

Teacher Educators' Views about Social Justice Pedagogies In Physical Education Teacher Education

Joe W. Burden, Jr., Ph.D. (Corresponding author)

University of Central Florida

E-mail: joe.burden.jr@gmail.com

Samuel R. Hodge, Ph.D.

The Ohio State University

E-mail: hodge.14@osu.edu

Louis Harrison, Jr., Ph.D.

The University of Texas at Austin

E-mail: lharrison@mail.utexas.edu

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Abstract

The purpose of this study was to analyze PETE teacher educators' views about the application of concepts and content reflecting social justice pedagogies in preparing teacher candidates. Participants were eight PETE teacher educators from five universities in the Northeastern region of the United States. The research paradigm was qualitative descriptive using a multisite interview design (Gay, 1996) positioned in the theoretical orientations of cultural responsiveness and relevancy in teaching (Gay, 2000; Ladson-Billings, 1992). The primary data source was interviewing. Interview data were analyzed with constant comparative method (Merriam, 1998). The following thematic clusters were extracted from the data: (a) *views about student difference*, (b) *neglects, fears, and uncertainties*, and (c) *strategies approaching cultural responsiveness*. These interrelated thematic clusters had influence on the educators' praxis. Moreover, their views ranged from ethnocentric to transitional toward cultural awareness and had salient influence. The findings and recommendations are discussed.

Keywords: Social Justice Pedagogies, Culturally responsive pedagogy, Ethnorelativistic

1. Introduction

McIntyre (1997) suggested that, being White and coming from a similar background as do most teacher candidates create an illusion of tranquility as "similarity can blind us to our own complicity in the perpetuation of racist talk and the uncritical acceptance of racist actions" (p. 7). Teacher candidates should be exposed to ethnorelativistic perspectives (acceptance of, adaptation to, and inclusion of diversity) (DeSensi, 1995) in teacher education programs to increase their cultural awareness and competency, which are requisite to understanding distinctions between students' cultural capital and teaching well in urban schools (Burden, 2011; Harrison, Carson, & Burden, 2010; Marx & Moss, 2011; Tangen, Mercer, Spooner-Lane, & Hepple, 2011; Yang & Montgomery, 2011). Teachers who are culturally aware and competent effectively respond to the distinctions between the cultural capital of students and the school. Cultural capital means "the behavior patterns, set of values and linguistic expressions by members of a certain socioeconomic or ethnic group transmitted to other members of society" (Quintanar-Sarellana, 1997, pp. 40-41).

In some instances, teacher education programs ignore social justice issues. When this occurs, it may be detrimental for the future development of cultural competence in pre-service teachers, as Howard (1999) exclaimed, that "we expect White teachers to be what they have not learned to be, namely multiculturally competent people" (p. 4). In some instances, teacher educators fail to critically reflect on the affects their own racial identity and teaching practices has on teacher candidates (Allen & Herman-Wilmarth, 2004; Le Roux, 2001). This perpetuates a teacher workforce that lacks social

justice knowledge and skills (Brown, 2005; Chapman & Hobbel, 2010; Cochran-Smith, Barnatt, Lahann, Shakman, & Terrell, 2009; Cross, 2003; National Center for Culturally Responsive Educational Systems, 2004; Ukpokodu, 2007).

Research shows that teacher education programs often fail to expose teacher candidates to multicultural education in their curriculum offerings (Ladson-Billings, 1995c; Tomlinson-Clarke, 2002). Therefore, research is needed to determine if and how physical education teacher education (PETE) programs provide social justice content and concepts in preparing teacher candidates to meet the needs of diverse learners. Burden et al. (2004) called for PETE programs to help teacher candidates' transition from a state of colorblindness; that is, espousing ethnocentric (i.e., rejection, resistance, and marginalization of cultural difference) to ethnorelativistic beliefs by infusing diversity training across the curriculum (DeSensi, 1995).

Arguably, many teacher education programs fail to appropriately prepare teacher candidates for social justice pedagogies by using a "single multicultural course" approach (Burden, Hodge, O'Bryant, & Harrison, 2004; Milner, Flowers, Moore, & Flowers, 2003; Tomlinson-Clarke, 2000; Townsend, 2002). The *single course* method has not proven to be effective because social justice learning should be an integral part of the full curriculum (Burden et al., 2004; Milner et al., 2003; Tomlinson-Clarke, 2000). The single course under serves teacher candidates and leaves them ill prepared to use social justice pedagogical approaches that would facilitate student learning (Hodge, 2003; Milner et al., 2003).

Tomlinson-Clarke (2000) found that teacher candidates felt that they lacked adequate cultural competency even after taking a multicultural course. The teacher candidates felt that they needed more preparation to develop their self-awareness of ethnorelative knowledge (Tomlinson-Clarke, 2000). Although there exists an abundance of literature on multicultural education (Gay, 2000; Gay & Kirkland, 2003; Le Roux, 2001; Townsend, 2002), the literature is scarce on social justice pedagogy in physical education.

2. Theoretical Construct of Social Justice Pedagogies

Educators have begun to promote social justice pedagogies in physical education (Chapman & Hobbel, 2010; Timken & Watson, 2010). We understand social justice as an inclusive concept "to cover projects that differ in their focus (e.g., culturally responsive teaching and culturally relevant pedagogy) but share the common aim of preparing teachers to recognize, name, and combat inequity in schools and society" (Spalding, Klecka, Lin, Odell, & Wang, 2010, p. 191). Recently, Chubbuck (2010) explained social justice teaching as comprised of three critical parts:

- Socially just teaching comprises those curricula, pedagogies, and teachers' expectations and interactional styles that will improve the learning opportunities (and, by implication, life opportunities) of each individual student, including those who belong to groups typically underserved in the current educational context.
- Socially just teaching also includes the transformation of any educational structures or policies that diminish students' learning opportunities. Socially just teachers understand how structural inequities of schools can impede student learning, and they will challenge and, ultimately, work to transform those structures [which includes] everything from teacher demographics to funding disparities to policies that affect student learning.
- Socially just teachers recognize the need to look beyond the school context and transform any structures that perpetuate injustice at the societal level as well. They will act for this transformation; they will also provide curriculum and instruction that challenge all their students to envision themselves as active citizens with the power to transform unjust structures. (pp. 198-199)

