster, 1993; Howard, 2001a; Ladson-Billings, 1994). In contrast, my primary criterion for inclusion was self-identification as a Black/African American K-12

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educator. As such, my finding that this group of Black educators—who were not identified as exemplars, yet highly endorses culturally grounded pedagogy—suggests that in addition to this study and its forthcoming results with racial identity and beliefs, further exploration of Black educators' practice orientations across a broader participant pool is needed.

A common rationale for the presumed pervasiveness of culturally grounded pedagogy among Black educators relates to the compatibility between their sociocultural backgrounds and teaching contexts (Villegas & Irvine, 2010). For instance, Foster (1993) contends that kinship connections to and knowledge about African American students' cultural communities allowed Black educators in her study to teach in culturally grounded ways. Other scholars suggest that African American educators' disconnects from their African American students' backgrounds (particularly regarding social class) is a barrier to culturally grounded pedagogy (e.g., Rist, 1970; Tyson, 2003). Consistent with the historical narrative of education professions as a path toward upward mobility and community uplift, the vast majority of participants in the current study moved up at least one social class category from their childhood social class backgrounds and teach in predominantly Black schools. Moreover, 90% of participants currently identify as middle class or higher, but they overwhelmingly estimated the average social class backgrounds of their Black students to be less than middle class (46% "poor;" 37% "working class;" 11% "lower middle class"). Thus, there is social class mismatch between the participants and most of their Black students. In contrast to implications by sociologists Rist (1970) and Tyson (2003), however, there was no association between Black educators' current social class and their culturally enriched curriculum use or commitment to African American students. However, there were current social class differences on culturally responsive teaching. Black educators who currently identify as middle class endorsed culturally responsive teaching to a lesser extent than

participants who currently identify as upper middle and upper class.

Interestingly, although current social class was not related to culturally enriched curriculum use or commitment, Black educators' *childhood* social class *was* associated with their commitment to African American students. Specifically, educators who identified as working class (35%) during their childhoods reported greater commitment to African American students than their counterparts who grew up in middle and upper middle class families (38%). This finding invokes the question whether Black educators from working class backgrounds tend to teach greater proportions of Black students, and therefore express commitment that is grounded in their current experiences working in predominantly Black schools. However, post-hoc analyses revealed that Black educators who grew up middle- and upper middle class taught similar proportions of Black students as their counterparts who grew up working class. Furthermore, the proportion of Black students in one's school was not correlated with commitment.

Together, my preliminary findings on social class in association with Black educators' pedagogy are more consistent with works of scholars who suggest that Black educators' backgrounds—perhaps related to their childhood socialization contexts—may offer explanations for Black educators' commitments to teaching African American students (e.g., Case, 1997; Foster, 1993). Additionally, these findings suggest that it is important to disentangle childhood social class from current social class in explorations of Black educators' (and perhaps others') behaviors. Still, not all background factors were related to pedagogy as anticipated. The percentage of Black people in one's childhood neighborhood was not correlated with any of the three pedagogy dimensions, and the percentage of Black people in one's high school and place of worship were negatively (but weakly, $r=-.14$ *and* $r=-.16$, respectively) correlated with culturally

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responsive teaching. The negative association between the percentage of Black people in one's childhood neighborhood and culturally responsive teaching might indicate that Black educators who grew up in neighborhoods with fewer Black people may see particular utility in using culturally responsive methods. However, the negative correlation between percentage of Black people in one's place of worship and culturally responsive teaching should be interpreted with caution. The vast majority of participants (87%) reported attending places of worships that were predominantly Black; given the low variation on place of worship racial composition, the negative correlation with pedagogy is not substantively meaningful. Together, these results suggest that for Black educators, what may matter is not only the numbers of Black people in one's proximal contexts, but the ways in which one's identities and beliefs are nurtured in these spaces, among other things.

Indeed, the percentage of Black students in one's high school was positively correlated with Black educators' centrality, and negatively correlated with colorblind beliefs. While causal inferences cannot be made from my cross-sectional data, these preliminary findings evoke several thoughts related to available scholarship. As described in Chapter 2, Black educators report that their own pedagogy is influenced by their schooling and neighborhood socialization experiences (e.g., Case, 1997; Foster, 1993, 1997). Since adolescence is an important period for racial/ethnic identity development (Chavous et al., 2003; Umaña-Taylor et al., 2014), it is possible that centrality was reinforced more strongly within the emerging identities of Black educators who attended predominantly Black schools during adolescence (Nasir, McLaughlin, & Jones, 2009; Thornton et al., 1990). Additionally, Black educators who attended predominantly Black high schools may be more prone to dismiss colorblind attitudes versus their counterparts socialized in high schools with fewer Blacks (and other historically marginalized racial-ethnic

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groups); the latter school environments sometimes place a lesser emphasis on race, consistent with colorblind beliefs (Aldana & Byrd, 2015; Carter, 2007).

Other notable aspects of Black educators' sociocultural contexts were also unassociated with culturally grounded pedagogy, including age/birth cohort and undergraduate institution type (HBCU vs. PWI). Several studies with African American parents have shown a positive correlation between age and cultural socialization behaviors (e.g., Thornton et al., 1990; White-Johnson et al., 2010), which is similar (both conceptually and based on the adapted parent racial socialization measure I used) to culturally enriched curriculum in the current study. It is promising to see that the Black educators in this study regardless of birth cohort overall reported providing similar levels of cultural enrichment for their students; endorse culturally responsive teaching; and express commitment to African American students. The fact that culturally grounded pedagogy variation cannot be explained by educators' age (which was strongly correlated with years of experience in the profession; $r=.64$) calls into question common notions that younger teachers are less prepared to teach African American and other racial/ethnic minority children. To my knowledge, available survey studies with larger numbers of Black educators (e.g., Ingersoll & May, 2011) have not looked at associations between age/birth cohort or years experience and any sort of culturally grounded practices among Black educators. Among qualitative studies, Case's (1997) distinction between a "community othermother" (25 years experience; age unreported) and an "othermother" (age 32) in her case study with two African American female teachers is one of few that explicitly suggest that the culturally grounded practices of othermothering are positively associated with age. Thus, the results of this study add to the literature by suggesting that Black educators of different ages/generations vary

in their practice endorsements, with no clear age-dependent affinities emerging for any of the three culturally grounded pedagogy dimensions.

As noted above, the culturally grounded pedagogy endorsements of Black educators who attended HBCUs versus PWIs for their undergraduate degrees did not differ. Unfortunately, there is very little literature detailing the roles that undergraduate institutional contexts play in Black educators' philosophies about teaching, let alone in the domain of culturally grounded pedagogy. Nor are there published empirical studies discussing whether African American college students committed to teaching African American students decide to pursue their degrees at either institutional type. In the survey study from which my commitment measure was derived, Bakari (2003) compared commitment to teaching African American students among pre-service teachers at an HBCU and two PWIs. Bakari's findings revealed that on average HBCU pre-service teachers expressed a greater desire to teach Black children than to teach *in general*. In other words, it appears that the HBCU pre-service teachers in Bakari's study may have pursued the profession out of their commitment to teaching African American children. Alternatively, they may have had experiences at the HBCU that influenced their commitment toward African American children. However, there was a significant racial imbalance between the two groups; 90% of the HBCU participants were Black, whereas a similar proportion of participants at the two PWIs in the study were White (87% and 88%). Therefore, while the study revealed individual variation on commitment among HBCU attendees, it is unclear to what extent institutional context relates to Black educators' commitment to African American children across institution types.

While undergraduate institution type was not related to the participants' pedagogy, other aspects of the educators' training experiences were correlated with culturally grounded

pedagogy. Culturally enriched curriculum and culturally responsive teaching were both positively correlated with breadth of multicultural education training. Additionally, Black educators who received their education certifications through traditional routes (i.e., university-based teacher education) versus alternative routes reported greater endorsement of both pedagogy dimensions (culturally enriched curriculum and culturally responsive teaching). In contrast, commitment was *negatively* associated with multicultural education training, an average commitment among educators trained traditionally versus alternatively were equivalent. As reiterated throughout, these findings are cross-sectional and therefore I am limited in making causal claims. Even so, these descriptive results offer important insights into patterns among today's Black educators and provide support for the key premises of this study. For example, as will be discussed below, the associations between racial identity and beliefs remain are not obliterated once background and contextual factors are accounted for. Therefore, these background context factors are important but do not fully explain individual differences in the connections between Black educators' racial identities, beliefs, and culturally grounded pedagogy.

