

A Mixed-Methods Study of Teacher Dispositions and Culturally Relevant Teaching

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Abstract

The study tests the proposition that pedagogical orientations foster domain-specific teacher dispositions. Nineteen preservice teachers in an urban teacher certification program emphasizing culturally relevant teaching (CRT) were interviewed at the completion of all coursework and teaching experiences in diverse, urban classrooms. Dispositional statements ($n = 405$) were used in a comparative analysis that included cross-tabs chi-square statistics and contingency tables. The study found that teaching dispositions associated with two CRT domains, academic success and cultural competence, were prevalent, whereas dispositions associated with the critical consciousness domain were minimal. Interrelatedness was found for teacher dispositions associated with respect for diversity, authenticity, and generalizability.

Keywords

urban education, teacher education, dispositions, culturally relevant teaching

Despite heightened attention, considerable controversy exists as to whether teacher dispositions should be included in teacher education programs and thus continues “a century-long divide over the purposes of education and the

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role of the teacher” (de Forest, 2007, para. 3). The purpose of this study, however, is not to engage the debate of the inclusion of teacher dispositions in teacher education but to provide evidence for our argument that particular pedagogical orientations foster certain teacher dispositions. We agree that “dispositions are highly, and probably inevitably, situational” (Sadler, 2002, p. 46) and connect to “particular kinds of tasks, contexts and materials” (Carr & Claxton, 2002, p. 11). Teacher dispositions are the driving force to make decisions and employ particular pedagogical strategies with targeted goals in mind (Dottin, 2009). We argue that if the teaching environment advocates the use of particular pedagogies, then possible pedagogical dispositions associated with that pedagogy (if they exist) would strengthen (Carr & Claxton, 2002).

Significant to our focus on dispositions is how they are relevant to the practices and preparation of teachers working in urban contexts. Urban contexts in the United States have historically been densely populated with historically racially, culturally, linguistically, and socioeconomically minoritized students; therefore, urban education itself has focused over time on the policies, practices, frameworks, and scholarship that can improve the experiences and achievement of urban students (Milner & Lomotey, 2014; Murrell, 2001). Consequently, teacher preparation programs have sought to prepare teachers who approach their work and commitment to urban schools (Aragon, Culpepper, McKee, & Perkins, 2014) through asset-based pedagogies with the recognition that dispositions matter (Lazur, 2013; Murrell, Diez, Feiman-Nemser, & Schussler, 2010; Paris & Alim, 2014). Two such approaches are *culturally relevant teaching* (CRT)/*pedagogy* (Ladson Billings, 1994, 1995, 2009) and *culturally responsive pedagogy* (Gay, 2000, 2010, 2018). In a review of what has been learned about culturally relevant/responsive pedagogy over the past two decades, Howard and Rodriguez-Minkoff (2017) assert that “Something that has been consistent in the literature is that CRP embodies a deep professional, political, cultural, ethical, and ideological disposition” (p. 9). Furthermore, as Gay (2014) states, “although culturally relevant teaching is applicable to many different school contexts and student populations, those in urban centers are its primary targets of concern” (p. 354). The significance of dispositions in teacher preparation programs in general, and the advancement of particular pedagogical practices in urban settings, led us to ask “Can teacher dispositions be pedagogically specific?”

We begin with a brief overview of teacher dispositions and the conceptual framework used in this study. We follow with a detailed description of how we approached the study of teacher dispositions and the methodological layers involved in identifying dispositional statements, the nature of their meaning, and subsequent associations with Ladson-Billings’ culturally relevant

tenets. In the “Findings” section, we describe dispositions associated with Ladson Billings’ CRT domains and present cases where dispositions appear to be interrelated. We conclude the article with a discussion of the implications for the urban teaching and learning.

Teacher Dispositions

The challenges and opportunities embedded in defining and studying dispositions include the scope of what constitutes a disposition and whether (and how) to measure them. Historically, depending on how researchers define them, dispositions can be associated with professional attributes such as dress (Freeburg & Workman, 2010), with personal qualities such as mindfulness (Ritchhart & Perkins, 2000), with thought processes such as decision making and critical thinking (Dottin, 2009; Misco & Shiveley, 2007), with psychological principles (Strickland, Weinstein, Thomas, Pierce, & Stuckey, 2003), or specific to particular contexts (Garmon, 2005; Haberman, 1995; Haberman & Post, 1998; Lazur, 2013; Lee & Hemer-Patnode, 2010). Katz (2002) posits that dispositions are “very resistant to precision” and used the terms trait, attitude, or habits of the mind (p. 53). Dottin (2009) presents habits of mind as cognitive dimensions and guided by “means-ends connections” (p. 83). Similarly, new frameworks emphasize the complexity of understanding teacher dispositions as encompassing multiple intellectual, cultural, and moral domains (Schussler, Stooksberry, & Bercaw, 2010); influencing identity development (Claxton & Carr, 2004); and transforming the world around us (Misco & Shiveley, 2007).

Prevalent in most definitions is the idea that dispositions are not forced, but are willful (Carroll, 2007; Katz, 1993, 2002). Dispositions involve both a willingness to act and an awareness of when to do so, resulting in intentional behavior and language (Splitter, 2010). Dottin (2009) shares that “pedagogical dispositions are, therefore, habits of pedagogical mindfulness and thoughtfulness (reflective capacity) that render professional actions” (p. 85). A good example of the connection between teaching dispositions and actions is found in the research on teacher resilience in urban schools (Patterson, Collins, & Abbott, 2004). Implicit in the idea of intentionality is that the teacher has the skill and ability to respond accordingly. However, as Carr and Claxton (2002) point out, capability does not produce the requisite dispositions and vice versa—you can know how to do something and not be inclined to do so, or you can have a propensity toward an action but not know how to enact it. Consequently, relying solely on teacher actions, or observed behaviors, as the proxy for evidence of a desired disposition remains complex and problematic to those who want to measure teacher dispositions.

The desire to operationally define dispositions in relation to particular goals is important to those who want to assess dispositions (Damon, 2007) and has continued to receive attention by professional accreditation bodies such as Council for the Accreditation of Educator Programs (CAEP, 2015), Interstate New Teacher Assessment and Support Consortium (In TASC, 2013), National Board for Professional Teaching Standards (2016), and the National Council for the Accreditation of Teacher Education (2008). Controversy remains over whether the measurement of dispositions should be within the charge of professional education programs (Norris, 2008; Tarc, 2007) and is fueled by the fact that there is “no universal list of teacher dispositions for educational programs to follow” (Notar, Riley, & Taylor, 2009, p. 6). And while research suggests a relationship between teacher quality and its impact on student learning, it is less clear as to the relationship between dispositions and those teaching behaviors associated with student success (Norris, 2008; Talbert-Johnson, 2006).