Spalding et al. (2010) metaphorically equated the hammer (a common hand tool) to the tools (theories, ideologies, epistemologies, and practices) used for learning and teaching about social justice. In the metaphorical tool box there are many hammers such as culturally responsive teaching and culturally relevant pedagogy that are "powerful tools for striking blows against racism, ableism, sexism, and the other ideologies that marginalize students in schools" (Spalding et al., 2010, p. 191). Geneva Gay (2000), a pioneer of culturally responsive teaching (CRT), defined it as using the cultural norms, experiences, and beliefs of ethnically diverse students as a means to teaching them well. In CRT, Gay explained "the assumption that when academic knowledge and skills are situated within the lived experiences and frames of reference of students, they are more personally meaningful, have higher interest appeal, and are learned more easily and thoroughly" (p. 106). This results in improved performance and learning as students from diverse heritages are taught through their own cultural and experiential lens. Further CRT has the following components:

- It acknowledges the legitimacy of the cultural heritages of different ethnic groups, both as legacies that affect students' dispositions, attitudes, and approaches to learning and as worthy content to be taught in the formal curriculum.
- It builds bridges of meaningfulness between home and school experiences as well as between academic abstractions and lived sociocultural realities.

- It uses a variety of instructional strategies that are connected to different learning styles.
- It teaches students to know and praise their own and each other's cultural heritages.
- It incorporates multicultural information, resources, and materials in all subjects and skills routinely taught in schools. (Gay, 2000, p. 29)

Likewise in the metaphorical tool box for social justice (Spalding et al., 2010), culturally relevant pedagogy (CRP) is used to empower students through (a) academic success, (b) cultural competence, and (c) critical consciousness (Ladson-Billings, 1995c). Ladson-Billings (1994) described CRP as "a pedagogy that empowers students...by using cultural referents to impart knowledge, skills, and attitudes" (p. 18). She explained that the "cultural referents are not merely vehicles for bridging or explaining the dominant culture; they are aspects of the curriculum in their own right" (p. 18). Teachers who use socially just pedagogies such as CRP empower students as they help them develop and succeed intellectually, socially, emotionally, and politically by using cultural referents to impart knowledge, skills, and attitudes (Ladson-Billings, 1992). Student empowerment translates into academic competence, confidence, and a will to act (Gay, 2000).

CRT and CRP are pedagogical tools requisite for teacher candidates in constructing their sense of confidence and cultural competence to teach well in multiethnic settings (Gay 2000; Gay & Kirkland, 2003; Ladson-Billings, 1994, 1995a, 1995b; National Center for Culturally Responsive Teaching, 2004; Townsend, 2002; Villegas & Lucas, 2002). Teacher educators have a responsibility to ensure that teacher candidates are equipped with social justice tools including CRT and CRP (Le Roux, 2001). Townsend (2002) goes even further to propose that every teacher education program should require its students to receive a certification in CRP. Townsend asserts that CRP should be fused into teacher education curriculum through the inclusion of peoples of color traditions, values, and norms, in the context of a variety of courses. She also asserted that upon completion of coursework, teacher candidates should have practicum experiences in ethnically diverse settings and weekly practicum seminars to discuss issues on student differences such as culture and ethnicity. CRP training should be infused across the curriculum and not held stagnant to one or two courses in teacher preparation, argues Townsend. In physical education, the research base in this area is underdeveloped.

3. Research Purpose

The purpose of this present study was to analyze PETE teacher educators' views about the application of concepts and content reflecting culturally relevant or other described social justice pedagogies in preparing teacher candidates. Cultural responsiveness and relevance in teaching were the theoretical orientations (Gay, 2000; Ladson-Billings, 1992) that guided the study. The insights gained from the study add to the education literature by exposing some teacher educators' views on the application of social justice pedagogies in preparing teacher candidates in PETE programs.

4. Research Methodology

4.1. Participants and Sampling

The participants were eight faculty members from five PETE programs in the Northeastern region of the United States. These programs were accredited by the National Council for Accreditation of Teacher Education (NCATE). NCATE is an organization responsible for the development of criteria defining quality teacher education programs. In 1979, it initiated a call for attention to multicultural education (NCATE, 1982). The participants' pseudonyms were Ben, Jerry, Margie, Mary, Pamela, Tina, Tom, and Tony. Seven were White (87.5%) and Tony was a Hispanic male. There were four women (Margie, Mary, Pamela, and Tina) and four men (Ben, Jerry, Tom, and Tony). The mean age was 50.3 and ranged from 35 to 62 with a standard deviation of 10.5 years. Four (Ben, Mary, Pamela, and Tina) held the academic rank of associate professor (50%) and there were two (Jerry and Tom) full professors (25%). Margie and Tony held the rank of assistant professor (25%). They all were actively involved in their PETE programs (e.g., taught method courses, supervised student teachers).

We sampled participants who had experiences and knowledge regarding the phenomenon of interest in the study (Polkinghorne, 1989) and they were willing to share their views (van Manen, 1997). Specifically, we purposely identified and selected individuals who: (a) were tenure track faculty within NCATE accredited PETE programs, and (b) taught and supervised teacher candidates (e.g., methods courses, internships). Purposive sampling was used. This sampling strategy involved the researchers purposely "selecting information-rich cases for study in depth" (Patton, 1990, p. 169), which in these cases were physical education teacher educators across (5) NCATE accredited PETE programs (Patton, 2002).

4.2 Qualitative Methods

This study was descriptive-qualitative using a multisite interview approach (Bogdan & Biklen, 1992; Gay, 1996). To paraphrase Gay (1996, p. 223), interview studies have a unique purpose, that is, to acquire data not obtainable in any other way. There are certain things which simply cannot be observed, including (but not limited to) past events (e.g., a teacher educator's past experiences teaching concepts about social justice pedagogies to teacher candidates), events which occur outside of the researcher's sphere of observation (e.g., a teacher educator's reflection on and recall of past events), and mental processes such as a teacher educator's views about the application of social justice concepts and content. Usually in multisite research interviewing is used (Bogdan & Biklen, 1998). Open-ended interviewing was used in this study. This involved individual, face-to-face verbal interchange with the teacher educators as the participants reflected on and spoke to their views about the application of social justice concepts and content in PETE curricula. The study was approved by the institutional review board at the lead researcher's university. Before any data were collected, each participant signed informed consent forms.