Background, context, and racial identity. Consistent with prior research using the MIBI, centrality and private regard were relatively high among the Black educators in this study, and the ideology means were relatively lower. Nationalist ideology had the lowest mean, followed by humanist, oppressed minority, and assimilation ideologies. The racial identity means observed are similar in studies with African American parents (e.g., Thomas, Speight, Witherspoon, 2010), and college students (e.g., Sellers et al, 1997) in various contexts. These consistencies suggest that the racial identity variation among participants in this study probably is not idiosyncratic, but may be representative of a larger set of Black adults/educators.

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Scholars conducting qualitative studies have inferred that the worldviews and personal characteristics Black educators bring to the classroom are fostered by their sociocultural backgrounds (Bailey, 2013; Beauboaef-Lafontant, 2002; Foster, 1993, 1998; Howard, 2001a; Kelly, 2010). In the current study, centrality—the importance of race to one's self-concept—was associated with several aspects of educator's backgrounds and contexts. First, centrality was higher among educators born between 1966 and 1975 (Cohort 2) in comparison to the eldest cohort, born between 1938 and 1965 (Cohort 1). As discussed in my historical context section, it is possible that race-related experiences during critical periods of identity development (e.g., adolescence and early adulthood) were influential. For example, the majority of participants (74%) attended PWIs, and because Black Studies departments and race-related student organizations (e.g., Black student unions) were more widespread at PWIs when Cohort 2 attended college, they would have (on average) had more opportunities than the first to participate in courses, organizations, and campus spaces (Patton, 2006; Williamson, 1999) related to the experiences of Black people. Studies show higher centrality among Black studies course enrollees (e.g., Sellers et al., 1997) and African American organization participants (Chavous, 2000; Mitchell & Dell, 1992).

Second, centrality was positively correlated with the percentage of Black students in one's high school, but negatively correlated with the percentages of Black students and teachers in one's current school context. This finding is important because it suggests that associations between centrality and culturally grounded pedagogy are not likely to be confounded by associations between centrality and the proportions of Black students and teachers in one's school. Moreover, these findings reinforce the notion that Black educators' childhood sociocultural contexts (e.g., high school) are associated with racial identity in systematic ways.

Third, surprisingly, centrality was lower among educators who work in culture-themed schools versus schools with other themes or no theme. As coded in the current study, culture-themed schools include African-centered institutions and schools with related foci such as social studies or culture and the arts. Since culture-themed schools are not the norm among K-12 schools in the U.S., one might expect Black educators for who race is more central to gravitate toward contexts that centralize race and culture; from the data I am unable to determine the what actually occurs in educators' schools coded as "culture themed." Interestingly though, another dimension of racial identity, humanist ideology, was higher among educators working in culture-themed schools versus other schools and therefore allows for further speculation on the centrality finding. As discussed in other parts of this dissertation, various understandings of African American identity exist, including African-centered worldview models (e.g., Lee, 2008). Aspects of African-centered worldviews emphasize the humanity of people of African descent (consistent with humanist ideology) and other ideologies about how African people might think, behave, and act, and to a lesser extent consider the socially-constructed nature of race as important. As such, if educators with more African-centered understandings of what it means to be Black tend to work in culture-themed schools, then this finding is unsurprising. These inferences are provisional, but of note is how the MMRI and MIBI enable illumination of ideological heterogeneity among Black educators that might be further explored in future research.

Background, context, and teacher beliefs. While deficit beliefs were not associated with background and context, there were several associations with strengths-based and colorblind beliefs. Strengths-based beliefs were significantly higher among Black educators who identified as working class during their childhoods versus the strengths-based mean among educators who grew up upper middle class. There are several possible explanations for this

difference. Studies suggest that Black educators' beliefs about the importance of race and culture are strongly informed by their lived experiences, including schooling and the pedagogy of their own Black teachers (Foster, 1997; Irvine, 1989). Thus, one possibility is that the sociocultural experiences of Black educators from working class backgrounds supports their orientations toward African American students and their cultural backgrounds. Recall that part of the way strengths-based beliefs was conceptualized and measured in this study includes stances toward the use of African American vernacular/Black English in the classroom. As such, Black educators who grew up upper middle class may have been more socialized toward mainstream American English as "appropriate" in education. For similar reasons, the fact that strengths-based beliefs were lower among Black educators born during the Jim Crow era (Cohort 1) in comparison to Cohort 2 is unsurprising. As described in my literature review, many Black educators during the Jim Crow era believed that it was important to emphasize preparing African American children to take best advantage of the opportunity structure. At the time, this meant a central focus on the "three R's," secondary and post-secondary preparation, and some emphasis on practical/technical skills. In line with this thinking, my finding that colorblind beliefs were higher among the eldest cohort in comparison to the youngest cohort (ages 22-38) is also reasonable. Additionally, despite the persistence of colorblind messages in mainstream U.S. society, the importance of "seeing" race and culture in education has become more widespread in recent decades in teacher preparation programs; this shift may in part explain lower colorblind beliefs among the youngest Black educators. However, overall, the Black educators in this study did not highly endorse colorblind beliefs (M=2.0 on a scale of 1.0-5.0), which contrasts to findings that colorblind beliefs are prevalent among White educators (e.g., Frankenberg, 2012).

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In addition to birth cohort differences on colorblind beliefs, educators who preferred to identify as "Black/black" espoused lower colorblind beliefs than individuals who preferred a label other than "African American" or "Black/black." In line with this finding, research in public health has shown that ethnic label preferences are consequential for psychological and health outcomes among Black adults (Broman et al., 2010). Somewhat counterintuitively, colorblind beliefs were positively correlated with the percentage of Black students and percentage of Black teachers in one's current school. In addition, colorblind beliefs were higher among Black educators in urban versus non-urban schools, and in Title I schools versus those without Title I status. Again, it is important to point out that although "colorblind beliefs" was conceptualized in the study, data show that on average (M=2.0, scaled 1=strongly disagree to 5=strongly agree, range=1.0-3.3) the educators did not agree with statements endorsing colorblind orientations (e.g., "I don't see children with any particular race or cultural identity in my class; I just see children,"). Thus, the associations between colorblind beliefs and Black educators' school contexts represent "more disagreement" or "lesser disagreement" with colorblind beliefs. Given some of the ways that racial salience operates, one possibility is that Black educators in contexts with more Black teachers and students do not "see" race as much as their counterparts in schools with fewer Black people.

In summary, my preliminary analyses show that the backgrounds and school contexts of Black educators in this study are diverse, and are systematically related to dimensions of pedagogy, racial identity, and beliefs. These findings are generally consistent with first generation studies suggesting that culturally grounded pedagogy among Black educators is related to their sociocultural backgrounds. Moreover, the associations of beliefs with racial identity and background factors add to literatures in the second generation showing within-group

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diversity among African Americans generally, and specifically among the beliefs of Black educators. Finally, as anticipated from research on Black racial identity and as conceptualized by the MMRI, the racial identities among Black educators in this study relate to several background and school context factors, with centrality emerging as a particularly important dimension.

Results Synthesis

My first primary research question was: In what ways does racial identity relate to Black educators' use of culturally grounded pedagogy? And, do connections between racial identity and culturally grounded pedagogy differ depending on the dimension of pedagogy examined (i.e., culturally enriched curriculum, culturally responsive teaching, and commitment)? Overall, the results supported my hypothesis that the importance and meaning Black educators assign to race relates to their culturally grounded pedagogy use. However, important differences emerged with how the six dimensions of racial identity independently and collectively related to each dimension of culturally grounded pedagogy.

Racial identity predicting culturally enriched curriculum. I hypothesized that the six racial identity variables would collectively explain a significant proportion of the variance in each culturally grounded pedagogy dimension. My hypothesis was not supported for culturally enriched curriculum use. However, as anticipated, nationalist ideology was positively associated with Black educators' culturally enriched curriculum use. In other words, having an ideological orientation more centered on the unique experiences of African Americans as part of one's identity was associated with offering students more exposure to African American books, toys, games, and cultural activities. These results are consistent with nationalist ideology associations as proposed by the MMRI, and coincide with findings in several areas of existing research. For

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instance, as discussed in Chapter 2, individual teachers in ethnographic studies by scholars like

Foster (1997) and Howard (2001a) show that Black educators who espoused beliefs consistent

with a nationalist ideological orientation integrated African American literature and cultural

experiences into their classrooms. Studies with Black educators in African-centered schools also

suggest that nationalist ideology is a driving factor behind Black educators' practice (Lee, 1992;

Piert, 2013; Shockley & Cleveland, 2011).