Despite the difficulty in encapsulating dispositions, they persist as fundamental considerations in the preparation of teachers (Allen, Hancock, Starker-Glass, & Lewis, 2017; Garmon, 2005; Hollins, Kolis, McIntyre, Stephens, & Battalio, 2010). Many urban school districts identify sought-after teacher dispositions believed critical to teaching and learning (Bogges, 2010). Two decades ago, Haberman (1995) identified seven dimensions of teacher dispositions necessary when working in high-poverty urban schools, including persistence, fallibility, and learner protection. More recent examples target teacher dispositions needed to work with students from diverse backgrounds, including those associated with conceptions of self and others, social relations, and conceptions of knowledge (Schulte, Edick, Edwards, & Mackiel, 2004; Schulte, Edwards, & Edick, 2008). Although there is “[l]ittle or no empirical evidence that any particular set or collection of desired teacher dispositions can be somehow linked to effective teaching across the board” (Norris, 2008, p. 9), research has provided evidence of the impact of pedagogical practices in particular contexts.

Dispositions are not static entities but can be influenced by interactions and linked to what and how teachers learn (Garmon, 2005).

The intersect between what PSTs [preservice teachers] bring and what teacher educators provide is extremely important (. . .) PSTs naturally draw on their own personal experiences when making reflections but *also draw on* what they see and experience around them as they learn to be a teacher. With guidance, these connections can be powerful learning tools. (Durden & Truscott, 2013, p. 80)

Carroll (2007) refines the point by describing dispositions as “culturally constituted” (para. 17) and influenced by the types of experiences and interactions

preservice teachers (PSTs) have with one another in the teacher education program and in the communities they serve (Kidd, Sánchez, & Thorp, 2008). In this sense, effective teaching dispositions can be cultivated and even changed (Notar et al., 2009; Swartz, 2003).

Advocates for teacher education involvement in dispositional curriculum argue that because students come to programs with preconceived beliefs, it is the responsibility of the teacher education program to provide opportunities for inquiry and reflection that foster “means-based, non-political, and democratic dispositions” (Misco & Shiveley, 2007, p. 5). We agree that examining dispositions, especially those associated with educational equity, is “both reasonable and defensible” (Villegas, 2007, p. 370). We chose to examine a teacher preparation program that acknowledged the role and relevance of dispositions in preparing PSTs to work in schools populated with students from culturally rich and linguistically vibrant backgrounds from communities categorized as having a low socioeconomic status. Furthermore, the program mission asserted the significance of culturally perceptive practices, thereby serving as an ideal condition to study the proposition that pedagogical orientations are associated with domain-specific teacher dispositions (Buehl & Fives, 2009). Understanding whether dispositions influence the adoption and use of particular pedagogies is important to urban teacher educators. If domain-specific teaching dispositions are found to be associated with particular pedagogical approaches, then teacher education programs could cultivate positive teaching dispositions through intentional experiences for PSTs, thereby supporting the use of pedagogies aligned with equity-based practices and urban teaching and learning.

CRT

We address the use of Ladson-Billings’ CRT tenets as the framework for the program we studied. It is important to note that the program we studied had been using Ladson-Billings’ *The Dreamkeepers: Successful Teachers of African American Students* (1995, 2009) as an anchor text, but chose to use the term *culturally responsive pedagogy* in its coursework with PSTs. Our purpose was not to study Gay’s (2000, 2010) *culturally responsive pedagogy* and Ladson-Billings’ CRT but to focus on the program’s use of Ladson-Billings’ CRT framework, recognizing that PSTs heard the term *culturally responsive pedagogy* throughout their development. We recognize that theoretically, CRT and *culturally responsive teaching* have been assessed to have potentially important distinctions; however, according to Howard and Rodriguez-Minkoff (2017), the significant overlap in the construction of

these frameworks that drive toward similar aims is more salient for research purposes than the nuances.

We use CRT/pedagogy in specific reference to Ladson-Billings' framework, described herein. Using *Dreamkeepers* (Ladson-Billings, 1995, 2009) as the catalyst for discussions, PSTs were introduced to the following three core tenets of CRT: (a) academic success, (b) cultural competence, and (c) critical consciousness/sociopolitical critique. Within *academic success*, students' skills and abilities are valued and are channeled academically across all domains of student learning; that is, literacy, numeracy, technological, social, and political. *Cultural competence* builds on teachers' abilities to support students' academic excellence as well as their "cultural integrity" (p. 161). Cultural, community, and linguistic referents along with prior knowledge are used to extend learning. *Critical consciousness/sociopolitical critique* is the ability of teachers to not only move beyond academic achievement for the sake of academic achievement but also further foster students' abilities to critique, analyze, and assess their environment and world. CRT takes as normative practice student questioning, meaning-making, and action-taking. Teachers also position themselves as learners, situate students as teachers (of the teacher and of their peers), engender collaborative and collective learning, and expand curriculum and materials (e.g., textbooks) as the sole sources of knowledge production.

Similar to the dynamics of our classrooms, schools, and communities, notions of what constitutes CRT as a field continues to grow (Milner, 2017). In 2009, Ladson-Billings' second edition of *Dreamkeepers* expanded to include "new dreamkeepers," successful teachers of African American and Latino students (p. 157). Later, Ladson-Billings (2014) offered a critique of her framework reflecting on its "limited and superficial" implementation, while encouraging the next iteration from Paris and Alim (2014, 2017) and McCarty and Lee (2014) who have advanced *culturally sustaining* and *culturally sustaining/revitalizing pedagogy*, respectively. As Ladson-Billings (2014) asserts from her own experiences with CRT, it is important to guard against "the degradation of the meaning and implementation of the term" (p. 82). We acknowledge this growth and this caution, recognizing that at the time of this research the operational definition for CRT that anchored the program was based on Ladson-Billings' earlier work.

Similar to teacher dispositions, CRT is dynamic, complex, and multidimensional. For instance, in Milner's (2017) review of studies about Ladson-Billings' framework, "there are sometimes tensions over whether [it] is a conceptual framework, an epistemological frame for naming or making sense of cultural practice, or a pedagogical approach meant to be designed as an intervention" (p. 24). As described earlier, dispositions are widely applicable

involving awareness and action (e.g., Carr & Claxton, 2002; Katz, 2002; Misco & Shiveley, 2007; Thornton, 2006) or responsiveness to various learning environments and educational experiences (e.g., Carroll, 2007; Villegas, 2007). CRT and teacher dispositions are subject to contextualization within instructional settings and student demographic characterizations.

A key intersection between dispositions discussed writ large and CRT-related dispositions is that they are elemental to teacher/ing effectiveness regardless of person, place, or resources. For example, Ladson-Billings' (1995) findings revealed that requisite CRT dispositions entailed teachers who demonstrated what Thornton (2006) might call dispositions-in-action such as maintaining fluid and equitable relationships with students. Our aim was to explore whether pedagogical orientations, in this case CRT, assume particular dispositional orientations for both understanding and implementation. This is important in order for urban teacher educators to understand how best to help PSTs learn to support students in urban environments, especially in the context of an asset-based pedagogy shown to promote success for urban students (Lazur, 2013; Swartz, 2003). In the context of our study, an urban environment was defined by the program as a school predominated by students from historically marginalized populations in the United States based on race, language, and socioeconomic status. This meant that PSTs were being prepared to work in schools with high percentages of students who received free and reduced lunch and who identified as African American/Black or language learners whose primary language was not English. These reflections of urban contexts mirror how scholars consider the definition and conceptualization of urban education that include students in diverse schools based on race, language, and socioeconomic status in a metropolitan area (Milner & Lomotey, 2014).