4.3 Data Collection

The researchers used two data collection strategies. First, the participants responded to a brief survey about their interactions with groups different from their own racial/ethnic group in various contexts and about their awareness of diversity related professional development opportunities. Second, using a semi-structured approach, they were interviewed at their respective universities and audio-taped. The interviews lasted between 1 to 1.5 hours. Later the interviews were transcribed. Specifically, the research questions that guided the researchers' understanding of the teacher educators' attitudes and perspectives related to the inclusion of social justice pedagogies were as follows:

- 1). In what ways do you think that students of color (i.e., African American, Hispanic, etc.) bring similar and different learning styles to Physical Education settings?
(If similar, explain how. If different, explain how. If both, explain why?)
- 2). What are the future challenges confronting teacher educators in preparing pre-service teachers to gain an understanding of teaching students of color?
- 3). What current curricular approaches do you utilize to achieve culturally responsive pedagogical preparedness for pre-service teachers in your PETE program? Please describe which of these methods you would classify as most effective and/or least effective? Why?
- 4). What are the ethnic differences in learning styles/behaviors that you prepare your pre-service teachers to encounter in teaching students of color?
- 5). What kinds of knowledge and skills do you feel are most important for PETE students to acquire to achieve ethnorelative preparedness for teaching in the multi-cultural/ethnic classroom? (Explain Why?) What areas of improvement are needed to increase culturally responsive pedagogical preparedness in your curriculum?
- 6). What aspects of the teacher education curriculum do you feel that most affect your students knowledge and understanding related to multiculturalism and inclusive classroom contexts?

4.4 Data Analysis

The survey data were summarized and reported descriptively. The interviews were analyzed inductively by preparing the data (transcribing), reducing the data (reading, bracketing, gleaning, and winnowing text), categorizing (using constant comparative procedures), and thematizing the data (Seidman, 1998). The interview data were prepared for analysis by transcribing the audio taped interviews. Then, the lead researcher listened to the audio taped interviews while reading along with the written transcription to check for accuracy, corrections were made as needed. Next, the transcriptions were examined independently by the research team members. Each member engaged in a process of reducing, categorizing, and thematizing the interview data. In reducing the text, the researchers read and marked passages judged as of interest and importance. This process of gleaning text led to categorizing and thematizing the data by connecting threads and patterns within categories and between categories resulting in the emergence of recurring themes (Seidman, 1998). Later members of the research team converged to present their independent findings, and reach agreement through dialogue and critical review of the data to ensure verifiability of the findings (Huberman & Miles, 1998).

4.5 Trustworthiness and Transferability

We used several strategies for reducing the affect of subjective bias, while establishing trustworthiness. For trustworthiness, the researchers: (a) collaborated in planning the multisite interview study, (b) worked independently at first and later converged in analyzing and interpreting different teacher educators' data (i.e., triangulation of the data and investigator triangulation in searching for agreement and consistency of evidence across sites) to ensure dependability of the findings; and (c) used member checking and peer debriefing to ensure credibility and confirmability (Brantlinger, Jimenez, Klingner, Pugach, & Richardson, 2005; Creswell, 1998). For member checking, the lead researcher returned the interview transcripts to each participant for her or his review. They were asked to comment, clarify, elaborate, or suggest changes that would most accurately represent their views (Brantlinger et al., 2005). A few minor edits were made. Each participant agreed with the accuracy of the data. Additionally, a teacher educator, not a member of the research group but familiar with research in this area, served as a peer debriefer. He analyzed the themes and issues the researchers pulled, or potentially overlooked, from the data (Brantlinger et al., 2005). Final agreement was reached between the research group and peer debriefer.

Transferability occurs only if "particular findings from a qualitative study can be transferred to another similar context or situation and still preserve the particularized meanings, interpretations, and inferences from the completed study" (Leininger, 1994, p. 106). The level of transferability of the findings beyond this multisite interview study to other contexts, situations, or cultures rests with identifiable congruence of PETE faculty and programs elsewhere (Leininger, 1994).

5. Results

Next, we present the findings. First, the survey results are summarized. Second, the thematic findings that emerged from interviews with the teacher educators are presented. The thematic findings are discussed in narrative with quotes from the participants.

5.1 Descriptive Results from Surveys

Survey data reveals that five (63%) of the eight teacher educators reported that they had rare interaction with individuals/groups different from their own racial/ethnic ancestry in their past school experiences as students in K-12 and higher education settings. Interesting also, six (75%) of the teacher educators reported rare interaction with individuals different from their own racial/ethnic group outside of the school environment in their home communities. In contrast, five (63%) of them reported that they had daily interactions with students of color within the classes they taught at their universities. This means that in most cases, these mostly (87.5%) White teacher educators (7 of 8) rarely socialized with groups or individuals different from their own racial/ethnic ancestry outside of the school context.

Five (63%) of the eight participants reported that they were *unaware* of any multicultural workshops and/or professional development initiatives in their state; whereby, they could attend to increase their preparedness in this area. Only 3 (37%) participants were *aware* of such venues and two (25%) reported these as university employee diversity workshops or meetings, and the third mentioned state held educational conferences. This indicates that most of the teacher educators were *unaware* of state or local based workshops and professional development venues that could enhance their social justice pedagogical preparedness.

5.2 Thematic Clusters and Themes

Ten recurrent themes emerged within three major thematic clusters that expose the teacher educators' views about the application of social justice pedagogies in their PETE programs. The three interrelated clusters were: (a) *views about student difference*, (b) *neglects, fears, and uncertainties*, and (c) *strategies approaching cultural responsiveness* (Table 1). These interrelated thematic clusters had influence on each other. The teacher educators' lived experiences, which for most reflected a majority White monoculture environment that had salient influence on their views.

<Table 1 about here>

5.2.1. Cluster 1: Views about student difference

The common thread forming this thematic cluster is that the teacher educators' views were either ethnocentric or transitional toward ethnorelativistic with respect to student diversity. The beliefs of the four participants were ethnocentric on students being similar in learning styles and behaviors. In contrast, the beliefs of two participants about student learning styles and behaviors were ethnorelativistic. They believe students of color bring different learning styles and behaviors to educational settings. In addition, two of the teacher educators felt that student differences were based on social structures such as social class and socio-economic status. Next are the participants' views about student diversity.

Ethnocentric beliefs. Four participants held normative beliefs (ethnocentric) and failed to recognize how ethnic and cultural differences influence students' learning. For example, Jerry explained that he believes students are similar and should all be taught the same way despite their racial/ethnic backgrounds. He said,

I think that potential is like the normal distribution curve, whether you are one or another side of the curve depends on the effort that the students likes to invest, but being everything is equal, I think that we all have the same potential. ...If we can educate the African American or Latino so, with effort, they will perform as well as anybody else whether White American or Asian.