As discussed in the preceding section, it is unlikely that the association between

nationalist ideology and culturally enriched curriculum is an artifact of Black educators with

more nationalist ideological orientations teaching in culture-themed schools that emphasize

culture in the curriculum. The nationalist ideology means for Black educators in culture-themed

versus other schools were essentially the same. Moreover, preliminary analyses showed that

Black educators in culture-themed schools used culturally enriched curriculum more frequently

than their counterparts in schools without a cultural theme. These results suggest that the

nationalist ideology dimension of Black racial identity is a particularly important factor in the

extent to which Black educators provide their students with exposure to Black peoples' histories,

artifacts, and cultural experiences. Given these findings, future research may consider whether

interactions between Black educators' racial identities and contexts relate to culturally enriched

curriculum use. For example, according to theories of person-context fit, it is reasonable to

expect that educators higher on nationalist ideology may be *even more* prone to enrich the

curriculum with cultural experiences if they work in culture-themed schools that match their

ideological orientations versus schools without a similar cultural focus and ideological match.

I also expected centrality to be positively associated, and assimilation ideology to

negatively relate to Black educators' culturally enriched curriculum use. My hypothesis for

centrality was partly based on literature showing that racial identity profiles with higher scores on centrality (as measured with the MIBI) were associated with more frequent behavioral racial socialization among African American parents. Additionally, my hypothesis was informed by qualitative studies suggesting that race was an important part of the identities of Black educators who enriched their curriculum with African American history and cultural artifacts (Foster, 1997; Piert, 2013). In contrast to my expectations, neither centrality nor assimilation ideology were related to culturally enriched curriculum use.

While the results for the relationships between centrality and assimilation ideology with culturally enriched curriculum counter my single-dimension hypotheses, the results make sense when the multidimensionality of Black racial identity is considered. For example, studies describing the work of Black educators suggest that aspects of identity consistent with high centrality relates to using African American culture and history in the curriculum (Foster, 1997; Shockley & Cleveland, 2011). Other studies suggest that using culturally enriched curricula is one of the mechanisms by which more ideologically nationalist educators attempt to prepare African American students to contribute to their communities (Carmichael, 1971; Lee, 2008; Madhubuti & Madhubuti, 1994; Shockley, 2011). Consequently, it is difficult to disentangle from these studies whether—all things being equal—higher centrality or higher nationalist ideology would primarily contribute to Black educators' culturally enriched curriculum use. Among the current group of educators, centrality and nationalist ideology were moderately correlated ($r=.32$), but it appears that when other dimensions of Black racial identity are accounted for, nationalist ideology was a more significant factor in Black educators' culturally enriched curriculum use.

Not many studies discuss assimilationist ideology among Black educators in relation to their culturally enriched curriculum use. My hypothesis for this dimension was based on logic consistent with the MMRI and identity theory. According to the MMRI, each dimension of Black racial identity should relate to behaviors aligned with the ethos of the particular ideological orientation. Since part of assimilation ideology suggests that African Americans should behave according to mainstream (Eurocentric) U.S. society, I expected that higher assimilation ideology would relate to less frequent infusion of African American history and culture in the curriculum because doing so would go against mainstream curricular norms in U.S. schools. The fact that my hypothesis about assimilation ideology and culturally enriched curriculum use was not supported by the data further highlights the diversity present among Black educators, and shows that aspects of their racial identities may or may not be consistently coupled with their pedagogy.

Racial identity predicting culturally responsive teaching. The conceptual alignment between oppressed minority ideology and culturally responsive teaching led me to expect a positive association between these factors. Unlike the African American/Black focus of culturally enriched curriculum and commitment, culturally responsive teaching involves tending to diversity issues relevant to multiple historically oppressed groups. My hypothesis for the oppressed minority-culturally responsive teaching relationship was supported; being more ideologically oriented toward commonalities among historically oppressed groups was associated with Black educators' endorsement of culturally responsive teaching. Private regard was also positively associated with Black educators' culturally responsive teaching. Based on prior research, I expected private regard to relate to pedagogy through the associations between private regard and teacher beliefs. As discussed earlier, culturally responsive teaching includes affect toward students of diverse backgrounds, such as culturally responsive communication and

creating a caring community. I hypothesized that the strength of Black educators' engagement in culturally responsive teaching would depend on the ways in which their affect toward African Americans at large (i.e., private regard) relates to the beliefs they held about African American students and their educational needs. Accordingly, establishing a direct relationship between private regard and culturally responsive teaching was a prerequisite for later analyses (for research question 3) examining indirect effects of private regard on culturally grounded pedagogy through teacher beliefs.

Racial identity predicting commitment. Overall, racial identity was a significant contributor to individual differences on Black educators' commitment to African American students. Consistent with my hypotheses, both centrality and private regard were positively associated with commitment. Prior research shows that Black educators with high commitment to African American students do so as a result of their ties to African American communities (e.g., centrality) and as a result of their positive affect toward African Americans. For example, scholars who discuss "othermothering" describe it as Black educators' commitment that is grounded in their identification with and affective connections to African Americans as a group (Beauboef-Lafontant, 2002; Case, 1997; Dixson, 2003). Accordingly, higher private regard may relate to a personal investment in the well-being of African American communities, which is reflected through the ideological and behavioral manifestations of commitment among Black educators. As discussed in the preliminary analyses section, commitment was associated with Black educators' childhood social class; the commitment mean among educators who grew up working class was higher than commitment among educators from middle class backgrounds. Post-hoc analyses with childhood social class in the model predicting commitment revealed that

associations between racial identity and commitment were robust after accounting for social class background (which was significantly, negatively related to commitment in the model).

In addition to centrality and private regard, I anticipated a positive association between nationalist ideology and commitment because nationalist ideology includes beliefs in collective responsibility among African Americans. After accounting for other dimensions of racial identity, nationalist ideology did not explain individual differences in Black educators' commitment to working with African American students. Findings for nationalist ideology across the models highlights the necessity of examining racial identity in association with specific dimensions of culturally grounded pedagogy. As results show, nationalist ideology predicted culturally enriched curriculum use but not culturally responsive teaching or commitment. Moreover, these results show that empirically examining individual dimensions of racial identity illuminates within-group diversity among Black educators. Rather than considering nationalist ideology as indicative of a "type" of person, results demonstrate that when other dimensions of racial identity are accounted for, nationalist ideology is just one facet of racial identity that may be more or less foregrounded in Black educators' behaviors and orientations toward practice. In this case, nationalist ideology appears particularly salient to Black educators' culturally enriched curriculum use, while culturally responsive teaching was most related to oppressed minority ideology, and commitment was more strongly linked to centrality.

Racial identity associations with teacher beliefs. My second research question asked whether racial identity relates to Black educators' beliefs about African American children and the place of race and culture in their education. Findings revealed that Black educators' racial identities do indeed relate to their strengths-based, deficit, and colorblind beliefs. Scholars have

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shown that beliefs about African American students vary among Black educators (Natesan & Kieftenbeld, 2012); however, the reasons behind individual differences among Black educators have not been explored. Both strengths-based and deficit beliefs were strongly linked to Black educators' sense of connection to and regard for African American people (i.e., private regard). This finding supports previous research suggesting that educators' sense of self and cultural connections to African American communities reinforced strengths-based orientations toward African American students and their cultural backgrounds.

In addition to private regard, higher nationalist ideology among the African American educators in this study was also positively related to strengths-based beliefs. However, in contrast to my expectation, nationalist ideology was also *positively* associated with deficit beliefs. This finding is interesting for several reasons. Again, it highlights the complexity of Black racial identity and supports my contention (as captured in the conceptual framework) that identity must be examined separate from beliefs. Nationalism among African Americans has often been depicted uni-dimensionally in regard to beliefs, as a "pro-Black/pro-African American culture" orientation. It is possible that Black educators with more nationalist ideological orientations hold high expectations for African American students and families, which if unmet according to these standards, fosters deficit beliefs about African American students and their families. Recall that "deficit beliefs" was measured specifically in the context of schools; the measure does not ask whether Black educators believe African American culture is not an asset for Black students in out-of-school contexts. In light of how deficit beliefs was measured, another possibility is that Black educators with more nationalist ideological orientations are skeptical about the payoffs associated with including African American history and culture in the schooling of African American children in the context of today's schools.