Positionality and Beliefs About Dispositions

As career teacher educators and colleagues, we have been a part of numerous conversations regarding dispositions, particularly as they relate to PSTs. Such conversations have occurred on programmatic and institutional levels focused on the elusive construct for assessing PSTs. In tandem, we have been in deep discussions with colleagues and students regarding asset-based pedagogies such as culturally responsive, culturally relevant, multicultural education, critical pedagogy, social justice, and equity, among others. Having been a part of developing the program's mission, we were familiar with the mission of the program we selected to study as developing culturally responsive teachers. As such, we designed a study at the intersection of our conversations. Focusing on PSTs' statements as our unit of analysis, rather than at

individual levels, enabled us to operate at a conceptual level to address whether a particular asset-based framing over the course of a program of study would be pedagogically specific.

Based on our work as teacher educators and the teacher preparation literature, we identified our beliefs about dispositions prior to fully immersing in the research process. We agreed that dispositions can *change*, are *influenced by experience* (direct and indirect), and are *synergistic* with regard to pedagogical practices. We also believe that dispositions *coexist* representing interactions between personal and professional realms. Although situations and experiences may strengthen some dispositions, they also may suppress others. We define dispositions as the values, commitments, or ethics internally held and are the driving force to make decisions and execute particular pedagogical strategies with targeted goals in mind.

Method

Design and Procedure

The mixed-method design employed in the study explored whether teaching dispositions can be pedagogically specific (see Figure 1). Language from individual interviews where PSTs talked about their teaching and learning experiences in urban schools served as the proxy for dispositions. The coding scheme applied to the dispositional statements was constructed through an analysis of four different orientations to teacher dispositions. Ladson-Billings' CRT framework was applied to the existing design structure to test whether specific dispositions are expressed when talking about teaching and learning.

Both qualitative and quantitative analyses were used in a sequential mixed-method design (Creswell, 2003). Qualitative analytic procedures included initial open coding, positioning categories within theoretical models (CRT), and identifying interconnectivity through selective coding (Miles, Huberman, & Saldaña, 2014). Descriptive statistics were used to calculate frequencies that were then used in cross-tab quantifications. Finally, qualitative analysis was again employed to examine cross-tabs and construct concept maps. Unique aspects of the methods used in the study follow.

Source of Evidence: Interview Transcripts of Urban Teaching and Learning

The primary data source was transcriptions of end-of-the-program interviews with 19 PSTs who just completed K-5 certification requirements and a teaching endorsement for work with English language learners. The PSTs ranged in

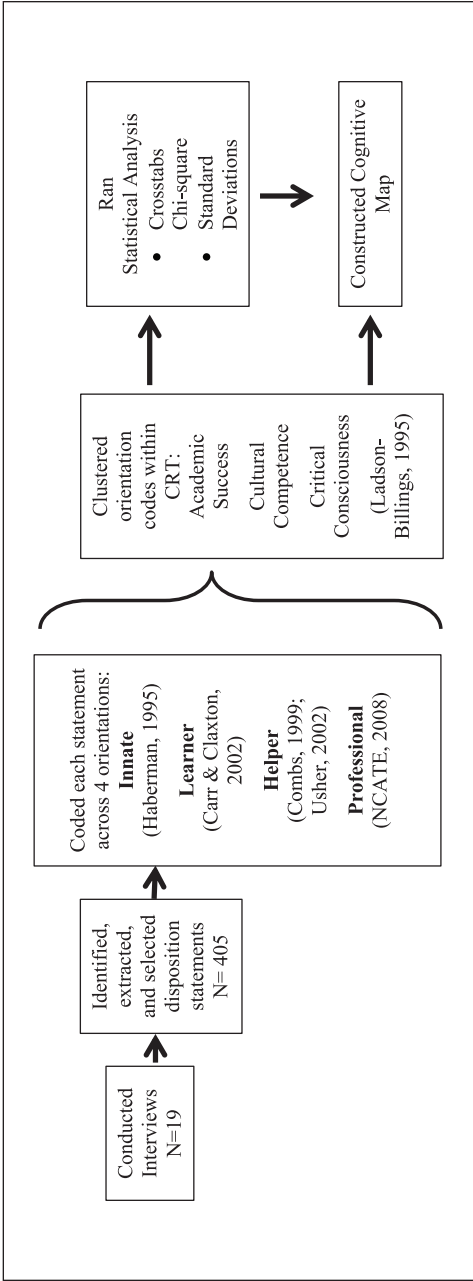


Figure 1. Data source and analysis process.

age from 22 to 45 and entered the program with bachelor degrees in areas other than education. This cohort was all female with 52% self-identifying as being from a minoritized racial or ethnic group such as “Black” or “Hispanic.” The teacher education program was a 1-year alternative certification program in a large southeastern urban university that targeted development and support specific to urban schools in the state. And although the program is not a traditional teacher preparation program, its mission, vision, and use of the Ladson-Billings’ CRT framework as the basis for teaching and learning practices using a cohort model and mentored teaching apprenticeships was appropriate for the focus of this research. The program was accredited by the National Council for Accreditation of Teacher Education (NCATE) and therefore had to demonstrate that PSTs met the professional disposition standards.

To reduce social desirability effects warned about in other studies on beliefs and attitudes (Amatea, Cholewa, & Mixon, 2012), the individual interviews focused on the preparation experiences in a teacher education program and not questions directly asking about dispositions. Individual interviews lasted approximately 20 to 30 min and were conducted by research faculty who were not the instructors. The PSTs were asked to comment on their own proficiency in and comfort with their application of culturally responsive pedagogy as this was the terminology used within the program during their yearlong student teaching experiences in culturally and linguistically diverse urban elementary classrooms and whether professors modeled this approach.

Unit of Analysis: Dispositions Represented by Language of Instruction

Although interviews fall prey to self-reporting problems, we deliberately attempted to minimize this by directing questions to areas such as culturally relevant/responsive pedagogy that PSTs had received prolonged and intensive development in and were expected to apply in schools. We recognize that they could still report what they perceived we wanted to hear. However, our interest was in the beliefs and attitudes that undergirded their descriptions about urban teaching and learning experiences, not the experiences per se. Similar to Splitter (2010), we consider the language used to describe urban teaching and learning experiences to be powerful indicators of the dispositions that anchor them.

Each researcher independently read and identified teaching dispositional statements contained in the interview transcripts. This process of identifying dispositional statements was time-consuming yet critical in narrowing what constituted a dispositional statement and not merely a description of an

experience. Consensus building procedures were employed on statements that did not have initial agreement. Only those statements that were identified by both researchers were used for coding, resulting in 405 dispositional statements.