Though Jerry hints that there may be differences on some level, he counters this with a denial of difference and suggest that all students fall somewhere along the normal curve. He then hints at difference and deficits in students of color suggesting that "with effort, they will perform as anybody else". It appears that Jerry may recognize difference but chooses not to acknowledge it in an effort to espouse an egalitarian attitude.

Likewise, when asked about teacher candidates' differences based on race or ethnicity, Tina stated that they all learned the same and had similar ability. She stated, "I just teach them as teachers, they're all teachers to me, so I don't really look at them racially or ethnically." Margie held this perspective also and stated that students are similar in their abilities but societal stereotypes exist which perpetuate student differences based on ability. She explained that the race or ethnicity of students played no role in their abilities and/or differences but attributed that any differences in abilities were a result of the quality of the school programs from which students engage in. For example, Margie spoke against race-based stereotypic beliefs about intellectual inferiority versus athletic superiority of African Americans versus Whites. Margie said,

When we're talking about ability differences, obviously we've all heard those stereotypes that African Americans can jump higher and run faster and play basketball better and those whole things, but I'll be perfectly honest when I was teaching in K-12, I certainly didn't see that difference, I know that they played a lot but I can't say that their skill was any better or any worst or any of that.

Beliefs about student groups. Even though, half of the teacher educators echoed similarities in students learning approaches and abilities, several indicated that students of color were different in some capacities. These faculty stated that students of color were different based on their group formations, socio-economic status (SES), and behavioral preferences. Pamela believed that students of color formed social groups as a result of differences in their SES when compared to White peers. For example, Pamela wonders about the reasons for unique student grouping but subtly acknowledges a lack of cultural knowledge in the following quote:

Well, I think that kids with higher SES levels tend to pull themselves in smaller groups and they learn to behave in another way. I think that hanging out in groups is important to kids of color and I don't know if that is partly because they want to be protective of each other in some ways or if its because they feel rejected or feel alienation but I think it's the group hangout thing that they like.

Further she said,

I think the African American student groups are bigger than the White kids, particularly in the high schools whereas with White kids they tend to split up into smaller groups. Now I know more about White kids and I think the socio-economic is very significant for White kids... it gives them the middle-classness that often goes with money, and has with it all the social rules about behavior. You know not being bad or hanging with the bad kids and I don't mean that kids in packs [students of color] are all bad but parents might think that they are and so they might say stay away from those kids...but I'm not so sure that is the same for African American kids".

Tony also described that group formations created among students of color result from a sense of group ownership within the school context. In Tony's view students of color develop a sense of ownership and group formation as a result of socialization patterns in which their parents influence their ethnic sense of identity and worth in society. Furthermore, other faculty noted that a sense of ownership and group formation established by students of color is oftentimes transferred into the physical education gymnasium as students of color often take a sense of ownership and group authority regarding engagement in certain activities. For example, Tony spoke of instances during activity classes in which college students chose teams to play basketball and most of the students of color were selected first and this caused such dissonance in him that he would intervene by assigning the teams himself. Tony, referring to his own basketball class explained that:

I almost had to literally intervene in situations in which students even though they don't say it they do, demonstrate it, They do behave in such a way that you see that there is some type of preference. For example

they selected more African Americans on their teams than *mainstream* students. (*emphasis added*)

The teacher educators espoused views that characterized differences in student group dynamics and interactions to be linked to a number of factors ranging from race and ethnicity to SES and social class. Troubling were views reflecting race-based stereotypes of perceived natural athletic superiority of African American students in k-12 settings.

Salience of social structures. Two participants ascribed differences in learning and behavior to students' socio-economic status and family structures. They minimized race and ethnicity as contributing factors. These participants suggested that we should view student differences in terms of these social structures and view ethnicity as a less salient factor. For example, Tom stated that,

I think the biggest issues are that it's not so much of race or ethnic background or skin color, its really not that issue. ...I've seen more disparity not within the ethnic stuff, that just means that people look different, but when you get past the way they look, most people will divide themselves more so with the style [cultural tendencies] and I think that style more dictated by their social class.

Though race is a social construct, these faculty members believed student differences in learning styles and behaviors were the results of such social structures as social class and socio-economic status to family upbringing. They believed that student differences should not be based on 'skin color' and although a person may speak or look differently it's their social class and upbringing that ultimately shapes their learning and behavioral differences.

5.2.2. Cluster 2: Neglects, fears, and uncertainties

The common thread comprising this thematic cluster was the teacher educators' views about neglecting to apply content and concepts reflective of social justice pedagogies within their PETE programs. Moreover, they had fears and uncertainties about issues of diversity. In fact, they all mentioned neglecting to emphasize pedagogical concepts and content on social justice pedagogies within their classes. They spoke of fears and uncertainties associated with doing so. Presented next are the teacher educators' views about delivery of social justice pedagogical content and concepts within the curriculum.

Neglects. None of the teacher educators routinely included content or concepts reflecting social justice in courses they taught. They admitted tending to exclude such content and concepts in their preparation of teacher candidates. Of note, when asked what they did to achieve social justice in their own practices, three of them stated that they were *uncertain* and had never thought about it until asked the question in this study. The participants felt that they were neglectful in this area. They usually only dealt with social justice and diversity issues when specific situations arose in their programs. For example when asked if he used social justice pedagogical strategies, Tony acknowledged,

No, I think that I'm failing to implement some specific model. I think that's something I should look into. When it comes to my classes, its about experiences I have observed, so I share with them if I see a situation emerge in a class I'm observing then I'll address it, so its as we go, not something that's structured.

Also, baffled by the question about social justice pedagogies, Mary said, "... we don't do as much as we could. We just went through NCATE and we passed it but as far as our curriculum is concerned I don't see that we do separate or special things". Furthermore when it came to discussing cultural responsiveness, Margie admitted, "We really don't talk, we just say here are the different teaching styles, here are scenarios you can use them in and their not specific to ethnic differences". Tina echoed similar views about social justice approaches. She exclaimed, "I don't. I talk about behavior programs, we talk about class management". Tina claimed that she was shocked that some faculty colleagues talk to their teacher candidates in terms of race-based stereotypes, as she asserted that, "People do that, they actually talk about stereotypes. I would hate to say that a professor said because he's Black he's going to be hyper or whatever."