Consistent with this perspective, Black educators with more nationalistic orientations may believe that African American culture is not an important part of African American children's schooling due to the potential for misrepresentation and incomplete representation. Therefore, educators with higher nationalist ideology may see African American students and their culture from more strengths-based perspectives but believe in the importance of culture through different institutions such as home and community organizations.

Another unexpected finding was the positive relationship between humanist ideology and deficit beliefs. In other words, an ideological emphasis on commonalities among all people regardless of race was associated with more deficit beliefs toward African American students and the importance of race and culture in their education. It is possible that individuals in this study with stronger humanism beliefs are more critical of an emphasis on issues of race in education, and therefore emphasize more egalitarian racial beliefs rather than a focus on African Americans as oppressed group. This suggestion is speculative and offers an area for further examination in future studies on Black educators' racial ideologies in relation to their beliefs in the context of education.

This study adds to the literature on Black educators by exploring a less examined category of beliefs—colorblind beliefs. As discussed earlier, on average Black educators in this study did not espouse colorblind beliefs; most disagreed with statements about the lack of importance of "seeing students' race" and including race and culture in the classroom. However, there was individual variation on colorblind beliefs, and as hypothesized the centrality and humanist ideology dimensions of Black racial identity explained individual differences in colorblind beliefs. By definition, higher centrality is associated with seeing race in what could be interpreted by others as racially ambiguous situations (Sellers et al., 1997, 1998). Consequently,

the negative association between centrality and colorblind beliefs aligns with expectations of the MMRI. Humanist ideology was related to colorblind beliefs in the other direction; having an ideological orientation more centered on African Americans' commonalities with all humans related to lesser disagreement with colorblind beliefs. As such, although the direction of this association cannot be ascertained, the humanist-colorblind result suggests that stronger humanist ideology may "temper" Black educators' otherwise strong disagreement with colorblind orientations in education. Interestingly, although preliminary analyses revealed a positive association between the percentage of Black students in one's school and colorblind beliefs, and colorblind beliefs were higher among educators in urban versus non-urban schools, these associations were not significant after accounting for the contribution of racial identity to colorblind beliefs.

In addition to the assessment of colorblind beliefs among Black educators, an important contribution to highlight here is how conceptualizing and measuring strengths-based and deficit beliefs as distinct rather than opposite ends of a spectrum illuminates important associations with racial identity (and forthcoming, pedagogy). In this study Black educators' strengths-based and deficit beliefs were weakly, negatively correlated (r=-.18). Oftentimes, strengths-based and deficit beliefs in education are discussed in opposition to one another. Additionally, in at least one Black parent socialization study, parents' attitudes toward cultural socialization were conceptualized and measured along a continuum (Thomas & Speight, 1999). It is possible that with other measures strengths-based and deficit beliefs would be more strongly correlated, but either way they should be considered conceptually distinct. This study acknowledges that within the same Black educator, these seemingly contradictory beliefs can coexist, and more importantly, racial identity may help to explain apparent inconsistencies.

Teacher beliefs mediating racial identity-culturally grounded pedagogy associations.

As discussed in Chapter 2, early historical and ethnographic studies on pedagogy implicated racial identity as an important factor in Black educators' culturally grounded pedagogy. Additionally, prior research showed that educators' beliefs relate to their pedagogy. Putting these two bodies of literature together, I hypothesized that racial identity informs Black educators' beliefs, which in turn play a role in their culturally grounded pedagogy. Results from my mediation analyses suggest that the centrality, private regard, and nationalist ideology dimensions of racial identity are closely tied to the degree to which Black educators hold strengths-based and deficit beliefs, and all three dimensions of culturally grounded pedagogy are linked to these beliefs. However, although earlier analyses (see Table 22) showed that centrality and humanist ideology predicted colorblind beliefs, colorblind beliefs were not systematically related to any of the culturally grounded pedagogy outcomes. Thus, there was no support for examining colorblind beliefs as a mediator of relationships between racial identity and culturally grounded pedagogy.

These findings make several important contributions. First, consistent with prior research on teacher beliefs, results show that beliefs about African American students and their educational needs are connected to the extent to which Black educators employ culturally grounded pedagogy. Prior studies with teachers' race and culture-related beliefs primarily focused on White educators; this study extends that body of work by showing that these beliefs vary among Black educators as well and are related to practice. Second, results support Foster's proposition that Black educators' strong sense of self and connections to African American communities allows them to see African American students from strengths-based perspectives while also supporting their culturally grounded work. Interestingly, Foster's proposition was

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based on observational and interview work with Black educators in the late 1980's. Since then, it appears that this study is unique in that it confirms Foster's suggestion through direct examination of Black educator's self-concepts regarding race. Finally, results of my mediation analyses support previous theorizing about how nationalist ideology plays a role in Black educators' (Thomas et al., 2010) and parents' use of African American cultural content and experiences (e.g., Lomotey, 1992; Piert, 2013). Strengths-based beliefs only explained part of the association between nationalist ideology and culturally enriched curriculum use. These results suggest that perhaps an ideological orientation steeped in the unique experiences of African Americans not only supports strengths-based beliefs, but also independently prompts educators to act in ways consistent with their ideology about race. It is also possible that other factors, such as access to resources to purchase curriculum materials and provide cultural enrichment experiences like field trips might confound associations between nationalist ideology and culturally enriched curriculum use. As a proxy for resource availability I controlled for whether or not educators worked in a Title I school. Title I status was not significantly related to culturally enriched curriculum use, and did not diminish the significant relationship between nationalist ideology and culturally enriched curriculum use.

Contextual associations with pedagogy after accounting for racial identity and beliefs. In my final models with racial identity and beliefs predicting culturally grounded pedagogy, I controlled for several educator background and contextual factors. Consistent with prior research and goals of multicultural education (McGee Banks & Banks, 1995), having more teacher education and professional development training on cultural diversity issues was associated with Black educators more frequent culturally enriched curriculum use, and greater endorsement of culturally responsive teaching. From this cross-sectional data I am unable to say

whether greater interest in culturally grounded pedagogy compelled Black educators to seek more multicultural education training, whether obligatory teacher education and/or professional development courses influenced pedagogy, or a bi-directional combination of the two possibilities. Understanding processes behind the association between multicultural education exposure and Black educators' actual practices would offer valuable insights for teacher education practice. For example, does entering into multicultural education courses with certain racial identity attitudes prepare some Black pre-service and in-service educators to uptake the content of these courses more than other Black counterparts? And, in what ways does specific multicultural education course content relate to the culturally grounded practices Black educators endorse and enact? These are just a couple of questions future research may address to further illuminate how the training experiences of Black educators contribute to their practice.

Another background factor that was associated with Black educators' culturally grounded pedagogy was whether or not s/he worked in a Title I school—one that receives funding from the federal government to supplement learning in schools with a high number or proportion of students from low income families (usually greater than 40%). Both culturally responsive teaching and commitment—but not culturally enriched curriculum frequency—were significantly higher among Black educators in Title I schools. It is interesting that the one dimension of culturally grounded pedagogy that one might expect to be most related to provision of resources, culturally enriched curriculum, does not differ between Black educators in Title I schools versus others once racial identity, beliefs, and other background factors are accounted for. Yet, teaching in a Title I school *was* related to Black educators endorsing culturally responsive teaching to a greater extent, and to their expressions of commitment to teaching Black students. One possibility is that Black educators who have developed culturally responsive

teaching skills and who are committed to teaching African American students are drawn to working in lower-income communities with high proportions of African American families. Another possibility is that access to Title I resources—or working in Title I schools—directly or indirectly influences Black educators' culturally responsive teaching and commitment. To my knowledge, prior research has not examined the extent to which Title I resources relate to Black educators' (or any educators') culturally grounded pedagogy. This is an interesting area for potential educational policy research, because some of the student outcome targets of Title I resources—including improved academic performance—converge with the theorized benefits of culturally grounded pedagogy. It would be interesting to know whether and how widespread schools use Title I funding toward enhancing culturally responsive teaching and commitment. For example, perhaps educators in Title I schools receive support for enacting behaviors related to their commitment to African American students (e.g., supporting students' involvement in community service afterschool) for which Black educators at schools without Title I support may not have resources allocated. Future research may examine to what extent Black educators' culturally grounded pedagogy engagement is associated with resources available toward professional development, classroom resources, et cetera in their schools.