Because the study tests the proposition that dispositions are discrete to pedagogies, multiple phases of analyses were conducted on the aggregated coded statements and not on an individual. The study did not ask what dispositions teachers have, and instead was committed to understanding the nature of dispositions as a construct and whether a disposition could be specific to a way of teaching. This also reduced error in findings convoluted by individual contributions to categories. Hence the frequency of dispositional statements represents an aggregate across data and not proportional to an individual.

Structural Coding Scheme

An ironic point of agreement in the field of teaching dispositions is that there is little consensus on the operational definition of what a disposition is. We find overlap exists and orientations align logically to contexts in which they are studied. The structural coding scheme used in this study represented four different orientations to teacher dispositions and went through five iterations (eight pages and 20 rows by orientation) before being applied to the data. A sample of one row is provided in Table 1. The coding scheme was the result of extensive reading and discussion of the literature with the selection of one body of information serving as a proxy for a particular orientation. Key terms and exemplars used to describe dispositions in each orientation were identified and additional associated terms extracted, *in vivo*, when available (e.g., *care*). Reliability was established through intercoder agreement through a discussion of 47 meaning units from two intact transcripts coded independently.

Each disposition descriptor remained distinctive and intact for that perspective. The four disposition orientations used to code language were *innate*, *learner*, *helper*, and *professional*. These four orientations were selected for several reasons. First, they place teacher dispositions along a continuum regarding teacher development. An orientation of entry teacher dispositions comes from entity theory that views dispositions as beliefs and attitudes that one brings with him or her; a state that may be perceived as natural, innate, yet static and unchanging (Haberman, 1995). Screening assessments and interview instruments that assess whether teacher applicants possess those dispositions necessary for success would fall into this realm. At the other end of the teacher development continuum are teacher dispositions developed through teacher preparation experiences and

Table 1. Example of one row from coding scheme (total of 20 rows).

Orientation	Key code	Subcodes	Description	Example
Innate	Generalizability	Theory to practice	Teachers apply what they have learned. Taking something conceptual and applying it. Teacher-focus	"I don't mean just black, white, ESOL, just whatever classroom you're teaching. I mean culturally responsive pedagogy; I initially thought was more for minorities until I learned a bit more. And I realized it's just another tool to use . . ." (514-516)

expectations (NCATE, 2008). Between entry (innate) and exit (professional) dispositions are those orientations that may be associated with the learning process of becoming and refining oneself as a teacher. We selected learner dispositions as an area to examine to acknowledge that dispositions can be developmental in nature (Carr & Claxton, 2002). Finally, we selected a fourth orientation that represented how the program in the study assessed teacher dispositions. This orientation also adopts a developmental view of dispositions and originates from the early work of the teacher in the helper profession (Combs, 1999; Usher, 2002). Below we describe each orientation and its respective codes used in our study.

Orientation A: Innate view of teacher dispositions. In *Star Teachers of Children in Poverty*, Haberman (1995) uses seven dimensions for highly effective urban teachers to give a detailed explanation of the difference between teachers who have the dispositions that he deems necessary for success in urban schools with those who do not. According to Haberman (1995), effective teachers must create an engaging classroom environment and possess endless determination by trying different methods or strategies so that their students can reach their academic goals. Teachers use their own prior knowledge and love of education to enhance their students' involvement in learning and are constantly searching for ways to engage their students actively in learning. Doing so necessitates the ability to take educational principles, concepts, and theories and translate them into daily practice. Teachers do not blame students for their level of academic achievement, nor operate from deficit points of view and are aware of the societal conditions that contribute to school

challenges. Successful urban teachers understand that a reciprocated loving relationship between teacher and student is not a prerequisite for learning and instead are guided by general respect. We used Haberman's (1995) seven dimensions to represent the codes used for Orientation A, Innate: (a) *persistence*, (b) *learner protection*, (c) *generalizations*, (d) *assumes responsibility*, (e) *professional orientation*, (f) *burnout*, and (g) *fallibility*.

Orientation B: Learner view of teacher dispositions. Adapting the work in children's learning dispositions by Carr and Claxton (2002), we used three learning dispositions identified by the researchers: *resilience*, *playfulness*, and *reciprocity*. Although Carr and Claxton targeted these as learning dispositions for young learners, we see parallels in the types of habits of mind expected of young learners and the dispositions needed by teachers to create environments to nurture them. National Board for Professional Teaching Standard Four asks teachers to think systematically about their practice and learn from experience. Teachers are natural models for lifelong learning, exemplifying the ideals they seek to inspire in others. In practice, this means that teachers should be willing to explore and experiment trying new things and to be innovative and creative in their educational craft to affect student learning (Garmon, 2005).

We also embrace the developmental view of learning dispositions expressed by this orientation and that "a combination of learning inclinations, sensitivities to occasion, and skills" are necessary for learning by children and learning by teachers (Claxton & Carr, 2004, p. 87). We view it crucial to consider teacher dispositions in light of beliefs and actions to promote the learner. We connect the importance of learning dispositions, such as open-mindedness and willingness to experiment (Garmon, 2005), to curricular and pedagogical decisions made to promote student learning (Kidd et al., 2008). Indeed, these dispositions, which Carr and Claxton refer to as learner resilience, are closely associated with dispositions needed for working in challenging educational settings and the ability to persevere.

Carr and Claxton (2002) describe *resilience* as ". . . sticking with a difficult learning task; having a relatively high tolerance for frustration without getting upset; being able to recover from setback or disappointment relatively quickly" (p. 14). In later work, Claxton and Carr (2004) extend the notion of persistence to include dispositions-in-action in terms of frequency, appropriateness, and skillfulness. The second learning disposition is *playfulness* and is ". . . being ready, willing and able to perceive or construct variations on learning situations and thus to be more creative interpreting and reacting to problems" (p. 14). They identified three different types of playfulness: mindfulness, imagination, and experimentation. Similar to Ritchhart and Perkins'

(2000) construct of mindfulness, teachers are encouraged to be creative, explorative, and flexible. Carr and Claxton (2002) define the third learning disposition as *reciprocity* and characterized it as valuing and using others as resources in learning. Reciprocity is similar to what Hollins et al. (2010) described as collaborative leadership dispositions and associated with Wenger's (1998) communities of practice.

Orientation C: Helper view of teacher dispositions. In *Being and Becoming: A Field Approach to Psychology*, Combs (1999) describes an early field theory he proposed back in 1949. Not wholly embraced by his psychologist colleagues at the time, Combs determined that his concepts were perceived as worthwhile for those he deemed as helper professionals: educators and counselors.

A key premise of the field approach rests on the notion of perception and the ways in which an individual's act is shaped by a constellation of experiences and meaning-making insights in the moment of acting (Combs, 1999).

Combs' efforts included a synthesis of research studies on helper beliefs that resulted in five characteristics. Usher (2002, 2004) and Usher, Usher, and Usher (2003) reformulated the Combs' perceptual-field psychology work and developed a teacher disposition framework represented by five areas of teacher effectiveness that served as the major codes for Helper Orientation: (a) *empathy*—teacher sees and accepts others' points of view, bases communication on learner's point of view, believes in establishing rapport with learner, respects perspective of the learner; (b) *positive view of others*—teacher believes in the worth, ability, and potential of others; trusts learners' capacity for change; believes others can and will rather than can't or won't; (c) *positive view of self*—teacher believes in the worth, ability, and potential of self; possesses a fundamentally positive sense of self-adequacy, capability, and dependability; has positive expectations of self; (d) *authenticity*—teacher is able to be open and genuine; self-discloses and melds personal uniqueness with culturally responsive interactions; does not feel one must play a role to be effective; and (e) *meaningful purpose and vision*—teacher is focused on the long range, is visionary and reflective as a professional, commits to growth for all learners, and cares about what is really important.