Two participants claimed that their teacher candidates obtained information about culture and diversity in other courses such as the socio-cultural aspects of sport courses. They stated that the physical education method courses were focused on teaching exclusively. Tina said social justice issues "probably come up in their [teacher candidates'] socio-aspects of sport more than mine, because mine is about teaching methods". Further she said "if we come up with any issues, its the issues about teaching within those circumstances or about field experiences that involve those kinds of circumstances". Tony also admitted that his PETE program neglects to implement social justice pedagogies. He said, "I think we are falling short when it comes to that standard [Diversity Standard] which is evidenced in our report to NCATE. So I think there's much room for improvement in terms of this institution when it comes to diversity". In fact, no teacher educator claimed that students acquired such content and concepts in a structured or planned way in the PETE methods courses. Only one of the five PETE programs required teacher candidates to take a multicultural education course within the curriculum. Furthermore, none of the eight teacher educators mentioned social justice content and concepts as part of the methods courses in their PETE programs. Admittedly these teacher educators did not hold themselves accountable

for delivering social justice content and concepts to teacher candidates. They *assumed* that teacher candidates learned such content and concepts in other courses outside of their major area.

Fears. Six participants described challenges at getting mostly White teacher candidates over their fears toward teaching students of color in culturally diverse urban schools. They stated that some teacher candidates held stereotypic beliefs about teaching ethnic minorities, which caused fear and reluctance to do so in urban schools. Tina exclaimed that her teacher candidates were “shocked” by assignments in urban settings. Tina said, “I think that they’re prepared to teach but I think they’re still shocked when they go into the schools. Come on now, depending on where they’re raised they are still shocked”. Further three participants claimed some teacher candidates made stereotypical remarks in classes about teaching in urban schools. For example, Tina said that one of her greatest challenges is “actually getting our students...to not be afraid to go into a diverse setting”. She explained further.

Ok, we’ll say to them here are your placements, you’re going to this inner-city school first, and right away for some of our students it is panic mode. They say I’ve heard that its dangerous, I’ve heard this, I’ve heard that the students were rebellious and that the teachers don’t care, and so they have all these pre-conceived notions about what’s going on out there and again the best way to break those is to get them out there so they can see what’s going on, but there’s definitely a panic mode.

Pamela echoed similar accounts of teacher candidates expressing *fear* and she described a situation where some of the White teacher candidates were upset with an African American cohort because she [African American teacher candidate] did not want to switch school teaching placements with them. Pamela explained that “when school placements came up, she [African American] was placed in an influential White school and some of the White students were placed in urban schools and they expected that she should swap placements with them!” Pamela continued, “...some students call them ghetto schools and they are really negative so I sort of exclude those perspectives...well, first of all, if I hear it, I want to discuss it and say is there another way to describe the school that is a bit more appropriate”.

Three participants described the teacher candidates’ resistance to placements at urban schools as a result of their negative views about these schools. To counter this, Mary stated that her university had implemented an urban teaching initiative, which attempts to bring more teacher candidates into urban schools and provide job placements upon graduation. Mary noted that the program was beneficial in challenging teacher candidates’ dispositions toward urban schools, and preparing them for real world experiences in diverse settings. For example, she said, “the urban academy is excellent because it wakes up students and says there’s another world, you’re needed here and would you be interested”. When asked if she found that most of her teacher candidates of color wanted to go into the urban initiative program, Mary replied, “No, they would like the nice high economic area with 20 students in a class”. When asked if she thought that the demographic backgrounds of students affected their willingness to teach in specific areas, Pamela replied, “Yes, their prior experience, if they’ve had experience in multicultural settings as a kid, I think that they are more comfortable with interacting with everyone”. Tom also believes that family upbringing plays an important role in where teacher candidates aspire to teach. In light of this perspective, Tom stated that,

I think a lot of students are a product of their own environment, where if they’ve been raised with a narrow focus, then they might think that way, and so the education purpose is to help broaden people’s perspective, and that in turn will broaden what they think will want to do in the future.

Uncertainties. The participants expressed uncertainties about how to increase teacher candidates’ social justice teaching competence. For instance, four participants stated that they were perplexed to find appropriate ways of preparing teacher candidates to confront students identified as English-as-Second Language (ESL) learners. Two of them spoke of schools becoming more ethnically and racially diverse and how this increased the likelihood that teacher candidates would be confronted with teaching K-12 students whose first language or cultural practices and beliefs may be different than their own. The teacher educators mentioned that the increased variety of languages spoken in our K-12 schools was difficult to address as a whole in the PETE curriculum. Margie exclaimed,

Absolutely, its huge problem for us...Well, I’ll say because there are so many languages out there and we have more ESL students and that was one of the comments our pre-service students said, they came back and said, ‘Oh my, they have Asian speaking individuals and that their students actually tell them in Chinese that they don’t know how to speak English’....So they say how do we deal with those issues...

In addition, a couple participants found it challenging pedagogically to educate teacher candidates about the variety of cultural practices, values, and beliefs that ethnically diverse students bring to K-12 physical education settings. For instance, Margie reasoned, “I don’t think we have enough time to train teachers in all of these areas and I think sometimes it gets to be so overwhelming that we just don’t address it that much”. Further she explained, “I know at least

in my courses I'm not addressing it as much as I should but I don't have the time to though, to be perfectly honest with all of the other stuff that I need to cover"

5.2.3. Cluster 3: Strategies approaching cultural responsiveness

The common thread constituting this thematic cluster is that the teacher educators used or suggested strategies that approached social justice pedagogy. Nonetheless they did not fully emerge teacher candidates in concepts and content reflective of social justice pedagogies. That is to say, despite most of the teacher educators' general neglect to infuse social justice concepts and content into the PETE curriculum, half of them mentioned strategies they used or thought would be useful to enhance teacher candidates' understanding of social justice pedagogy. They also gave other accounts of how PETE programs could improve the application of concepts and content reflecting social justice pedagogy within the curriculum.

Established curricular models. Though all eight participants mentioned a lack of content and concepts reflecting social justice approaches in their PETE programs, four of them described strategies they felt were useful at increasing teacher candidates' preparedness for teaching in diverse settings. These were described as (a) using selected physical education teaching models and theoretical explanations that they viewed as supportive of social justice pedagogy, (b) integrating culturally relevant language cues and strategies with students as warranted, (c) integrating social/historical aspects into their pedagogy, and (d) devoting class time for dialogue on issues of diversity and culturally responsive pedagogy with PETE majors in some courses. The teacher educators used established curricular models to increase teacher candidates' knowledge about different learning styles. Further, they used various models to facilitate teacher candidates' class management preparedness. Mary commented, for example:

Well, here we emphasize Don Hellison's model of social responsibility, so we do expose that to them and that children in general may behave or misbehave in your class for a variety of reasons, so how do you get them to assess themselves so that you can know what to do with them.