Practical Implications

In addition to stimulating future research, this study has current practical implications for teacher recruitment and training. Considering the ideological diversity present among Black (and all) educators, recruiters in pre-service teacher admissions, and K-12 in-service hiring may consider ways to: (1) gauge where prospective educators are in their development toward culturally grounded pedagogy (e.g., cultural awareness); (2) maximize the possibility of

recruiting educators who present an ideological "readiness" for teaching African American students; and (3) encourage prospective educators to reflect on the roles of race and culture in schooling during the early phases of the recruitment process. One possible approach involves inviting prospective educators to discuss their beliefs about African American students, their views on culturally grounded pedagogy, as well as knowledge about culturally grounded practices associated with African American students' academic and social well-being. For example, questions such as: "In what ways, if any, do you see your culture playing a role in what or how you teach? Please explain." Or, "In what ways will you learn about and from your students before they enter your classroom? Please provide specific examples." These questions might reveal valuable information about educators' prior knowledge, beliefs and pedagogy.

It is important to note that the purpose of such a recruitment approach is not to simply "screen out" individuals based on a limited set of criteria; educators who are potentially a good fit in other domains may not necessarily demonstrate mastery in the area of culturally grounded pedagogy for teaching African American students. Rather, the purpose would be to equip instructional leaders in both teacher education admissions, and in-service educator hiring with data that may inform the ongoing professional development of educators from whatever baseline(s) they bring to the table. However, in order to use these data, instructional leaders themselves must also engage in self-reflection, and have necessary knowledge, skills and access to resources to support pre-service and in-service teacher development. In a mixed-method study with seven principals (5 of whom were Black women) of predominantly-African American students, Weaver (2009) found that on average, the principals expressed a commitment to working with African American students, yet admitted that their knowledge of culturally relevant pedagogy and culturally responsive teaching was limited. Moreover, the principals did not

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generally encourage the teachers in their schools to consider culturally relevant pedagogy as an approach to support African American students' success. These results suggest that principals' knowledge and other factors might limit the connections between their ideological and actual support for culturally grounded pedagogy. Thus, as Weaver highlights—to the extent that district, state, and federal stakeholders take an interest in redressing inequities in education— multiple levels of support should exist to maximize the possibilities that Black and all educators can tend to the holistic needs of African American and all students. This includes specifying financial resources toward culturally grounded curricular and extracurricular materials, pre-service training, and ongoing professional development.

Another practical implication of this study relates to the important associations found between dimensions of racial identity, Black educators' beliefs, and their pedagogy endorsements with background sociodemographic factors like childhood social class. As aforementioned, Black educators are discussed as a homogenous group, yet the results of this study reveal diversity that has meaningful implications for practice in K-12 schools. For instance, recognizing that Black pre-service teachers may bring a range of lived experiences and perspectives to the college classroom may encourage teacher educators to acknowledge this heterogeneity and reflect on whether his/her curricular content and practices disregard within-group differences (among pre-service teachers as well as Black and other minority K-12 students they may teach). Moreover, within teacher education programs it is important that the curriculum considers ways to allow all pre-service educators to encounter meaningful opportunities for reflection and growth on their identities and beliefs. For instance, ongoing engagement in intergroup relations/dialogue coursework taught by experts on race and ethnicity, social class, and other identities could position pre-service teachers to develop reflective practice habits that

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include critical attention to race and culture in the classroom. In particular, while participating in these inter-group courses, pre-service teachers should have opportunities for within-race dialogue (or among members of underrepresented minority groups, if a small number of same-race educators are present) in order to include safe spaces for educators whose identities help them to engage more deeply with peers of their own racialized group. Similar inter- and intra-group professional development courses would also be beneficial for in-service teachers to facilitate ongoing growth, and to encourage these issues to remain salient among educators as they progress through their careers. Additionally, given their numerical underrepresentation, within-group dialogue can create spaces for Black and other racial/ethnic minority educators to share lived experiences that involve race and culture, and instructional strategies within peer groups that they may not otherwise have at their K-12 pre-service placement sites and schools when they enter the profession (Bristol, 2014). For educators who find such same-race support groups important and valuable, these early-career connections can lead to longer-term informal or formal support networks.

Limitations and Considerations

Like all research, this study is not without limitations and areas for consideration. First, I acknowledge that each main construct has numerous ways to be conceptualized and operationalized. However, each construct was conceptualized in alignment with the current bodies of literature with Black educators, and the best available measures were selected based on their conceptual consistency with the proposed theoretical framework. Additionally, item modifications, survey pre-testing, expert validation, and examination of psychometric properties helped to validate the measures according to the conceptualized constructs.

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A related area for consideration is that many of the scales used were adapted for use with Black educators and were used for the first time here. Other measures were used only once or twice in previous studies. Since the focus of this study was not on measure development, it was deemed sufficient to proceed with measures that have not undergone extensive scrutiny. In the case of the culturally responsive teaching outcome measure described in Chapter 4, I did conduct more in-depth measure refinement. As noted, the measure did not empirically work out into five culturally responsive teaching subscales as conceptualized, highlighting the need for future research and measure development to capture nuances of culturally responsive teaching. Similarly, the beliefs measures I used were imperfect in that some items and scales combined questions on beliefs about African American students and their families with questions about attitudes toward African American culture. Based on prior research and item correlations in the current data, it is clear that these areas are very related both theoretically and empirically, yet beliefs about people and beliefs about culture may represent sub-categories of beliefs that the current study (and many existing teacher beliefs studies) does not capture.

While the participants in this study are diverse on every demographic and measure included, due to the recruitment strategy more than half are members of a national organization focused on the education of African American students and the professional development of Black educators. Another substantial portion are educators in a small, demographically unique Midwestern city. Thus, it is possible that self-selection influenced the results and limit inferences to other groups of Black educators. Also, it is possible that some unknown, unaccounted-for factor(s) related to membership in the organization or work in this district partly explain the results. If this is the case, it is perhaps even more interesting to see that among members of an organization with a professed commitment to African American students, such variation in racial

identity, teacher beliefs, and pedagogy exists. The findings in this study serve as a reminder of the within-group diversity among Black educators, and suggest that among African Americans there is a wealth of diversity that can be capitalized on within organizations to move collective missions forward.

Consistent with many social science studies, the current study uses self-report surveys to examine Black educators' culturally grounded pedagogy. As a result, social desirability may have played a role in the responses. For instance, it is uncertain whether the reported levels of practice are accurate depictions of what the educators actually do. Either way, participants' responses about their culturally grounded pedagogy use likely reflects their perceptions of "right" answers that in some ways reflect their racial identities. I encouraged honest responses by emphasizing that there are no right or wrong answers in the survey introduction.

Finally, this was a cross-sectional study and therefore I unable to claim causality. However, my conceptual framework and mediation analyses do imply causal relationships between racial identity and pedagogy, racial identity and beliefs, and beliefs and pedagogy. Tests of reverse mediation were not conducted because they do not make sense conceptually without longitudinal data. For example, it is possible that Black educators' experiences with culturally grounded pedagogy influences their beliefs, but there is less theoretical support for the possibility that teacher beliefs would influence racial identity at the same time point. Future research with longitudinal data might use other methods to test bi-directionality in the relationships between culturally grounded pedagogy and teacher beliefs.

Future Research

There are several areas ripe for research on Black educators' racial identities, beliefs, and

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culturally grounded pedagogy that would build on the current study. First, future research might employ the conceptual framework outlined and tested herein to further probe how Black educators' racial identities and beliefs influence their pedagogy. Researchers should examine the current findings against results with other samples of Black educators. As described in Chapter 3, to begin this foray into survey research with Black educators, I succeeded with recruiting a demographically diverse body of participants as a proxy for capturing diversity in racial identity, because a primary focus was exploring heterogeneity in racial identity among today's Black educators. This recruitment strategy was informed by literature showing that racial identity is shaped by many contextual factors associated with location (Demo & Hughes, 1990; Parham & Williams, 1993). As such, it is possible that my recruitment strategy captured the range of diversity in racial identity (and beliefs and pedagogy) among Black educators, yet this is an uncertain point. Also, in the current study I focused on how diversity on aspects of Black racial identity indicative of individuals' personal identity beliefs about Black people (i.e., centrality, private regard, and the four racial ideologies) relate to their beliefs and pedagogical endorsements. Future research may also include how Black educators' views of society's regard for Black people (i.e., public regard) relates to their commitment to teaching African American students, as well as their decisions about curriculum enrichment and cultural responsiveness.