Orientation D: Professional view of teacher dispositions. In 2008, NCATE clarified professional dispositions as

Professional attitudes, values, and beliefs demonstrated through both verbal and non-verbal behaviors as educators interact with students, families, colleagues, and communities. These positive behaviors support student learning and development. NCATE expects institutions to assess professional

dispositions based on observable behaviors in educational settings. The two professional dispositions that NCATE expects institutions to assess are *fairness* and the belief that all students can learn. Based on their mission and conceptual framework, professional education units can identify, define, and operationalize additional professional dispositions. (NCATE, 2008, Glossary)

For the purpose of this study, five codes were associated with Professional Educator dispositions: (a) *recognize discrimination*, (b) *all students can learn*, (c) *fairness*, (d) *care*, and (e) *respect for diversity*.

Analysis: An Applique of CRT Codes

In the final coding stage, the applique of the CRT framework to the existing design structure was applied to examine whether specific dispositions are expressed when talking about teaching and learning using a particular pedagogy. No studies exist that have tested whether dispositions can be specific to pedagogies employed. We believed that the validity of the propositional testing was dependent on what we asked and assumed they knew, and the boundaries employed in framing the dispositions. The complex design is our deliberate attempt to accurately portray the complexity of dispositions.

The four orientations described above resulted in a total of 20 disposition codes: Innate (seven codes), Learner (three codes), Helper (five codes), and Professional Educator (five codes). We examined these codes in relation to the three dimensions of Ladson-Billings' (1994, 1995) CRT framework: academic success, cultural competence, and critical consciousness. This analysis resulted in the use of 15 disposition codes (from the original 20 codes). Five major codes were not considered applicable to Ladson-Billings' framework: *burnout* (innate orientation), *fallibility* (innate orientation), *persistence* (innate orientation), *resilience* (learner orientation), and *positive view of self* (helper orientation). As with any theoretical interpretation, we acknowledge that these codes could arguably be integrated into the CRT framework we have described herein. Primary to the rationale for this decision making was noting how the orientation was defined within its own literature context and whether it explicitly overlapped with core CRT tenets.

Utilizing the 15 major codes, a code could be placed in more than one CRT domain. As we argue elsewhere, dispositions may intertwine, which was also the case in clustering the four initial orientations within CRT. We found this to be so for four codes applied to both domains of Academic Success and Cultural Competence. These codes were *assumes responsibility* (innate orientation), *reciprocity* (learner orientation), *positive view of others* (helper orientation), and *authenticity* (helper orientation). The final coding scheme that intersects the four orientations and CRT is illustrated in Table 2 using one exemplar dispositional statement.

Table 2. Coding using four orientations to CRT applique framework.

Disposition orientation	Culturally relevant teaching
<p>Innate</p> <p>Persistence Learner protection Generalizability Assumes responsibility Burnout Professional orientation Fallibility</p>	<div style="border: 1px solid black; padding: 5px;"> <p>Academic success</p> <p>Learner protection Assumes responsibility</p> <p>Cultural competence</p> <p>Professional orientation Generalizability</p> </div>
<p>Learner</p> <p>Resilience Playfulness Reciprocity</p>	<div style="border: 1px solid black; padding: 5px;"> <p>Academic success</p> <p>Playfulness Reciprocity</p> <p>Cultural competence</p> <p>Reciprocity</p> </div>
<p>Helper</p> <p>Empathy Positive view of others Positive view of self Authenticity Meaningful purpose/vision</p>	<div style="border: 1px solid black; padding: 5px;"> <p>Academic success</p> <p>Positive view of others Authenticity</p> <p>Cultural competence</p> <p>Empathy Positive view of others Authenticity Meaningful Purpose/Vision</p> </div>
<p>Professional</p> <p>Recognize discrimination All students can learn Fairness Care Respect for diversity</p>	<div style="border: 1px solid black; padding: 5px;"> <p>Academic success</p> <p>All students can learn Care</p> <p>Cultural competence</p> <p>Respect for diversity</p> <p>Critical consciousness</p> <p>Recognize discrimination Fairness</p> </div>

Treatment of Data and Analysis

All coding was done independently by each researcher and compared. Step 1 included a topical analysis of each interview transcript using line-by-line coding to identify statements that appeared to be dispositional in nature. Only

those statements with 100% consensus were used in the subsequent coding phase for individual orientations. In Step 2, we maintained the intersubjective validity by coding each dispositional statement separately one orientation at a time using the coding scheme. The key terms and associated terms generated by the profile construction served to maintain fidelity in determining whether a dispositional statement represented a particular orientation or not. Each dispositional statement could receive multiple codes within any orientation. Major category codes were used first and then subcodes placed when evident. Statements that were not represented by a relevant code in an orientation were given an X. We began with 405 mutually agreed upon dispositional statements. Because each statement could receive up to 20 major codes resulting in the possibility of over 8,000 coded units, we did not employ consensus-building procedures. Instead, for the analysis we only used independently assigned codes that were the same (without discussion), resulting in 730 dual-coded units for the analysis. For this article, no subcodes were used.

Descriptive statistics were employed to examine frequencies and percentages for each dimension of CRT. Standard deviations ($SD \pm 1.0$) were used to determine reported disposition frequencies. Comparative analysis employed cross-tabs and chi-square and subsequent inspection of contingency tables. Using the residual (difference between the expected number of cases and the actual number of cases), we identified matches with residual index of 10 or greater as a conservative measure of statements that received more than one code outside of chance. Prevalent pairs, or matches, between prevalent dispositions were used in cluster and cognitive mapping. Figure 1 provides an overview of the data source and analysis process.

Findings

Prevalence of dispositions by each CRT domain is provided in Figure 2. Overall, we found that CRT domains share multiple codes suggesting that descriptors might be connected. Academic Success ($n = 386$) and Cultural Competence ($n = 452$) evidenced the most coded statements among the three CRT domains. In the next section, we expand on what we found in each of the three CRT domains and include the frequency and standard deviation (SD) for each major code.