On the other hand, Pamela stated that,

We have to allow students to talk about the process and the roles. In some ways, I think that the sport education [model] could have potential in secondary schools for helping students work across racial lines, not as management tool but as a way to help students understand each other.

These PETE teacher educators used different physical education curriculum models (e.g., Sport Education [Siedentop, 1994] and Personal and Social Responsibility [Hellison, 1995] models) to increase teacher candidates' preparedness. In doing so, they emphasized aspects of the models that focused on understanding student learning styles and differences.

Increase cultural competency. Though none of the eight participants routinely used social justice pedagogies, three did mention strategies that they used to increase teacher candidates' cultural knowledge, values, and skills. The strategies included: (a) integrating culturally relevant language cues and strategies for K-12 students, (b) integrating social and historical aspects into their pedagogy, and (c) devoting class time for dialogue on issues of diversity and cultural responsiveness in some courses.

Two participants suggested that improving teacher candidates' *cultural knowledge* about social and historical aspects of various ethnic and racial groups was beneficial to improving their cultural sensitivity and awareness. Tony, a native Puerto Rican, felt that increasing teacher candidates' multicultural knowledge would in turn increase their understandings about the behaviors of students of color in physical education. For instance, Tony stated that "they should know the historical aspects of ethnic groups that they are going to face in schools. That way they can understand where it is that students are coming from". Three participants mentioned the importance of devoting more class time to increasing the preparedness of teacher candidates for student diversity. Jerry described the importance of devoting more time to improving teacher candidates' *cultural knowledge* about student diversity. He commented, "I don't know if we need to develop a specific course to deal with diversity but I think if each faculty will devote the time necessary to provide the necessary knowledge". Further Jerry stated, "I think it is important not only for the Asians, African Americans, and Latinos and so on to know, but those differences are often important for the White populations to know".

In addition, three participants felt that informing teacher candidates of various cultural norms would inform their praxis. To illustrate this view, Tina explained,

The reality is like for my students here in class on the college level, I say ok, we're going to play Boca ball from Malaysia. And they say, What? And I say yeah its volleyball with your knees and feet. And they say well, I don't know. ...I said well why won't you do this in combination with your volleyball unit. ...And they go, Oh, yeah that makes sense.

In order to increase teacher candidates' *cultural skills* to work effectively with ESL student dispositions, for example, two participants said it is important to provide teacher candidates with culturally relevant language cues. This would facilitate their communication with ESL students in K-12 physical education. Tony gave suggestions through his description of facilitating his teacher candidates' communication with ESL students. He commented,

I tell them to look for keywords to use in their language to manage the environment. At the same time when it comes to the activities I tell them to pair them up with another student who uses the second language but their English is refined, so one guides the other, that's another strategy I ask them to look for.

In addition, Pamela used language cues to facilitate teacher candidates' communication with ESL students. Pamela explained,

Yes, I think that at times if you know a couple Spanish words, a couple Chinese words, etc., even if its just when the kid passes you the ball, you may respond by saying "Gracias [thank you]". Yes, language, I mean learning to talk in ways that you make contact with people, so teachers have to learn to speak in different genres. Also, we could encourage student teachers for example if they're making posters or posting rules to include key cues in different languages or make links across the curriculum.

Two participants suggested an additional cultural skill that teachers should develop is the ability to work with support personnel in meeting learning goals. Pam advocated the usage of school support personnel as a strategy to assist with ESL students. She stated,

Well, I worked in a school where we had an ESL teacher and he would sometimes come to class with particular students. Yes, physical education teachers should learn to draw on support personnel because within the gym we tend to not utilize outside resources and feel that it's something that has to do with academics, when those services really have something to do with what goes on in physical education as well.

Expose teacher candidates to diverse schools. Five participants stressed that exposure to diverse settings was a very important factor for improving teacher candidates' social justice preparedness. However they believed that teaching in ethnically diverse areas was challenging and at times intimidating. For instance, Margie said,

Again, we encourage them to go into these [urban] areas. But I think through the classroom curriculum, we address it a little bit by saying these are some of the things that you need to be aware of but through their field experiences we are attempting to get them out in health and physical education at both urban and suburban areas. We do our best and most of them have been through diverse experiences.

Tina believed more exposure to diverse settings would help teacher candidates better understand the social context of their students in ethnically diverse K-12 physical education settings. Implicitly, Tina suggested that children and youth from low SES homes exhibit more disciplinary challenges. She stated, "I feel that students [teacher candidates] better have good class management skills to work in urban districts, because it's not about the amount of kids you have in a class but because the kids are coming in from a socio-economic climate". Pamela felt that increasing teacher candidates' exposure to diverse settings would challenge their preconceived notions about ethnic minorities and reduce their fears about teaching in urban schools. She asserted,

Yeah, I feel that Whites are less likely to live in diverse communities than people of color. I think that's what it is also. I think it's the size of the pack [that students of color hang in] often that Whites students might find threatened. They don't know how to deal with it and I don't know that I do now this is just a speculation. ...I think that African American students in particular like to hang in big packs than White students do, that's what non-African Americans might find difficult to get into as teachers. Yes, I think it's the pack thing that might be intimidating.

Pamela envisioned African American students in animalistic terms as groups of students gathering in *packs* liken to wolves in the wilderness. This sentiment exemplifies how some PETE faculty fear students of color. In this case, Pamela felt that *packs* of African Americans were 'intimidating' to Whites.

Two participants discussed how their past lack of exposure to diversity was detrimental to their understanding of social justice issues. They indicated that their past lack of exposure in diverse schools, led to them depending on stereotypical beliefs without truly understanding the situational context of diverse groups of students. For instance, Jerry explained,

Well, I grew up in a place where everyone was the same color and race, but I don't think that affects the way that I see the world today as I see diversity. I try to treat everybody the same but growing up, underlined there are some things that I probably could have done better or been more sensitive of if I grew up in a society that was more diverse. But the first 30 years of my life, I was in a very isolated type of society but I certainly enjoy where I am now in a more diverse population.