In the future, localized studies might examine how Black educators' racial identities relate to their culturally grounded pedagogy in different school contexts, including culture-themed schools (e.g., African-centered schools). This area of research may help identify policy and practice-amenable contextual factors that influence whether and how educators' racial identities manifest through practice in ways that support students' needs. A possible approach to doing this work includes pairing survey research with classroom and school-wide observations

for evidence of identity influencing practice within the different dimensions of culturally grounded pedagogy as defined in this study. Additionally, students' perceptions of the impact of Black educators' identities, beliefs, and pedagogy would add to the body of knowledge on why these factors do (or perhaps do not, in other ways) matter in practice. As discussed, ethnographic studies in the first generation (especially Michele Foster's work) inductively found that racial and cultural identities appeared influential in Black educators' work. Researchers may employ the conceptual framework outlined and tested in this dissertation to deductively examine relationships between racial identity and culturally grounded pedagogy in Black educators' practice—using ethnographic, survey, and mixed-method approaches.

Scholars might also further explore the import of racial identity among educators of different racial and ethnic backgrounds, and intersections of race with gender. While the focus of this study was on Black educators broadly defined, as I communicated in Chapters 1 and 2, prior research shows that how educators think about their own race, ethnicity, culture, and gender, as well as the racialized beliefs they hold about their students has important practice implications. This suggested expansion of research includes Black educators who teach in the U.S. but do not ethnically or culturally identify as "African American[19]." My conceptual framework was informed by literatures with educators from different racial/ethnic backgrounds, and thus could be adapted and tested with other groups although the sub-dimensions and operationalizations of each core construct would necessarily change. For example, if adapted for examining associations between racial identity, beliefs, and culturally grounded pedagogy among Latino/a educators in the U.S., researchers would have to consider the unique ways that race and ethnicity are understood in the U.S. among the Latino/a population. Moreover, additional individual and

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[19] In this case my use of African American specifically refers to the population of people whose ancestors were born in the United States as descendants of people of African descent enslaved in the United States.

contextual sociocultural factors that are particularly salient among the U.S. Latino/a population may need to be taken into account such as language and generational status. Future research with Black and other educators should *also* consider such nuances of ethnic variation, generational status, language, and other factors at both the conceptual and analysis stages of research. Nevertheless, the current study provides a viable core conceptual framework for other scholars to adapt, nuance, and revise.

Regarding gender, my preliminary analyses did not reveal any differences between Black female (N=167) and Black male (N=50) educators on any of the racial identity, teacher beliefs, or culturally grounded pedagogy variables. However, as discussed in Chapter 2, several education scholars have considered the unique ways that African American female (e.g., Beauboeuf-Lafontant, 1997, 2002; Case, 1997; Dixson, 2003) and male (e.g., Lewis & Toldson, 2013) educators' race-gender perspectives inform their work with African American students; these studies are approached from theoretical perspectives (e.g., womanism, intersectionality) that account for Black educators' sense-making about multiple oppressions and/or privileges related to their race-gender identities in schools. Additionally, although the body of race-gender parent racial socialization research is emerging, a few studies examining racial socialization patterns among Black fathers/male caregivers (Cooper et al., 2014, 2015) and Black mothers/female caregivers (White-Johnson et al., 2010) suggest that within-race differences might emerge between gender groups when different approaches (e.g., latent profile analysis) to examining racial socialization are used. Moreover, these studies show diversity on racial identity attitudes within race-gender groups, and racial identity variation within-gender was related to differences in Black parents'/caregivers' racial socialization strategies. Accordingly, future studies may approach the study of racial identity, teacher beliefs, and culturally grounded

pedagogy among Black educators from alternative theoretical perspectives. And methodologically, these future studies may incorporate person-centered methods that help address nuanced questions about Black educators' identities, beliefs, and pedagogy within-gender.

For sure, additional research examining racial identity among Black educators is needed before more definitive implications may be ascertained. Still, the results of this study contribute knowledge that may push discourse in several areas. First, the results of this study may open opportunities to discuss the significance of racial identity among in-service Black educators. Most teacher education research includes pre-service teachers—not in-service educators as in this study. Focusing on in-service teachers allows us to have a more realistic understanding of how individual characteristics play a role in educators' practice. For example, pre-service teachers may espouse beliefs that are disconnected from their pedagogy due to constraints associated with their novice/partner teaching status. On the other hand, in-service educators likely have more leverage to act in ways consistent with their racial identities and beliefs.

The second area this work speaks to is the debate about whether beliefs or practices should take priority in teacher education when preparing pre-service teachers to work with African American and other racial/ethnic minority students (Gay, 2010). The results of this study show that for Black educators, racial identity plays a role in both beliefs and practices, and some dimensions of racial identity appear to be more predictive of one's endorsement of culturally grounded pedagogy. Accordingly, it may serve teacher education programs well to consider how racial identity may play a role in prospective Black educators' decisions to enter programs, and how racial identity may factor into their experiences within their pre-service teacher K-12 classrooms and schools, as well as how diverse racial identities may influence experiences in

university classrooms. Some teacher education programs incorporate self-exploration into the teacher education curriculum in order to promote educators' critical reflection on the ways that their identities and beliefs influence their work.

Conclusion

Prior to this study the contributions of Black educators' racial identities toward their beliefs about African American children and their educational needs, and toward the endorsement and enactments of culturally grounded pedagogy were implied yet underexplored. Qualitative education studies mostly relied on researchers' inferences about Black educators' racial identities to make conclusions about influences of identity on beliefs and practice. In particular, these studies mostly focused on Black educators' views of race as a core part of their self-concept (centrality) and their affect toward African Americans (private regard), but did not explore variation in racial ideologies. Prior quantitative studies with Black educators began to examine beliefs—alone and in relation to pedagogy—yet failed to examine how racial identity informed these beliefs. Finally, parental racial socialization studies support each of the pathways hypothesized between racial identity, beliefs, and behavior. In this study I drew on components of these bodies of research to develop and test an emerging conceptual framework interrogating the mechanisms by which Black educators' racial identities relate to their endorsements of culturally grounded pedagogy.

This project and its results make several contributions. First, as noted above, I provide a conceptual framework which foregrounds racial identity as an important factor in understanding culturally grounded pedagogy among Black (and perhaps other) educators. This framework is important because while prior research has implicated racial identity and beliefs in Black

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educators' pedagogy, to date the literature lacks clear explication of how these factors may interrelate in ways that support empirical study and contribute more defined potential intervention points. Additionally, with the MMRI, Black racial identity is conceptualized as multidimensional and therefore provides opportunities to theorize about and examine within-person complexity, and within-group diversity of racial identity among Black educators. The results of my study provide preliminary support for the framework, which can be further examined and adapted in future research. Second, results of my mediation analyses suggest that a mechanism by which racial identity plays a role in Black educators' pedagogy is through the ways that racial identity shapes Black educators' beliefs about African American children and their educational needs related to race and culture. Third, to my knowledge this is the first survey research study explicitly focused on the racial identities, beliefs, and pedagogy of in-service Black educators. This work adds to the body of research examining the multitude of ways that racial identity plays a role in the lives of African Americans, and by doing so with educators, broadens the population of Black people included in the study of racial identity and related beliefs and behaviors. The data also provides a rich opportunity to begin to identify gaps in our understandings about various demographic and psychological factors among today's Black educators.