The most frequently found dispositions associated in the CRT domain, Academic Success, were *learner protection* ($n = 82$, $SD = 1.4$) and *authenticity* ($n = 79$, $SD = 1.2$). *Learner protection* (or putting learners first) was characterized by child-centered statements and references to learning that is connected, authentic, relevant, and empowering. The following dispositional

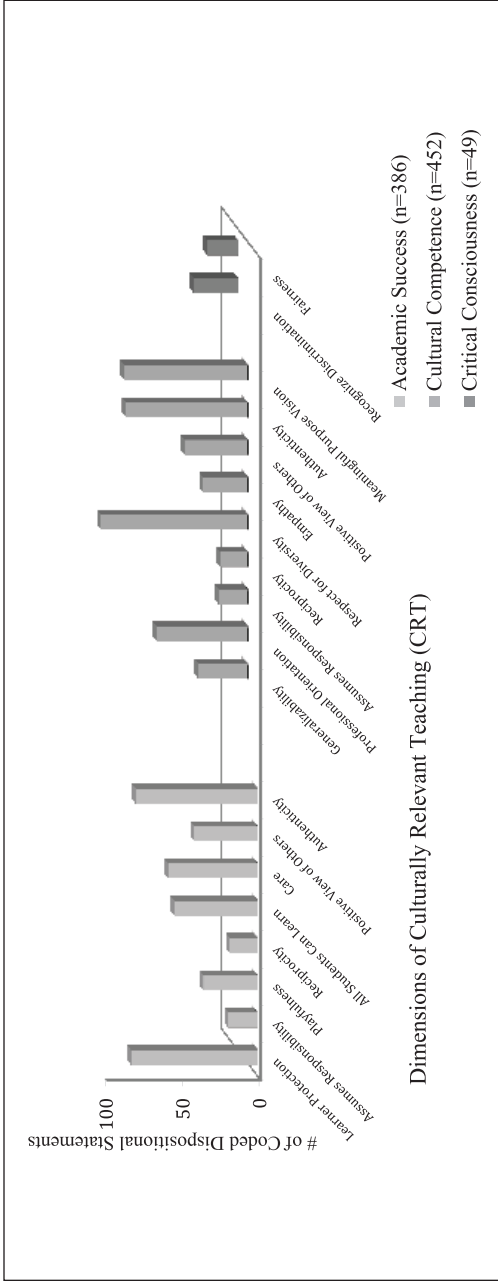


Figure 2. Frequencies of dispositions by CRT cluster.

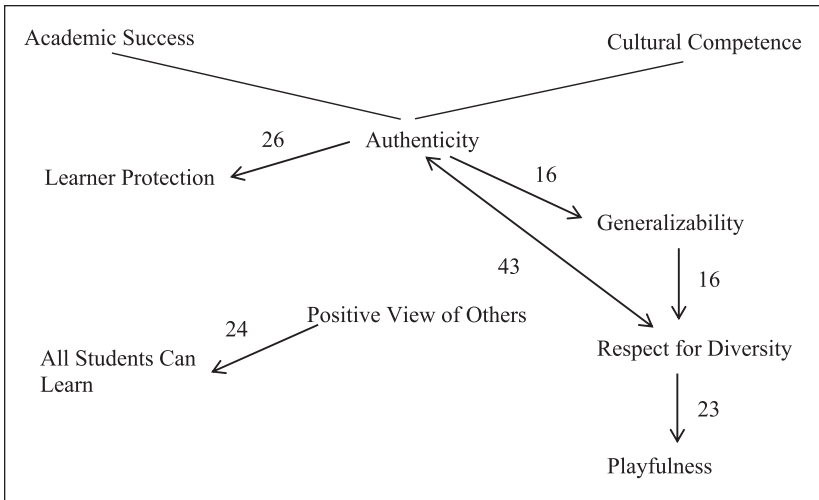


Figure 3. Cognitive map of dual coded statements-matches.

statement refers to a PST’s reference to a conversation with an English language learner.

And I was like, do you realize how powerful you are right now. I said, you know several languages. You’re young. You learn quickly. But you have to learn—we were doing sentence structure and all of this—and I said, you have to learn this stuff. (513: 405-409)

Authenticity also emphasized relevance, connection, and sense of genuine learning opportunities for students in similar ways as learner protection. One could argue that learner protection and authenticity are closely related. We recognize the overlap among disposition orientations (Truscott & Stenhouse, 2013); nevertheless, codes such as authenticity and learner protection are from two different orientations with nuances resulting in distinctive codes. The prevalence of *learner protection* and *authenticity* makes sense to us given what we know as teacher educators and what research tells us about who enters teaching and why. Johnson and Kardos (2008) report that new teachers enter the profession, in part, because they have confidence in their abilities to “make a difference in the lives of their students” (p. 456). Indeed, other researchers describe the drive of teachers to persevere to support academic success as a factor in teacher retention in some of the most challenging educational settings (Patterson et al., 2004). *Authenticity* was one of four

codes housed in both Academic Success and Cultural Competence (the other three were *positive view of others* ($SD = 0.2$), *assumes responsibility* ($SD = 1.1$), and *reciprocity* ($SD = 1.1$)).

Dispositions associated with the CRT domain of Cultural Competence were *respect for diversity* ($n = 95$, $SD = 1.9$), *meaningful purpose and vision* ($n = 80$, $SD = 1.3$), and *authenticity* ($n = 79$, $SD = 1.2$). One prevalent CRT disposition, *respect for diversity*, was perhaps to be expected. Participants came from a teacher education program that introduced and integrated asset-based ideology in its courses. Questions in the interview asked participants to think about and respond to whether they felt comfortable and confident in working with children who are culturally and linguistically diverse. In some cases, culturally responsive pedagogy was prompted, given that it played a major role in the teacher education program. If a dispositional statement specifically identified terms such as culturally responsive, it was coded as *respect for diversity* as illustrated in this example.

But I really think the inquiry guides learning and it really . . . (pause) . . . when you use the inquiry in your teaching practices, it really makes for [. . .] culturally responsiveness because we are learning about what the child has heard and what they learn more about and the knowledge-base that they want to expand on. (511: 297-302)

This example shows how difficult it is to ascertain whether the statement represents beliefs about the value of cultural relevance/responsiveness or just recognition of what they were taught and the practice associated with it. Another frequently occurring disposition was *meaningful purpose and vision*. This disposition was characterized by statements about caring for learners and reflectivity about their teaching and learning.

Contrary to those dispositions that were frequently noted, we found that the disposition, *reciprocity* (one of four codes that were housed in both Academic Success and Cultural Competence), was found only 18 times ($SD = 1.1$), the lowest frequency observed across the codes. *Reciprocity* refers to the belief in collaboration and recognition of the importance of mutual agency and collective force. This finding is interesting in light of the fact that studies of school reform all document the importance of teachers' need to feel part of a professional community. Johnson and Kardos (2008) report that

research on new teachers has found that they are more likely to stay in teaching and at their schools if they perceive those schools to be places that promote frequent and reciprocal interaction among faculty members [. . .] and develop shared responsibility among teachers for the students. (p. 454)

It should be noted that these PSTs were about to enter the workforce within a few months so they did not experience firsthand the “support gap” and inequities that can exist between low-income and high-income schools (Johnson, Kardos, Kauffman, Liu, & Donaldson, 2004). These new teachers, however, spent a year teaching under the guidance of a mentor teacher in a low-income urban school. It may be that they witnessed and experienced indirectly the isolationism that can exist, and hence did not describe collaboration as a component of daily instruction.