Jerry, perhaps unknowingly, expressed ethnocentric views or at least naiveté. He did not recognize that growing up in a White only community largely had shaped and limited his awareness and understanding of multiple cultures. Now having had more diverse experiences, Jerry views it as important to understanding of students of color. He now believes the most effective method to improve cultural responsiveness of teacher candidates is through actual exposure in diverse settings to challenge their beliefs and dispositions about students who are ethnically/racially diverse. Jerry reasoned, "Yes, well you get experience teaching different compositions of students so when you do get a job you'll have the experience, the real life, that's what it is". On the other hand Tony said, "We have student teachers that have never been exposed to a diverse population, so we are not consistent with that, so maybe we need to have some type of requirement". He concluded with the position that "our students have to have an experience in a suburban and urban area".

Four of the participants identified factors to facilitate the process of teacher candidates having beneficial exposure in ethnically diverse settings. For instance, Margie spoke about the importance of ensuring that teacher candidates have field experiences in diverse school settings with effective cooperating teachers.

Our program is an ideal [PETE] program, with all White kids, so I think finding enough placements whether it be at the sophomore or their junior level. Student teaching is not so terrible, they seem to get it done at that level but before they actually get to that level, are we exposing them enough into programs that are working or show that they are working with more diverse students. That to me is the biggest challenge.

Diversify programs. Two participants felt that diversifying the faculty of PETE programs would be an effective way to facilitate teacher candidates' understanding about issues of diversity. However, they saw this as a difficult goal to meet due to a lack of qualified faculty of color. For instance, Tina's view was attracting faculty of color was difficult. Nonetheless, she believed that hiring such faculty would be beneficial because it would likely attract more students of color into the PETE program. She asserted,

Getting more faculty members from diverse nature, ...we have to that's part of our university policy here in hiring, ...it's a hard thing, because we just went through a [faculty] search and there's a lot of open jobs available and there's not a lot [of] people that are of diverse backgrounds going into our field and so people snatch them [faculty of color] up really quickly.

The participants felt that diversifying PETE faculty would be difficult because there is a current shift of educational preference, where most students of color are being steered toward fields other than teacher education. For example, Mary stated,

But one of the things we're finding out is that more qualified minorities might not be going into teaching but other professions, because minorities are so marketable many of them are not going into teaching because they view that as not making as much money therefore going into jobs that pay more, like more in the business area, more in corporate settings. I wish that more minorities would enter the profession, there's no question in my mind.

Likewise Jerry felt that this trend was detrimental to diversifying PETE programs. There was much speculation by Jerry. He said, "Maybe there's a tendency from minority faculty to push these students [African American] into fields that are going to be more financially rewarding".

Use multicultural intelligence. Four participants claimed they were neglectful in adequately addressing social justice issues because there was a lack of diversity within their classes. They mentioned that due to their lack of cultural competence, they tend to avoid having dialogue about cultural responsiveness, *unless* there were culturally diverse students in a particular class to provide "intelligence" about specific groups. For example, Jerry explained that,

We spend some time but not a lot of time addressing this issue, because I don't think we have a large [ethnic minority] population. Not to say that the size of the minorities [in the PETE program] should determine how much time you spend on talking about those issues but I think that's a factor, because the more minorities you have the more time you will spend on dealing with minorities' issues.

In this view, the teacher educators felt that the lack of ethnic diversity in their classes minimizes their need to address social justice in teaching. In contrast, one of the teacher educators believed that the notion of *multiple intelligences* explains differences in student learning. For example, Tom said,

...when you're teaching teachers, the major thing I try to focus on is multiple intelligences. ...I'm trying to understand how people learn and then consequently since you or I can't control who walks in our class, we have to teach in a variety of different ways because people learn in a variety of different ways.

Mostly, however, they described their students of color as cultural referents whom they felt could add *multicultural intelligence* to classes by providing different views on diversity related issues. Some participants placed the responsibility of sharing ethnocultural views and knowledge onto students of color in the PETE programs. For example, Margie explained that, "...when I say multicultural intelligence, is when we have a diverse population we would hope that when we ask questions or bring up scenarios and things they can reflect on their own". Mary said, "I would love to get more minorities into teaching... so that when someone that's speaking to a Black student and is Black, they can relate a issue even better than me". In explaining further the lack of students of color in the PETE program, Tina exclaimed, "I think it's a big challenge getting enough ethnically diverse students in the program. ...I wish there were more diverse students in the program, because I think that diversity brings richness to the character of the class".

Provide evidence of diversity. Three participants asserted that their PETE programs lacked adequate assessment evidence to meet NCATE's Diversity Standard. They felt that using evidence-based assessments would promote the application of concepts and content reflective of social justice pedagogies. For example, Tony reasoned,

I think that we have to start putting together more assessments and read more about diversity, read more about what type of tools we can use to collect data in terms of the outcome in terms of pre-service students understanding everything about diversity you know what it is that we do. Are we diverse in terms of diversity? Do we provide this? We need to document this to provide evidence. I think that's something that's key.

In response to a question on what PETE programs should do to infuse concepts and content reflective of social justice pedagogies, Margie said:

Well, I think obviously looking at the curriculum to see where we're addressing it and where we're not, because even when we say we're addressing it, doesn't really mean that we are [sic]. It may look good on paper but it doesn't necessarily mean its happening in the classroom. So again assess the actual program itself. Are we truly addressing it or not, and then if not, how can we put it in to make sure that we are.

The researcher's questioning of the participants appears to have prompted them to question themselves about the application of concepts and content reflecting social justice pedagogies in preparing teacher candidates.

6. Discussion

We analyzed PETE teacher educators' views about the application of concepts and content reflecting social justice pedagogies in preparing teacher candidates. The study was conducted with eight PETE teacher educators at five different universities. Most of the participants were White and tenured faculty at the rank of associate or full professor. The descriptions that the teacher educators provided were a result of their lived experiences in PETE programs. Their views were analyzed by researchers who themselves are PETE teacher educators as well advocates for the application of social justice pedagogies in PETE program curricular. The PETE teacher educators openly discussed their views about the application of, or neglect to emphasize, concepts and content representing social justice pedagogies in preparing teacher candidates. Their openness exposed limitations to teacher preparation.