Appendix A

Background Information Items

Personal Demographics

Sex [*Sex*]
- Female
- Male
- Other or choose not to identify

People use different terms to refer to people in the U.S. whose ancestors were originally from Africa. What word best describes what you want to be called? [*Preferred Ethnicity*]
- African American
- Black or black
- Black American or black American
- I prefer my family's nationality, which is _____
- I prefer my family's ethnicity, which is _____
- Other _____

What is your birth year? _____ [*Age*]

Please select the social class group that you identified/ identify with the most.
During my childhood my family was…[*Childhood Social Class*]
- Poor
- Working class
- Lower middle class
- Middle class
- Upper middle class
- Upper class

I am currently… [*Current Social Class*]
- Poor
- Working class
- Lower middle class
- Middle class
- Upper middle class
- Upper class

Personal Demographics, Continued

How many people in your neighborhood growing up were Black? [*Neighborhood, % Black*]
- Almost all Black people
- More Black than people of other races
- Same number of Black people and people of other races
- Less Black people than people of other races
- Almost all people of other races

How many people in your high school were Black? [*High School, % Black*]
- Almost all Black people
- More Black than people of other races
- Same number of Black people and people of other races
- Less Black people than people of other races
- Almost all people of other races

How many people in your childhood place of worship were Black? [*Place of Worship, % Black*]
- I did not have a place of worship
- Almost all Black people
- More Black than people of other races
- Same number of Black people and people of other races
- Less Black people than people of other races
- Almost all people of other races

Education and Teaching Background

What was your primary role during the 2013-2014 school year? [*Current Role*]
- Teacher
- Principal or Assistant Principal
- Retired Teacher. Retired in this year: _____
- Retired Principal or Assistant Principal. Retired in this year: _____
- Other _____

How many years have you taught in the U.S. (including this year)? _____ [*Years Taught*]

When did you complete your K-12 classroom teacher training (select all that apply)? [*Training Type*]
- During my undergraduate degree program
- During my graduate degree program
- Through an alternative training or certification (e.g., Teach For America, Teaching Corps, etc.)
- Other _____

What is the highest degree you have completed? [*Highest Degree*]
- Bachelor's degree
- Master's degree
- Terminal professional degree (PhD, EdD, JD, etc)
- Other _____

Did you attend a historically Black college or university (HBCU) for your: [*Institution Type*]

Undergraduate degree(s)?   Graduate degree(s)?
- Yes   • Yes
- No   • No

What grade(s) did you teach during last school year, 2013-2014? (Select all that apply) [*Level Taught*]
- Pre-K or K
- Elementary (1st-5th)
- Middle/ Junior High (6th-8th)
- High (9th-12th)
- Other _____

Education and Teaching Background, Continued

"Professional Preparation" subscale of the Attitudes and Awareness of Multicultural Teaching and Learning Measure (Barry and Lechner, 1995) [*Multicultural Professional Development*]

1. My professional education courses have presented me with techniques for bringing a variety of cultures into the classroom.
2. My professional education courses have made me more aware of cultural diversity in the U.S.A.
3. My professional education courses have made me more aware of the need for cultural diversity in education.
4. My professional education courses have presented me with techniques for effectively teaching children whose national and/or racial backgrounds differ from my own.
5. My professional education courses have presented me with techniques for effectively teaching children whose cultural identity differs from my own.
6. My professional education courses have presented me with techniques for effectively teaching children whose religious beliefs differ from my own.
7. My professional education courses have helped me communicate with students from diverse backgrounds.
8. My professional education courses have given me the knowledge to be able to locate and evaluate culturally diverse materials.
9. My professional education courses have helped me to communicate with the families of students from diverse backgrounds.
10. My professional education courses sufficiently prepared me to meet the educational needs of students from diverse ethnic and cultural heritages.
11. My professional education courses sufficiently prepared me to teach my students about different cultures.
12. Presented me with techniques for effectively teaching children whose national and/or racial backgrounds are the same as mine.*
13. Presented me with techniques for effectively teaching children whose cultural identity is the same as mine.*
14. Presented me with techniques for effectively teaching children whose religious beliefs are the same as mine.*

Note: *Item was added to the measure for the current study.

School Context Background

My 2013-2014 school is located in a(n) _____ area. [*Urbanicity*]
- Urban
- Suburban
- Rural
- Small City
- Other _____

My 2013-2014 school is a _____ school. [*School Sector*]
- Traditional Public
- Charter (public or private)
- Private Religious
- Private Secular
- Other _____

Does your school receive Title I support? [*Title I*]
- No
- Yes
- Not sure

My 2013-2014 school is/was a _____ school.
- African-centered/ Afrikan-centered or Afrocentric
- Culture and/or arts-themed
- Leadership-themed
- Science, technology, engineering and math (STEM)-themed
- Social studies-themed
- No theme
- Other-themed _____

Please place a percentage by each group below to best estimate the racial/ethnic breakdown in your school during the 2013-2014 school year. (Each column should equal 100%).
African American/ Black
- American Indian/ Native American
- Asian American/ Pacific Islander
- Caucasian/ White
- Latino/a or Hispanic
- Other

What would you guess is the social class background of the majority of your African American/Black students? [*Black Student Social Class*]
- Poor
- Working class
- Lower middle class
- Middle class
- Upper middle class
- Upper class

Racial Identity Items

Multidimensional Inventory of Black Identity (MIBI) (Sellers, Rowley, Chavous, Shelton & Smith, 1997)

Centrality
1. Overall, being Black has very little to do with how I feel about myself.*
2. In general, being Black is an important part of my self-image.
3. My destiny is tied to the destiny of other Black people.
4. Being Black is unimportant to my sense of what kind of person I am.*
5. I have a strong sense of belonging to Black people.
6. I have a strong attachment to other Black people.
7. Being Black is an important reflection of who I am.
8. Being Black is not a major factor in my social relationships.*

Private Regard
1. I feel good about Black people.
2. I am happy that I am Black.
3. I feel that Blacks have made major accomplishments and advancements.
4. I often regret that I am Black.*
5. I am proud to be Black.
6. I feel that the Black community has made valuable contributions to this society

Assimilation Subscale
1. Blacks who espouse separatism are as racist as White people who also espouse separatism.
2. A sign of progress is that Blacks are in the mainstream of America more than ever before.
3. Because America is predominantly white, it is important that Blacks go to White schools so that they can gain experience interacting with Whites.
4. Blacks should strive to be full members of the American political system.
5. Blacks should try to work within the system to achieve their political and economic goals.
6. Blacks should strive to integrate all institutions which are segregated.
7. Blacks should feel free to interact socially with White people.
8. Blacks [in the U.S.] should view themselves as being Americans first and foremost.
9. The plight of Blacks in America will improve only when Blacks are in important positions within the system.

Racial Identity Items, Continued

Humanist Subscale
1. Black values should not be inconsistent with human values.
2. Blacks should have the choice to marry interracially.
3. Blacks and Whites have more commonalties than differences.
4. Black people should not consider race when buying art or selecting a book to read.
5. Blacks would be better off if they were more concerned with the problems facing all people than just focusing on Black issues.
6. Being an individual is more important than identifying oneself as Black.
7. We are all children of a higher being, therefore, we should love people of all races.
8. Blacks should judge Whites as individuals and not as members of the White race
9. People regardless of their race have strengths and limitations.

Oppressed Minority Subscale
1. The same forces which have led to the oppression of Blacks have also led to the oppression of other groups.
2. The struggle for Black liberation in America should be closely related to the struggle of other oppressed groups.
3. Blacks should learn about the oppression of other groups.
4. Black people should treat other oppressed people as allies.
5. The racism Blacks have experienced is similar to that of other minority groups.
6. There are other people who experience racial injustice and indignities similar to Black [people].
7. Blacks will be more successful in achieving their goals if they form coalitions with other oppressed groups.
8. Blacks should try to become friends with people from other oppressed groups.
9. The dominant society devalues anything not White male oriented.

Nationalist Subscale
1. It is important for Black people to surround their children with Black art, music and literature.
2. Black people should not marry interracially.
3. Blacks would be better off if they adopted Afrocentric/African-centered values.
4. Black students are better off going to schools that are [fully] controlled and organized by Blacks.
5. Black people must organize themselves into a separate Black political force.
6. Whenever possible, Blacks should buy from other Black businesses.
7. A thorough knowledge of Black history is very important for Blacks today.
8. Blacks and Whites can never live in true harmony because of racial differences.
9. White people can never be trusted where Blacks are concerned.

Note: Words in brackets are not original MIBI terms; they were added for the current study.
*Item was reverse-scored.

Teacher Beliefs Items

Strengths-Based Beliefs
"Cultural Sensitivity Toward Teaching African American Students" (CSTAAS) subscale of the Teaching African American Students Survey (TAASS) (Bakari, 2000; 2003)[1]

TAASS Items (Unmodified) Used in the Current Study

1. African American students should have an African identity and an American identity.

2. African American literature is important when teaching African American children to read.

3. I respect African American culture.

4. Cultural sensitivity is important when teaching African American students.

5. African American students would benefit greatly from an African American curriculum.

6. African American students should speak Standard English only in the classroom environment.

7. Traditional education is best for African American students to get ahead.[2]

8. African American students who dwell on oppression will not succeed.

9. African American students should be taught without consideration of their culture.

10. Standardized assessments are a good measure of African American students' abilities.

11. African American curricula take away from the rigor of education.

12. African Americans are no longer African.

Note: [1]One item ("I respect African American culture") was part of the WTAAS in Bakari's 2003 study, but loaded onto the CTAAS subscale in Bakari's 2000 study. Consistent with the latter, the current study uses the "respect" item (3) in the CTAAS subscale to measure strengths-based beliefs.