Another disposition not frequently found was *assumes responsibility*, housed within Academic Success and Cultural Competence domains ($n = 19$, $SD = 1.1$). Statements that reflected assuming responsibility were characterized by declarations of the type of teacher they wanted to be and a commitment to nondeficit approaches to teaching and learning. Rather than blaming or pathologizing learners, teachers who assume responsibility take professional ownership of facilitating learners’ successes. Teachers base their efforts on the presumption that learners are inherently capable and their role as teachers is to anchor learning in such a way that extends learner growth. Contrary to the code for *learner protection* that essentially protects the learning potential, *assumes responsibility* is a teacher’s declaration of “taking it on.” It is notable that *respect for diversity* is the highest occurring code and *assumes responsibility* is the lowest. This contrast suggests that having a respect for diversity does not necessarily indicate that teachers know how to leverage said diversity, or that they feel comfortable or able to take responsibility for leveraging diversity in instructional practices.

The third domain of CRT, Critical Consciousness, housed 49 coded statements (compared with 386 and 452 for other domains) and represents the ability to *recognize discrimination* ($n = 29$, $SD = 0.7$) and constitute *fairness* ($n = 20$, $SD = 1.0$). Similar to reports found in the literature, we observed that teachers were able to articulate beliefs and attitudes associated with teaching and learning at a classroom level, yet they did not go beyond the immediate environment to consider the criticality of culturally relevant practice (Ladson-Billings, 2014). In other words, teacher dispositions targeting the learner and learning were reported, while those associated with larger issues such as discrimination were not.

Dispositional Matched Pairs

Because dispositional statements could receive more than one code, and because there is so much overlap in the way in which dispositions could be described using the different orientations, we used chi-square cross-tabs statistics and analysis of subsequent contingency tables to identify cases, or

pairs, where two codes appeared for the same statement. For example, the following dispositional statement was coded as both *learner protection* and *all students can learn*:

Being sure to engage [. . .] your students on their level from their personal perspectives and making your lessons such that they can personally relate to them so that they can take in the information easier and remember it. (507: 23-28)

Using the residual (difference between the expected number of cases and the actual number of cases), we identified matches with a residual index of 10 or greater as a conservative measure of statements with dual codes outside of chance. There were six distinct cases in which this pairing occurred in this study. For example, there were 16 times where the same dispositional statement was coded *generalizability* (Academic Success domain) and *respect for diversity* (Cultural Competence domain). The most frequently found dual code was for *authenticity* and *respect for diversity* (43 cases).

Figure 3 is a cognitive map illustrating the cases and is organized using two codes found in both Academic Success and Cultural Competence domains: *authenticity* ($n = 79$ coded statements) and *positive view of others* ($n = 41$ coded statements). The lines represent the connection between two codes and the number represents the number of cases in which this dual coding occurred. An example of one case where the same statement was coded in two categories is for *positive view of others* and *all students can learn*, which was observed 24 times. These matches are expected because of the overlap in the definition of the dispositions originating from different dispositional orientations. *Positive view of others* (Helper orientation) is characterized by instruction and learning that is framed toward the learner in positive ways and is predicated on the belief that *all students can learn* (Professional orientation). This statement illustrates the point, “[a]nd those kindergarteners, so they’re definitively capable [. . .] make sure it is appropriate to them and make it successful and understandable” (512: 253-256). As stated, the most observed match between two codes was between *authenticity* and *respect for diversity* (43 cases). Both of these codes resulted in high frequencies independently prior to this analysis (*authenticity* had 79 statements, *respect for diversity* 95). *Respect for diversity* also had dual codes with *playfulness* resulting in 23 cases.

In one cluster, three intersecting pairs emerged: authenticity—respect for diversity—generalizability. *Authenticity* appears to serve as a hub for putting learners first (*learner protection*, 26 cases) and facilitating theory to practice (*generalizability*, 16 cases). The following dispositional statement illustrates the connection between practice that is connected, enabling, and theory generated.

[c]lassroom management was very culturally responsive because it's all about community building [. . .] and all that kind of stuff. So you're like, at the least the way it was taught to us, I feel like it's kind of almost impossible to do that without being culturally responsive. So that is great. (507:118-123)

Examination of dispositions across orientations was important to understanding not only whether dispositions could be pedagogically specific, but also how they might interact.

In summary, an examination across CRT domains revealed relationships that warrant further attention and explanation. For example, within each CRT domain, certain dispositions are more prevalent than others, and some are absent. As is the case in earlier CRT research, we found that CRT dispositions representing an understanding of Academic Success and Cultural Competence were dominant ($n = 386$, $n = 452$, respectively), whereas dispositions associated with Critical Consciousness were minimal ($n = 42$). Dispositions associated with the learner and learning situation (*learner protection, authenticity, meaningful purpose and vision*) were described more often by PSTs than those associated with teacher-centered codes such as *assumes responsibility* or *reciprocity*. *Respect for diversity* was noted most often as a disposition undergirding descriptions of teaching in diverse settings; however, this finding may be influenced by the interview protocol itself and the application of the *respect for diversity* code for any statement that directly identified itself with CRT. We found several cases where a disposition represented multiple aspects of CRT. Notably was the relation found for statements coded as both *authenticity* and *respect for diversity*. Overall, only one cluster had intersecting dispositions representing *respect for diversity, authenticity, and generalizability*.

Discussion and Implications

As a quality indicator for effective teaching, dispositions are central to teacher education and urban teacher residency programs (Boggess, 2010). In a study of the methods being used by colleges of education to identify, teach, and assess teacher dispositions, Ellis, Lee, and Wiley (2009) reported that teacher education programs varied in how they selected what educator dispositions to assess, mostly using teacher characteristics, rather than observed teacher behaviors, or actions, associated with a program's mission and goals. Even in district-led teacher certification programs where the contexts and programs appear to be similar, educational leaders do not agree on what dispositions are needed. Boggess (2010) investigated how Chicago and Boston Public School Districts prepared urban teachers through district-run alternative

certification programs. The types of teacher dispositions that participants considered important to teacher quality were different despite the similarity in the urban contexts, and agreement in the kinds of knowledge and skills their teachers would need to be effective. In both sites, high expectations were considered important when working in high-need urban schools; however, Chicago participants talked about dispositions that “reflected strong character, for example, *individual accountability* and *perseverance*” while Boston participants identified “activist dispositions, specifically, *race awareness* and *teaching for social justice*” (p. 79).

Before adopting external measures of dispositions, program personnel should consider how dispositions lend themselves to the populations they serve, and the relationships between dispositions and application of pedagogies emphasized during preparation. At minimum, faculty should collectively develop common language and expectations regarding dispositions (Dee & Henkin, 2002). In this study, we spent considerable time identifying, discussing, negotiating, and agreeing on what constituted a dispositional statement. We agree with Silverman (2010) that “concerted attention to the types and meaning of terminology employed by teacher educators is essential if preservice teachers are to gain an appreciation for their capacity to bring about equity through education” (p. 324). And although Silverman’s reference is specific to the terms *diversity* and *multicultural education*, we consider the construct, and term, disposition easily falls prey to misunderstanding and misuse.