The teacher educators' views ranged from ethnocentric reflecting a lack of cultural awareness to transitional in their cultural awareness. For example, half of the teacher educators held ethnocentric beliefs about student diversity. Ethnocentric refers to how one views the world; that is from their own perspective, as a collective identity, and assumes their understanding as the only one of value (Carigan, Sanders, & Pourdavood, 2005). Ethnocentric views lead to biases by placing one's own sociocultural group and its values in a central and privileged position (Banks, 1999; Carigan, et al., 2005). There is clear need for submerging teacher candidates into diverse settings where they can challenge pre-conceived notions and fears associated with teaching students of color. It appears that teacher educators could benefit from such exposure as well. Increasing cross-cultural teaching experiences are important for PETE teacher candidates. They would benefit from exposure to students of color. They would likely better understand how such students interact, behave, are motivated, and learn best. Plausibly, these types of experiences would also help PETE teacher candidates overcome their fears of the unknown and eliminate biased stereotypical perceptions held against various ethnically diverse groups.

In this study also, unknowingly perhaps, there were teacher educators who articulated ethnocentric beliefs, by taking a central position that all students think, behave, and learn alike. To effectively implement social justice pedagogies and to demonstrate cultural competence, *teachers* including those who are college and university PETE faculty must first progress from ethnocentric views owing to a dominant hegemony (domination, control, power structures, and authority) to a place of cultural awareness. Cultural awareness means having alertness to, acknowledgement of, and an appreciation for various cultures. In contrast, ethnocentric views reflect a person's rejection, resistance, and marginalization of difference in regards to other cultures (DeSensi, 1995).

There are three stages of cultural awareness that position teachers; and in this case, teacher educators as either: (a) culturally unaware, (b) in a transitional stage, or (c) culturally aware (Quintanar-Sarellana, 1997). Lived experiences *in* and influenced *by* a dominant mostly White culture, those who are culturally unaware generally dismiss or disregard others' language and culture either openly or covertly. Those in the transitional stage start to gain insight into the cultures and languages of individuals whose ethnic and cultural heritage is different from their own (Quintanar-Sarellana, 1997). We should not assume that PETE teacher educators are culturally aware, or have the will and competency to infuse culturally responsive and relevant pedagogical content and concepts into courses taught in preparing teacher candidates.

In fact, all eight of the teacher educators acknowledged that they often neglected to infuse culturally responsive or relevant concepts and content into courses they taught. Half of them attributed such neglect to a lack of faculty and students of color in the PETE programs who could serve as cultural referents. They felt that students and faculty of color would bring *multicultural intelligence* to their PETE programs. Faculty and students of color could better articulate socially just perspectives from their life experiences, they assumed.

It is our position that reliance on the assumed *multicultural intelligence* of PETE faculty or students of color is not a solution, reasonable expectation, or release of current PETE faculty from their responsibility to infuse social justice pedagogical concepts and content into PETE programs. In fact, educational reports and scholarly papers indicate that the number of faculty of color is, always has been, and will likely remain low in academe overall and even more so in physical education (Hodge & Wiggins, 2010). Though there have been successful efforts (Hodge, 2005), most efforts to recruit and retain students of color into PETE programs have not proven consistently fruitful. PETE programs are not likely to change markedly in terms of the presence of faculty of color in the near future. And even if it were to change in coming years, it is our position that teacher educators, regardless of ethnic and racial ancestry, must seek opportunities to prepare *themselves* to use social justice pedagogies such CRT and CRP in the preparation of teacher candidates. From this perspective, faculty themselves must strive for an awareness and understanding of such issues through dialogue, reflection, and informed professional development. This would counter what Obidah (2000) called *uncomfort zones* experienced by teacher educators. Obidah defined the "uncomfort zone" as the process, whereby some teacher educators' become concerned about being challenged about cultural issues because of their lack of cultural understanding as a knowledge provider. The teacher educators' own inadequacies and *uncomfort zones* regarding the application of culturally responsive and relevant pedagogical content and concepts was reflected in the lack of such elements in the PETE programs, we studied.

Despite neglect in the application of social justice pedagogies, the teacher educators discussed several solutions and strategies that they felt would facilitate the process of preparing teacher candidates. Three teacher educators felt that an effective strategy for infusing concepts and content of cultural responsiveness and relevancy involved reading multicultural literature. Jetton and Davis (2005) advocate the usage of multicultural literature to facilitate teacher candidates' awareness of issues relevant to how teaching and learning occurs in schools and with ethnically diverse populations. In addition, five of the teacher educators' felt that another way to increase teacher candidates' cultural competency would be to increase their exposure to diverse school settings. They advocated field experiences in urban schools so that teacher candidates could immerse themselves in diverse cultures. This would likely challenge their negative views about teaching students of color (Burden, 2011; Burden et al., 2004; Hodge, Tannehill, & Kluge, 2003).

6.1 Study Limitations

This study has several limitations. First, the sample was comprised of teacher educators from one region of the country who were purposefully selected by their PETE colleagues. These colleagues may have had an unconscious bias in their selection of peers with mostly positive views about the application of social justice pedagogies in PETE programs or vice versa. Second, the number of participants was small and with only one exception (Hispanic male) they were all White Americans. But qualitative inquiries, including multisite interviewing, typically use small samples and in the logic of snowball sampling, the intent is to identify participants who have experienced, or have knowledge about the phenomenon under study (Patton, 2002). Our intent in using this sampling approach was to uncover common themes reflective of faculty within PETE programs. A third limitation was the single face-to-face focused interview approach used. Multiple interviews conducted over an extended period of time would have allowed the researchers to more fully examine the complexities of issues identified and this would be a logical next step to this study.

6.2. Conclusion and Future Directions

It is evident that physical education teacher educators must do more to infuse culturally responsive and relevant content and concepts into PETE curricular. Progressive efforts of this nature could potentially increase teacher candidates' cultural awareness, understanding, and pedagogical competence. We also support past assertions that PETE programs

should do more to recruit and retain more faculty and students of color (Burden, Harrison, & Hodge, 2005; Hodge & Wiggins, 2010). Meanwhile, teacher educators must *themselves* transition from unconscious ethnocentric to ethnorelativistic sensitivities in preparing teacher candidates.

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Table 1. Thematic Clusters and Recurrent Themes

Thematic Clusters and Recurrent Themes
<i>Cluster 1: Views about student difference</i>
• Ethnocentric beliefs
• Beliefs about student groups
• Salience of social structures
<i>Cluster 2: Neglects, fears, and uncertainties</i>
• Neglects
• Fears
• Uncertainties
<i>Cluster 3: Strategies approaching cultural responsiveness</i>
• Established curricular models
• Increase cultural competency
• Expose teacher candidates to diverse schools
• Diversify programs
• Use multicultural intelligences
• Provide evidence of diversity