[2]This item appeared in Bakari's 2000 version but did not include "to get ahead" in the 2003 version.

Deficit Beliefs

"Teacher Beliefs" Subscale of the Cultural Awareness and Beliefs Inventory (CABI) (Webb-Johnson & Carter, 2005 in Natesan & Kieftenbeld, 2013)

Study Items "Deficit Beliefs"	Original Items "Teacher Beliefs"
1. Families of African American students are supportive of education.*	I believe my ISD [Independent School District] families of African American students are supportive of our mission to effectively teach all students.
2. African American students consider performing well in school as 'acting White'.	I believe African American students consider performing well in school as 'acting White'.
3. African American students have more behavioral problems than other students.	I believe African American students have more behavioral problems than other students.
4. African American students are not as eager to excel in school as White students.	I believe African American students are not as eager to excel in school as White students.
5. I believe students who live in poverty are more difficult to teach.	I believe students who live in poverty are more difficult to teach.
6. African American students do not bring as many strengths to the classroom as their White peers.	I believe African American students do not bring as many strengths to the classroom as their White peers.
7. I prefer to work with students and parents whose cultures are similar to mine.*	I believe I would I prefer to work with students and parents whose cultures are similar to mine.
8. African Americans are not as interested in the education of their children as others are.	I believe I have experienced difficulty in getting families from African American communities involved in the education of their students.
9. I believe African American students are lazy when it comes to academic engagement.	I believe students from certain ethnic groups appear lazy African American students are lazy when it comes to academic engagement.

Note. * Item was reverse-scored.

Colorblind Beliefs

"Students' Race, Ethnicity, and Culture" items from the Culturally Relevant Beliefs and Practices survey (Love & Kruger, 2005)

"Students' Race, Ethnicity, and Culture" Items Used in the Current Study

1. Knowing the race or ethnicity of historical figures does little to enhance the learning of Black students [students of color].[1]

2. The cultural background of my students plays an important part in my teaching. I bring their backgrounds (race, culture, heritage, etc.) into my lesson planning.

3. I view my students' identities as rich with color and culture.

4. Every child is a unique composite of his or her racial, cultural, home, and peer experiences.

5. I don't see children with any particular race or cultural identity in my class; I just see children.

6. I don't see children of color in my classroom; I just see children.

7. It is part of my responsibility to make connections between what happens in the world and who my students are.

Note. * Item was reverse-scored.[1]One "colorblind beliefs" item was modified. Original item wording is shown in brackets.

Appendix D

Culturally Grounded Pedagogy Items

Culturally Enriched Curriculum

Adaptations of the Racial Socialization Questionnaire-Parent (RSQ-P) Behavioral Socialization Subscale (Lesane-Brown, Scottham, Nguyen & Sellers, 2008)

Study Items "Culturally Enriched Curriculum"	Original Items "Behavioral Socialization"
In the past year, how often have you… 1. Taken your students to Black cultural events (e.g., plays, movies, concerts, museums)?	*In the past school year, how often have you…* Gone with your child to Black cultural events (i.e. plays, movies, concerts, museums)?
2. Taken your students to cultural events involving different races and cultures (e.g., field trips, plays, movies, and concerts)?	Gone with your child to cultural events involving other races and cultures (i.e. plays, movies, concerts, museums)?
3. Gone with any of your students to organization meetings that dealt with Black issues?	Gone with your child to organizational meetings that dealt with Black issues?
4. Purchased/ordered, borrowed, or used books about Black people in your classroom?	Bought your child books about Black people?
5. Purchased/ordered, borrowed, or used Black toys or games in your classroom?	Bought your child Black toys or games?

Note: The original item response scale (0=Never; 1=Once or Twice; 2=More than Twice) was retained with the modified items.

Culturally Responsive Teaching

Modified version of the Culturally Responsive Teaching Self-Efficacy Scale (CRTSE) (Siwatu, 2007)

Knowledge
1. I identify ways that the school culture (e.g., values, norms, and practices) is different from my students' home cultures.
2. I identify ways how students communicate at home may differ from the school norms.
3. I obtain information about my students' cultural backgrounds.
4. I identify ways that standardized tests may be biased towards linguistically diverse students.
5. I identify ways that standardized tests may be biased towards culturally diverse students.

Curriculum
1. I use my students' cultural backgrounds to help make learning meaningful.
2. I teach students about their cultures contributions to science.
3. I revise instructional material to include a better representation of cultural groups.
4. I critically examine the curriculum to determine whether it reinforces negative cultural stereotypes
5. I design lessons that show how other cultural groups have made use of mathematics.

Caring Community
1. I determine whether my students like to work alone or in a group.
2. I determine whether my students feel comfortable competing with other students
3. I obtain information about my students' home lives.
4. I build a sense of trust in my students.
5. I establish positive home-school relations.
6. I develop a community of learners when my class consists of students from diverse backgrounds.
7. I design a classroom environment using displays that reflects a variety of cultures.
8. I develop a personal relationship with my students.
9. I help students to develop positive relationships with their classmates.
10. I help students feel like important members of the classroom.

Communication
1. I greet English Language Learners with a phrase in their native language.
2. I praise English Language Learners for their accomplishments using a phrase in their native language.
3. I communicate with parents regarding their child's educational progress.
4. I structure parent-teacher conferences so that the meeting is not intimidating for parents.
5. I communicate with the parents of English Language Learners regarding their child's achievement.

Instruction
1. I adapt instruction to meet the needs of my students.
2. I implement strategies to minimize the effects of the mismatch between my students' home cultures and the school culture.
3. I use my students' prior knowledge to help them make sense of new information.
4. I model classroom tasks to enhance English Language Learners understanding.
5. I use examples that are familiar to students from diverse cultural backgrounds.
6. I explain new concepts using examples that are taken from my students' everyday lives.
7. I use the interests of my students to make learning meaningful for them.
8. I implement cooperative learning activities for those students who like to work in groups.

Note: Items were modified from measuring "efficacy" to assessing "practice" by changing the "*I am able to*" stems to "*I.*" Additionally, the original item response scale indicating degree of confidence from 0 (no confidence at all) to 100 (completely confident) was changed to 1=strongly disagree, 2=disagree, 3=neither disagree nor agree, 4=agree, 5=strongly agree.

Commitment

Willingness to Teach African American Students Sub-scale (WTAAS) of the Teaching African American Students Survey (TAASS) (Bakari, 2000; 2003)[1]

Study Items "Commitment"	Original Items "Willingness to Teach African American Students"
1. I enjoy the opportunity to motivate African American/Black students.	I would enjoy the opportunity to motivate African American students.
2. I try to be a role model for African American/Black students.	I would try to be a role model for African American students.
3. I feel comfortable challenging African American/Black students.	I would feel comfortable challenging African American students.
4. I feel excited about teaching in a predominantly African American/Black school.	I would feel excited about teaching in a predominantly African American school.
5. I feel personally invested in helping African American/Black children achieve.	I feel personally invested in helping African American children achieve.
6. I take time outside of regular school hours to tutor African American/Black students.	As a teacher, I would take time after school to tutor African American students.
7. I make teaching African American/Black students a community experience.	I would make teaching African American students a community experience.
8. I encourage African American students to give back to their communities.	I would encourage African American students to give back to their communities.
9. I have reservations about disciplining African American/Black students.[2]	I have reservations about disciplining African American students.

Note: A "Does Not Apply" option was added to the original response scale (1=Very Strongly Disagree" to 6 "Very Strongly Agree") to account for differences in educators' current contexts (e.g., item 4).

[1]One item ("I respect African American culture") was part of the WTAAS in Bakari's 2003 study, but loaded onto the CTAAS subscale in Bakari's 2000 study. Consistent with the latter, the current study uses the "respect" item in the CTAAS subscale to measure strengths-based beliefs.

[2]Item was reverse-scored. Also, this item (9) was used in Bakari's 2000 study but was not retained in 2003.

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