Our study explored whether teacher dispositions can be pedagogically specific, and in our case, associated with a particular framework: CRT. We found that the PST statements about urban teaching and learning practices during their preparation year (both in classes and in their yearlong student teaching experiences) were associated with the Academic Success and Cultural Competence domains of the Ladson-Billings’ framework used in the program. Statements coded as *respect for diversity*, *authenticity*, *learner protection*, and *meaningful purpose and vision* were frequent, suggesting that PSTs associated their practices and learning with the pedagogy used to propel the work.

Acknowledging that programs are able to foster dispositions associated with Academic Success and Cultural Competence is encouraging. Other research examining elementary education PSTs dispositions has found that PSTs are aware of the importance of cultural competence (Dee & Henkin, 2002). Yet, often culture and academic success are positioned as mutually exclusive; but as demonstrated here and elsewhere, this need not be the case (Croft, Pogue, & Sidle Walker, 2018). However, the low instances of dispositional statements associated with critical consciousness found in this study and requisite to CRT warrant ongoing attention.

In this study, Critical Consciousness housed only 49 coded statements and is represented by the ability to *recognize discrimination* and constitute *fairness*. Young (2010) found that the application of Ladson-Billings' framework falls short mostly in the efforts of educators' implementation of the sociopolitical contexts and the development of critical consciousness. Ladson-Billings (2014) observes that "Even when people have demonstrated a more expansive knowledge of culture, few have taken up the sociopolitical dimensions of the work, instead dulling its critical edge or omitting it altogether" (p. 77). Indeed, a research synthesis on how PSTs' views have changed over time (1985-2007) determined that while they may be more appreciative of cultural diversity, they lack the "critical consciousness necessary to decipher the cultural logic that reinforces the systems of inequity that exist in our public schools" (Castro, 2010, p. 207). PSTs' limited attention to critical consciousness, or the sociopolitical context, might be a reflection of the extent to which teacher educators engage this element of the framework (Stenhouse, 2014). Paris and Alim (2014) and others maintain that teacher educators need to be vigilant in their own self-critique of practices that do not always support more critical applications of theories that they teach in their preparation of teachers (Allen et al., 2017).

We further recognize that developing quality teachers is influenced by national discourse and state initiatives that often woefully reflect the complexity of teacher relationships and stances that determine worthwhile educational experiences. Consequently, dispositions are rhetoricized as part of education reform rationales yet marginalized in education reform policies likely because they are not static constructs. Therefore, the implication for teacher preparation is to continue to pursue comparative analyses, such as we presented here, in an effort to understand dispositions relative to context and pedagogy. For instance, given Council for the Accreditation of Educator Preparation (CAEP) standards (2015), exploring the findings for *respect for diversity* and *assumes responsibility* as possibly relational, might be warranted. CAEP has shifted the role of diversity to the domain of awareness with less emphasis on instructional acumen. Divorcing the expectation of application from awareness may yield unintended consequences for the expected proficiency of PSTs and their success with culturally, racially, socioeconomically, and linguistically diverse students. Research on PSTs' beliefs about terms such as *diversity* and *multicultural* indicates that teachers' sense of "[r]esponsibility may provide significant predictive power in understanding teachers' engagement in multicultural education" even in the absence of confidence in ambitious pedagogical knowledge (Silverman, 2010, p. 325).

Finally, it should be noted that four major codes did not fall easily into the CRT framework (Ladson-Billings, 1995), namely, *burnout* (innate view),

fallibility (innate view), *persistence* (innate view), and *resilience* (learner view). These were not included in this CRT analysis but are relevant for further exploration in light of facilitating or inhibiting the development of dispositions.

Overall, this study provides information to help teacher education as a field that potentially facilitates consistency and provides direction for the future. This is especially important at a time when national teacher observation metrics are being designed to determine teacher effectiveness including an examination of knowledge, skills, and dispositions. And while we agree that dispositions are indeed intertwined with knowledge and skills, we also acknowledge that “[i]f dispositions are not the same as skills, then it does not make sense to assess them in the same way” (Schussler, 2006, p. 257). Because teacher educators and PSTs bring beliefs and varied experiences, urban teacher education programs with missions reflecting equity and justice should provide opportunities that foster teacher dispositions for change (Lazur, 2013; Misco & Shiveley, 2007), taking action (Diez & Murrell, 2010; Splitter, 2010; Villegas, 2007), and long-term learning trajectories and commitments (Aragon et al., 2014; Claxton & Carr, 2004). Sadler (2002) emphasizes that “[a]lthough process, procedure, attitude dispositions and skill are all instrumental in achieving a goal, it is the goal itself that gives the learning meaning” (p. 47).

Future Research

It is our goal to support the growth of teacher education by determining the relationship between dispositions and practice and what that means for our expectations of aspiring teachers and student learning. We do so with an understanding that “dispositions are at the root of teachers’ decisions to think and to act” (Schussler, 2006, p. 252). Toward this goal, we have presented our current study and offer the following future research.

We are currently exploring dispositions associated with emotionality such as *care* (Professional orientation, housed in Academic Success), especially in light of the fact that we found Critical Consciousness almost absent in this study. Chubbuck and Zembylas (2008) assert that “teacher educators need to address the significance of emotion in sustaining or dismantling structures of power, privilege, racism, and colonization” (p. 307). Roberts (2010) encourages educators to consider the implications of *culturally relevant critical teacher care* that advances a critical understanding of the culturally relevant aspects reflected in teacher care. We consider teacher dispositions, such as care and empathy, also as emotions that teachers experience, which may support socially just teaching.

Also, we have begun an initial inspection of what dispositional statements were not coded and what that possibly suggests. We agree with Carr and

Claxton (2002) that the presence of some dispositions means an absence of others and that “dispositions may vary in their robustness [. . .] and their sophistication” (p. 12). For example, we question whether dispositions are cultivated even during the fieldwork stages of teacher preparation. It is possible that PSTs develop sensitivities to certain types of dispositions-in-action relative to the field placement during student teaching. In our case, PSTs spent a year working side-by-side a trained mentor teacher in Title I urban schools. Knowing the link between successful teaching and teacher resilience (Patterson et al., 2004), we expect that developing teachers who are engaged in actions and decision making with others on a daily basis would be influenced by those experiences (Thompson, Windschitl, & Braaten, 2013). We did not find many statements coded as reciprocity (collaboration or collective force) and wonder about the influences of isolationism, enculturation, and enacted ambitious pedagogies on developing teacher identities (Truscott, Schafer, & Rainer-Dangel, 2013). In addition, although the study focused on the construct of dispositions relative to pedagogy and not an individual’s dispositional development, another aspect to consider would be an exploration of PSTs’ gendered and race-related experiences. Such an examination would recenter the construct of race central to the development of CRT and fundamental to teacher implementation (Milner, 2017). Our study and the aforementioned next steps will hopefully serve to further expand and refine the pedagogical implications of dispositions toward fully engaging the purpose, use, and application of dispositions in teacher preparation.

Authors’ Note

The contents of this article do not necessarily represent the policy of the U.S. Department of Education and you should not assume endorsement by the federal government.

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